A

GREEK GRAMMAR

FOR THE USE OF

HIGH SCHOOLS AND UNIVERSITIES,

BY PHILIP BUTTMANN.

REVISED AND ENLARGED BY HIS SON,

ALEXANDER BUTTMANN.

TRANSLATED FROM THE EIGHTEENTH GERMAN EDITION,

BY EDWARD ROBINSON.

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PREFACE.

The following biographical hints respecting the author of this work, will not perhaps be unacceptable to those who may make use of it; while they may help to form a juster estimate of the nature and relative character of the present Grammar, as compared with the other writings of the same author, and with the works of contemporary Grammarians. The life of a scholar, and especially of a German scholar, is usually barren of incidents; and it is chiefly the character and progress of his intellectual development, as exhibited in the various productions of his pen, that furnish the subjects and·mark the epochs of his biography.

Philip Charles Buttmann was born at Frankfort on the Maine, Oct. 5, 1764. After the usual preparation, he pursued his studies at the University of Göttingen; not without distinction, it would seem, for we soon afterwards find him as an instructor and governor in the family of the Prince of Anhalt Dessau. But he appears early to have preferred a life of private study; avoiding in this way the responsibilities and absorbing duties of a public teacher; and devoting himself, without the abstractions of public obligation, to philological pursuits and investigations. With this view he fixed his residence at Berlin, where he lived for many years as a private citizen; and where, in the free use of the treasures of the Royal Library, and in social intercourse and interchange of views with Heindorf and Spalding, at that time distinguished professors in the Gymnasia of Berlin, he arrived at those results and adopted those principles, which he has spread before the world in his various grammatical and philological treatises. The first edition of his Grammar appeared at Berlin in 1792. In 1800 he was appointed a Secretary of the Royal Library, and became at a later period one of the Librarians in chief. At the same time he accepted the appointment of Professor in one of the principal Gymnasia of Berlin, that of Joachimsthal. He became also an active member of the philological class in the Royal Academy of Sciences; and to this source

we owe many of his smaller essays and treatises.   On the estab-
lishment of the University of Berlin in 1809, he seems by choice
not to have taken part in it as a regular professor; but the ex-
citement inspired by the establishment of so noble an institution,
and daily intercourse with the corps of distinguished scholars thus
collected,—as Wolf, Niebuhr, Savigny, Schleiermacher, and at a
later period Bekker, Böckh, and others,—imparted new vigour
to his exertions; and led him, if not to a wider range of study,
yet to the exhibition of greater productive power, and to a more
extensive communication of the results of his researches.   As a
member of the Academy of Sciences, he enjoyed the privilege of
delivering lectures or of otherwise imparting instruction in the
University; and of this he availed himself so far as to have pri-
vate philological classes.   With Wolf he engaged in the publica-
tion of the *Museum Antiquitatis;* and several of the most solid
articles of that work are from his pen.   In 1816 he completed
the edition of Quinctilian commenced by his friend Spalding, and
left imperfect at his decease.   In 1821 he gave to the public a
new and enlarged edition of the Scholia on the Odyssey, discov-
ered by Angelo Maio.   Several of his smaller treatises were after-
wards collected and revised by himself, and published in two
volumes, entitled 'Mythologus,' Berlin, 1827–29.

But the great labour of his life lies before the world in his
grammatical works; which, from a narrow beginning, grew up
in a course of years into a wide and comprehensive system.   His
first work appeared, as mentioned above, in 1792, and was little
more than an outline of the Greek accidence.   In the subsequent
editions he continued to interweave the results of his investiga-
tions, until the fourth edition assumed the character of a more
complete and scientific treatise of Greek grammar.   In this form
it remained without any essential change of plan, but not with-
out important additions and improvements, until the publication
of the twelfth edition in 1826.

In the mean time he had published at an early period an ab-
stract of this work, made from the sixth edition, for the use of
lower schools and younger pupils, under the title of *Schul-Gram-
matik.*   This smaller Grammar reached its eighth edition in
1826, during the author's life-time; and the ninth edition of it
was issued in 1831, after his decease.

The larger Grammar, in the course of its successive editions

and enlargements, had become, to use the language of the author himself, 'an intermediate thing between a school-book and a work of a higher scientific character.' In support of the views and principles propounded in it, the author had often felt it necessary to introduce critical discussions, which were foreign to the nature of such a work; and which contributed to swell its size, without adding to its value for those for whom it was more particularly designed. Hence, so early as the year 1816, he had entered upon the compilation of a more extensive and scientific grammatical work, a complete grammatical index or *Thesaurus* of the Greek language, which should embody the results of the labours of his life in a form adapted to the use of more advanced scholars. This is the *Ausführliche Sprachlehre*, or 'Copious Greek Grammar,' so often referred to in the following pages. The first volume appeared in 1819; the second, in two parts, in 1825 and 1827. The second volume contained also a supplement of large additions and corrections to the first. A new edition of the first volume, including these corrections, was commenced during the author's life, and finished in 1830, after his decease. The second volume also appeared anew in 1839, with additions from the scholarly pen of Lobeck. This work, extensive as it is, embraces only the part of grammar relating to the Forms of Words; the Syntax Buttmann did not live to complete.

This *Thesaurus* every where exhibits, of course, critical discussions and investigations, which could not have place in the earlier work. Other similar discussions, which did not properly fall within the plan even of the Thesaurus, particularly those relating to the signification of words, the author collected and published in a separate treatise, entitled: '*Lexilogus*, or Illustrations of Greek words, chiefly in Homer and Hesiod.' The first volume was published in 1818; and again, together with a second, in 1825. This is often referred to in the following pages.

The publication of these works afforded an appropriate occasion for some change in the plan of the earliest, now become the intermediate Grammar. Accordingly, in the twelfth edition, 1826, most of the merely critical discussions were omitted, while many additional *results* were introduced. In this way, too, room was gained for an extension of the Syntax. In the thirteenth edition, 1829, the last which the author lived to prepare, these objects were further pursued and completed; and the work thus

became in form, what it was intended to be in fact, viz. a body
of results respecting the grammar of the Greek language, ar-
ranged with strict attention to philosophical system, as well as
to accuracy, neatness, and perspicuity.   Whoever consults this
work, cannot fail to perceive, that its statements rest on the pro-
found investigations of a penetrating, practical, and philosophic
mind ; while the reasonings and documents by which these state-
ments are supported, must in general be sought in the more copi-
ous works referred to above.   In the Syntax, however, this last
remark applied at that time with less force.   This part of gram-
mar had not elsewhere been treated of by Buttmann ; and, as he
himself remarks, would require a separate volume to do it justice.
The Syntax, as revised for the last time by its author, was a
collection of general principles, perspicuously and philosophically
arranged, and accompanied in some parts with a sufficient copi-
ousness of details ; while in other portions much was left to the
judgment and discretion of the learner.

Buttmann was not a mere recluse,—a scholar acquainted only
with books, and deriving his views and principles merely by way
of inference from untried theories.   Himself a teacher, and liv-
ing in the midst of a great capital, in daily and social intercourse
with eminent scholars and practical instructors, every thing he
has written bears the impress of practical application and prac-
tical utility.   His works everywhere exhibit comprehensive learn-
ing, united with perspicuity and terseness, and with that prac-
tical sagacity and tact which are essential to the success of every
teacher.   In this respect he differed widely from Matthiæ ; whose
Grammar is a vast mass of excellent materials, which the author
knew not how to reduce to order and philosophic method.

The latter years of Buttmann's life were embittered by severe
physical suffering.   His body was racked by rheumatic affections,
which deprived him in a great measure of the use of his limbs,
and finally terminated his days, Jan. 21, 1829.   For several pre-
ceding winters he had been confined to his house.   The writer
of these lines had the pleasure of an interview with him about a
year before his death.   He was seated before a table in a large
arm-chair, bolstered up with cushions, and with his feet on pil-
lows ; before him was a book, the leaves of which his swollen
and torpid hands were just able to turn over ; while a member
of his family acted as amanuensis.   That book was his earliest

work, the intermediate Grammar. He was in this way preparing the thirteenth edition, which he lived just long enough to complete.

It was this work, with these his last corrections, which eighteen years ago the Translator presented to the American public. It was favourably received; and a second edition, published in 1839, has been for several years out of print.

Meanwhile the study of the Greek language and literature has made rapid and extensive progress, especially in Germany; and the Grammar of Buttmann has not remained stationary. No less than *five* large editions have been published since his decease; the last of which, the *eighteenth*, was issued near the close of 1849. The recent editions have been prepared for the press by the author's son, Alexander Buttmann, who has occupied for several years the post of Headmaster (Oberlehrer) in the Royal Gymnasium at Potsdam; a station similar to that which his father held in Berlin. The changes and improvements in the Grammar have been gradually introduced, as occasion arose and experience dictated. The seventeenth edition (1845) exhibited an almost entire reconstruction of the Syntax; and the like character of revision and improvement marks the subsequent and last edition, from which the present translation has been made.

It is no slight praise of the son, to say that he has ably and successfully carried forward the plan of his distinguished parent, with a like spirit, and with like results. We find every where the same careful revision and elaboration; the same judicious expansion and adaptation of the work to the progress of knowledge; the same uncommon clearness and practical tact, which mark the successful teacher; and, not least, the same general impress of practical application and utility. The son, like the father, has avoided extremes and all mere innovations; and has rested satisfied, in respect to things already known, with calling them by their familiar names, without striving to attract notice by a new nomenclature or unusual phraseology.

The Syntax, in particular, has been expanded and rewritten, with the aid of all the various theories and extensive investigations of the last twenty years. In its present form, it is perhaps surpassed in symmetry and fullness by no other one of a like character; while few, if any, can compare with it in clearness, precision, and practical utility. The Indexes also have been greatly enlarged, and rendered more complete.

Hence it is, that the same qualities of progress and improvement, which secured to the Grammar of Buttmann an almost exclusive currency in his own country during his life-time, have enabled it to maintain unimpaired its high standing in the German schools and universities since the author's decease. The frequent and large editions which have been published, testify conclusively, that it is still, as it has now been for more than half a century, THE CLASSICAL AND NATIONAL GREEK GRAMMAR OF GERMANY.

In formerly making this work accessible to his countrymen generally, the Translator hoped and believed that he was doing service to the cause of Greek literature among us. If he may accept the testimony of many of our most distinguished Greek scholars, his expectation has not been disappointed. In the like confidence, he has again not shunned the labour of this revised translation of the original work as improved; and he cannot but hope, that it will be received with increased favour by American scholars. Whoever will take pains to compare, will speedily perceive, that in the most important portions, and especially in the Syntax, this is the translation of almost a new work.

The Translator can lay claim to no higher merit than that of having endeavoured to give a faithful transcript of the original. A few additions have been silently made from the author's other works; and occasionally a note or explanation, which seemed necessary, has been subjoined, to which the signature of the Translator is affixed. It must not, however, be imagined, that the translation of such a work from the German is without its peculiar difficulties. A Greek phrase or particle may often be happily illustrated by a German idiom, to which there is no corresponding one in English; while not unfrequently that may be exemplified by a single word or phrase in English, which requires a circumlocution in German. In all such cases, the Translator has endeavoured to exercise his best judgment; and it is hoped, that the learner will not have occasion for complaint in this respect. It has also been his constant effort to retain in the translation, so far as possible, the definiteness and perspicuity of the original.   EDWARD ROBINSON.

Union Theological Seminary,
  New York, Feb. 1851.

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In all references to sections and their subdivisions, *no.* marks the main subdivisions; *n.* stands for *Note;* and *m.* refers to the figures in the *margin* of some of the sections.

INTRODUCTION.

1. THE Greek language (φωνὴ Ἑλληνική), like all other lan-
guages, had its various dialects (διάλεκτοι) ; all of which, how-
ever, may be referred back to two principal ones, viz. the *Doric*
(ἡ Δωρική, Δωρίς) and the *Ionic* (ἡ Ἰωνική, Ἰάς), which belonged
to the two great Grecian tribes of the like names.

2. The Doric dialect prevailed in almost the whole interior of
Greece, in Italy, and in Sicily.   It was harsher, and made upon
the ear, in consequence of the predominant long *a* (§ 27. n. 5), an
impression which the Greeks call πλατειασμός, broad pronuncia-
tion.   It was on the whole a less cultivated dialect.   A branch
of it was the *Æolic* (ἡ Αἰολική, Αἰολίς).

3. The Ionic tribe in the earlier ages chiefly inhabited Attica,
and sent out thence colonies to the coasts of Asia Minor.   These
colonies took the lead both of the mother tribe and of all the other
Greeks in general improvement; and hence the names Ionians
and Ionic came to be applied chiefly, and at last exclusively, to
them and their dialect.   The Ionic dialect is the softest of all, in
consequence of its many vowels.   But the *Attic* (ἡ Ἀττική, Ἀτ-
θίς), that is, the language of the primitive Ionians in Attica (the
Attics, Athenians), soon overshadowed all the other dialects;
avoiding with Attic elegance and address both the harshness of
the Doric and the softness of the Ionic.

NOTE 1. Other minor branches of these dialects, such as the *Bœotic, La-
conic, Thessalian*, etc. are known only from single words and forms, and
through scattered notices, inscriptions, etc.

4. As the mother of all the dialects, we must assume an orig-
inal *ancient Greek* language, out of which each dialect naturally
retained more or less.   Hence it is to be explained how the Gram-
marians can talk of Doricisms, Æolicisms, and even Atticisms, in
the old Ionic Greek of Homer.   Generally, however, it was cus-
tomary to call that which was usual or frequent in any one dia-
lect, by the name of that dialect ; even when it happened to occur
singly in the others.   In this way must be explained, e. g. the Do-
ricisms so called in Attic writers, and Attic forms in writers who
otherwise did not employ the Attic dialect at all.*

5. To the same ancient language belong also, for the most part,
the *poetic* forms and licenses so called.   It is indeed true, that

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* E. g. The Doric future in σοῦμαι, ξοῦμαι; the Attic form of declension in ως;
the ' Attic' ξύν for σύν, and the like.   See note 6, below.

A

the poet contributes to the formation of a language; yet the poet does not derive the innovations, which he finds necessary, simply from himself; for this would be the surest way to displease.   The earliest Greek bards merely *selected*, according to their wants, from the variety of *actual* forms which they found already existing; or, at least, they constructed new ones, according to existing analogies.   Many of these forms became obsolete in common usage; but the later poet, who had these old bards before his eyes, was not disposed to yield his right to these treasures.   In this way, that which was originally a real idiom of the language, came to be poetic license.

6. In all cultivated nations, some one of their dialects usually becomes the foundation of the common written language, and of the language of good society.   Among the Greeks this was not at first the case.   Until about the time of Alexander, each writer employed the dialect in which he had been educated, or that which he preferred; and thus were formed Ionic, Æolic, Doric, and Attic poets and prose writers, of whose productions more or less are still extant.   Comp. text 10, 11, below.

NOTE 2. To the Ionic dialect belong the earliest poets, *Homer, Hesiod, Theognis*, etc. whose language nevertheless has more of that apparently mixed character, which approaches nearest to the ancient language, and which afterwards continued to mark the language of poetry in most of its species.   The proper though later Ionic is found in the prose writers, of whom *Herodotus* and *Hippocrates* are the principal; though both were of Doric origin.   The Ionic dialect had already in their time acquired, in consequence of its peculiar softness and early culture, a certain degree of universality, especially in Asia Minor, even beyond the limits of poetry.

NOTE 3. Among the poets of that period, the *lyric* writers were at home in all the dialects.   The earliest and most celebrated were the Æolic lyric poets; and of these the chief were *Sappho* and *Alcæus;* from whom, however, only a few fragments have come down to us.   *Anacreon* sung in Ionic; the other lyric writers were mostly Doric.   Of these last, *Pindar* is the only one from whom any thing entire has come down to us.

NOTE 4. Of Doric *prose* there is very little still extant, and that chiefly relating to mathematics and philosophy.

7. In the mean time, Athens had raised herself to such a pitch of political importance, that for a while she exercised a sort of sovereignty (ἡγεμονία) in Greece; and at the same time became the centre of all literary and scientific culture.   The democratic constitution, which was no where else so pure, secured to the popular eloquence of Athens, and to the Attic stage, entire freedom; and this it was, in connection with other advantages, which raised to the highest point of perfection not only these two branches of literature, but also the sister ones of history and philosophy; and at the same time gave to the Attic language a completeness and a comprehensiveness, to which no other dialect attained.

NOTE 5. The principal *prose* writers of this golden period of Attic literature are *Thucydides, Xenophon, Plato, Lysias, Isocrates, Demosthenes*, and the other Orators.

8. Greeks from all the tribes repaired now to Athens to obtain an education; and even in those parts of literature which were most widely extended, the Athenian masterpieces were considered as models. The consequence was, that the Attic dialect became by degrees the language of all educated persons, and the general language of books; and was henceforth almost exclusively employed by the prose writers of *all* the Grecian tribes and countries. This language was now also taught in the schools; and the Grammarians decided, according to those Attic models, what was *pure Attic, and what was not.* The central point of this later Greek literature, however, formed itself under the Ptolemies at Alexandria in Egypt.

9. Along with this universality of the Attic dialect, began also the period of its gradual decay. On the one hand, writers mingled with the Attic much that was derived from the dialect of their own country; on the other, they introduced various changes. This the Grammarians (this class of whom are called *Atticists**) sought to hinder; and proposed in their books, over against those expressions which they censured or accounted less elegant, others selected from the older Attic writers. And thus arose the usage, that the term *Attic* was understood to include only that which was sanctioned by the authority of those early classic writers; while, on the other hand, the ordinary language of cultivated society, derived as it was from the Attic, was now called κοινή, *common,* or Ἑλληνική, *Greek,* i. e. common Greek; and even the writers of this later period were now called οἱ κοινοί or οἱ Ἕλληνες, in opposition to the genuine Attics.

NOTE 6. It is easy to conceive, that under these circumstances the appellation κοινός, κοινόν, became a term of censure; and, in the mouth of the Grammarians, designated that which was *not pure Attic.* On the other hand, however, that which was called *Attic,* was not all for that reason exclusively of the pure Attic form, not even among the genuine Attics themselves. Many an Attic idiom was not entirely usual even in Athens, but alternated with other forms in general use, e. g. φιλοίη with φιλοῖ, ξύν with σύν. Many Ionic forms were also not unusual among the Attics; e. g. uncontracted forms instead of contracted ones. This approach to the Ionic furnishes the chief criterion of the *earlier* Attic in the strictest sense; in which e. g. Thucydides wrote; while Demosthenes belongs to the *later* Attic, which forms the transition to the still later κοινή.

NOTE 7. To draw an exact and convenient line of division, we must make the later period, or the κοινοί, begin with the earliest of those authors who wrote Attic without being themselves Athenians. Here belong *Aristotle, Theophrastus, Polybius, Diodorus, Plutarch,* and the other later writers; among whom nevertheless were many who strove with success to make the earlier Attic language their own; as was the case particularly with *Lucian* and *Arrian.*

NOTE 8. Among the dialects of the provinces, which mingled themselves to a considerable degree with the later Greek, the *Macedonian* is particularly conspicuous. It was also called the *Alexandrine* dialect; because Alexan-

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* E. g. Phrynichus, Mœris, Thomas Magister.

dria was the chief seat of this later Greek-Macedonian culture.—Moreover the other inhabitants of such conquered countries, who were not Greeks by birth, began now also to speak Greek (Ἑλληνίζειν) ; and hence an Asiatic, a Syrian, etc. who thus spoke Greek, was called Ἑλληνιστής. From this circumstance has arisen the modern usage, according to which the language of such writers, mixed as it is with many forms that are not Greek and with many Oriental idioms, is called the *Hellenistic* language. Here belongs especially the language of the version of the Old Testament by *the Seventy*, and that of the *New Testament;* whence it passed more or less into the works of the *Fathers.*—New barbarisms of every kind were introduced in the middle ages, when Constantinople, the ancient Byzantium, became the capital of the Greek empire and the centre of the contemporary literature ; and hence arose the language of the *Byzantine* writers, and finally the present *modern Greek.*

10. In this general prevalence of the Attic dialect, however, poetry formed an important exception. Here the Attics were models only in one department, viz. the *dramatic ;* and hence the Attic dialect was afterwards retained by all the other Greek theatres. The dramatic poets, moreover, in those parts of the drama which consisted of dialogue, and especially in those composed of trimeters or senarii, allowed themselves, with the exception of a freer use of apostrophe and contraction, only a very few of the poetic licenses so called ; see 5, above.

NOTE 9. The comic poets did this least of all, as one would readily suppose. On the other hand, the tragic senarius readily adopted many Homeric forms.—In the department of the drama, however, only the works of genuine and early Attic writers have come down to us ; viz. the tragedians *Æschylus, Sophocles, Euripides ;* and the comic writer *Aristophanes.*

11. For the remaining species of poetry, especially those which were composed in hexameters, as the epic, didactic, and elegiac, Homer and the other old Ionic poets, who were read in the schools, continued to be the models ; and along with them, the old Ionic or Homeric language remained also in vogue, with most of its peculiarities and antique forms. All that belongs under this head may be best included under the name of *epic* language ; since it took its rise wholly from epic poetry.

NOTE 10. The most noted poets of this class are, in the Alexandrine period. *Apollonius, Callimachus, Aratus ;* and later, *Nicander, Oppian, Quintus,* etc.

12. The *Doric* dialect also was not entirely excluded from poetry, even in the later periods. On the contrary, it maintained itself in some of the minor species, especially in rural and sportive poems.

NOTE 11. Hence the works of the *idyllic* writers, *Theocritus, Bion,* and *Moschus,* are Doric ; but their later Doric differs much from that of Pindar. The ancient *epigrams* were partly Ionic, partly Doric ; but the Doric was here far more simple and dignified, and confined itself to a small number of characteristic Doric forms, which were familiar to the educated poets of every tribe.

NOTE 12. It remains to observe, that the language employed in the *lyric* parts of the drama, as the choruses and passages of deep emotion, is also generally called Doric ; but this Doric consists of little more than the prevalence of the long *a*, especially for *η*, which belonged generally to the old language.

PART I.

ORTHOGRAPHY AND ORTHOEPY.

§ 2. *Alphabet.*

THE Greeks received their alphabet mostly from the Phœnicians, as is evident from the oriental names of the letters; see Appendix B.   The following is the Greek alphabet:

	Pronounced.		Name.		Numeral Value.	
A	*a*	*a* in *far*	Ἄλφα	alpha	1	
B	β, б	*b*	Βῆτα	beta	2	
Γ	γ, ſ	*g* hard	Γάμμα	gamma	3	
Δ	δ	*d*	Δέλτα	delta	4	
E	є	*e* in *met*	Ἐ ψιλόν	epsilon*	5	ς 6
Z	ζ	*ds*	Ζῆτα	zeta	7	
H	η	*e* in *they*†	Ἦτα	eta	8	
Θ	Ϛ, θ	*th* sharp	Θῆτα	theta	9	
I	ι	*i* in *machine*	Ἰῶτα	iota	10	
K	κ	*k*	Κάππα	kappa	20	
Λ	λ	*l*	Λάμβδα	lambda	30	
M	μ	*m*	Μῦ	mu	40	
N	ν	*n*	Νῦ	nu	50	
Ξ	ξ	*x*	Ξῖ	xi	60	
O	o	*o* short	Ὀ μικρόν	omicron, short *o*	70	
Π	π, ϖ	*p*	Πῖ	pi	80	Ϟ 90
P	ϱ, ρ	*r* rolling	Ῥῶ	rho	100	
Σ	σ, ς	*s* sharp	Σίγμα	sigma	200	
T	τ, 7	*t*	Ταῦ	tau	300	
Υ	υ	*u* French	Ὑ ψιλόν	ypsilon*	400	
Φ	φ	*ph, f*	Φῖ	phi	500	
X	χ	*ch* guttural	Χῖ	chi	600	
Ψ	ψ	*ps*	Ψῖ	psi	700	
Ω	ω	*o* long	Ὠ μέγα	omĕga, long *o*	800	Ϡ 900

* Ἐ ψιλόν and Ὑ ψιλόν have the epithet ψιλόν, i. e. *lene, not aspirated,* because in the earlier forms of the Greek alphabet, the figure of the є was at the same time one of the marks to denote the rough breathing (*h*); and the υ was at the same time one of the modes of writing the digamma (or Lat. v, see § 6. n. 3).   In order to distinguish them as vowels from these two aspirates, this epithet was always subjoined. Comp. Appendix B.

† The sound of η is strictly that of the long continental *e*, like the English *a* in *hate.*—TR.

NOTE 1. The twofold forms of some of the letters given above, are used without distinction, excepting σ and ς of the small alphabet : σ is used only at the beginning and in the middle of words, and ς only at the end of words. The latter is not to be confounded with ϛ ; see the next note.   In modern editions this ς is often used in the middle of words ; but only in *compounds*, like οὕστινας, προσφέρω, εἰσήνεγκε, when the first part is an indeclinable word and current by itself.   On the other hand, it is better to write δυσθα-νής, φερέσβιος, σακέσπαλος.   In words not compounded σ is always writ-ten ; e. g. κόσμος, never κόϛμος.

NOTE 2. From these letters have been formed a multitude of abbrevia-tions and combinations ; some of which occupy more space than the original letters themselves.   In modern times, the use of these has been much di-minished ; and in recent editions few are used beyond the following, viz.

ɑ for ει	я for ου	☞ for ος	ϛ for στ*
ᵥϑ for σϑ	𝒳 for σχ	ᴣᔆ for γάρ	ᔰ for καί.

In several the letters are scarcely altered ; e. g. *ɑⱳ* for αυ, 𝕸 for λλ, etc. For a full exhibition of other abbreviations, see Appendix C.

NOTE 3. The Greeks employed the letters of their alphabet also as nu-meral figures ; see the right hand column of the alphabet.   In order to have enough, they added still three other figures or *Episema* (ἐπίσημα), viz. after ε the ϛ, here called Βαῦ, *Vau*, and not στ ; after π the Κόππα, Ϙ or ꟼ , or ꟸ ; and after ω the Σαμπῖ, 𐌓𐌎 † The first eight letters with Βαῦ denoted the units ; the next eight with Κόππα, the tens ; and the last eight with Σαμπῖ, the hundreds.   When used as figures, the letters are marked by a stroke above, thus : α′ 1, β′ 2, ϛ′ 6 ; ι′ 10, ια′ 11, ιϑ′ 19, κ′ 20, κϛ′ 26 ; ρ′ 100, σ′ 200, σλβ′ 232, etc.   The thousands commence again with α, but with a stroke beneath the letter, as ͵α 1000, ͵β 2000, ͵βσλβ′, 2232.   See § 70.

NOTE 4. There was still another ancient mode of writing numerals, cor-responding to the Latin method.   In this *I* was assumed as unity, and then the first letters of the numerals Πέντε *five*, Δέκα *ten*, Ἑκατόν (the old form of ἑκατόν) *hundred*, Χίλιοι *thousand*, Μύριοι *ten thousand*, were put for these numbers respectively ; thus Π denoted 5, Δ 10, Η 100, Χ 1000, Μ 10,000. These letters were then combined to express different numbers, just like the Roman numerals ; except that whenever Δ, Η, Χ, or Μ, was to be repeated five times, instead of this it was put only once, but enclosed in a large Π. Thus 𐅄 50, 𐅄Δι 61, 𐅅 500, 𐅆 5000, etc.   This was the old Attic sys-tem, and is often found in inscriptions.—TR.

§ 3. *Pronunciation.*

1. The ancient pronunciation can no longer be determined with certainty.   Among the various ways in which Greek is pronounc-ed in modern times, two are most distinguished, called the *Reuch-*

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* This mark is commonly called *Sti*, and also *Stigma*.   Its coincidence in form with the Βαῦ (see note 3) is only accidental.

† These three *Episema* were originally letters of the alphabet, which afterwards became obsolete.   The resemblance of the ϛ to the later abbreviation for στ is only accidental ; as a numeral it is called Βαῦ, and is merely another form of the di-gamma, Ϝ or ꟻ, as its place in the numeral system shews, where it corresponds to the oriental *Vav*.   The ꟸ, originally Ϙ, is called Κόππα, and was derived from the oriental *Koph*, (Lat. Q,) which occupies the same place in the alphabet.   The Σαμπῖ is strictly an abbreviation for στ ; originally, however, it was simply the old letter Σάν, derived from the oriental alphabet ; see Appendix B.—TR.

linian and the *Erasmian*, after their respective advocates in the 16th century. We follow the latter, because it is most conformed to our own pronunciation, and to that which we give to the Latin. The *Reuchlinian* method follows chiefly that of the modern Greeks, which they warmly defend as the ancient and true pronunciation.

NOTE. The Latin mode of writing Greek words may be seen above in the Latin names of the letters, in the following part of the present section, and in ‡‡ 5 and 6.—The common usage of the Reuchlinian pronunciation is the following: η is pronounced like *ι*; the diphthong αι like *e* in *there*; the sounds ει, οι, υ, and υι, are all not to be distinguished from *ι*; and, finally, υ in the other diphthongs (except ου) is pronounced like *v* or *f*, e. g. αὐτός, αυτος, Ζεύς *Zefs.*＊ There are indeed many traces, that this method, in its chief points, is really founded on an ancient pronunciation; but this could not have been the one at all times and every where current. This appears incontestably from the manner in which the Latins wrote Greek words and names, and the Greeks Latin ones; e. g. Θήβη *Thebe*; *Pompeius* Πομπήϊος;† *Claudius* Κλαύδιος. Were the modern Greek pronunciation of οι as *i* correct, neither the Latins could have made from Ποίας *Pœas*; nor the Greeks from *Clalia* Κλοιλία; and even Καικίλιος, Καῖσαρ, for *Cæcilius*, *Cæsar*, does not decide for the pronunciation of αι like *æ* (e in *there*), since we are by no means certain in respect to the pronunciation of this Latin diphthong.

2. In respect to particular letters, the following is to be remarked :

β was probably softer than our *b ;* hence the Lat. *v* is given by β, e. g. Σεβῆρος, Βάῤῥων.‡ The modern Greeks uniformly give to β the sound of our *v.*

γ before another γ and the other palatal letters (κ, χ, ξ) is sounded like *ng.* E. g. ἐγγύς *eng-gus*, or like Lat. *angustus;* σύγκρισις *syncrisis*, Ἀγχίσης *Anchises* (*Ang-chises*), Σφίγξ *Sphinx.*

ζ must be pronounced like *ds*, i. e. with the soft *s*, like *dz*. Later it was made still softer, like the French *z.*§ In some dialects it was sounded and written σδ, *sd.*

η is usually every where pronounced like a prolonged ε (*e* in *they*); by some also like *e* in *there*.

Ϡ is usually not distinguished from τ on the continent of Europe; anciently, however, it belonged to the *aspirates*, i. e. those letters which were pronounced with a breathing, or aspiration (‡ 4. 3); and it is also still pronounced by the modern Greeks like the English *th* sharp, as in *think.*

ι is simply the vowel *i*, (i. e. the continental *i* as in *machine*,)

＊ This mode of pronunciation is sometimes called *Iotacism* or *Itacism* (*i* as in *machine*), because it gives to so many vowels the sound of Iota; the Erasmian is also called *Etacism* (*e* like *a* in *hate*).

† The bleating of a sheep is also imitated by βῆ in the comic poet Cratinus; see Steph. Thes.

‡ The sound of *v* in Latin names is also represented in Greek by ου, sometimes alternating with β; as Ὀκταούιος, Σεουῆρος, etc.

§ This sound is still the common one among the modern Greeks.

and not the consonant *j ;** hence ἴαμβος, Ἰωνία, must be pronounced *i-ambos, I-onia.* Nevertheless the Greeks employed this letter in foreign names instead of *j ;* e. g. Ἰούλιος *Julius,* Πομπήϊος *Pompejus.*

κ is always expressed in Latin by *c,* even before *e* and *i ;* and the Latin *c* is also expressed in Greek by κ; e. g. Κίμων *Cimon, Cicero* Κικέρων. This shows that the Romans pronounced their *c* like *k* before all the vowels.

σ is to be pronounced like *s* sharp, or *ss.*

τ before ι followed by another vowel, is not to be pronounced *sh,* as in English, but retains its simple sound ; thus Γαλατία *Galati-a,* not *Gala-sha,* Κριτίας *Kriti-as,* Βυζάντιον *Buzanti-on,* Παναίτιος *Panaiti-os,* Lat. Panætius; so also in Τερέντιος *Terentius.*

υ is often employed in Latin names to express the short *u,* which was wanting in Greek ; e. g. Ῥωμύλος *Romulus.* Comp. § 5. n. 3. The modern Greeks pronounce it like ι.

φ is somewhat indefinite. The Greeks always expressed the Latin *f* by their φ, as *Fabius* Φάβιος ; the Latins, however, never reversed this, but always wrote *ph* for φ, e. g. *Phædrus.*

§ 4. *Division of the Letters.*

1. The letters are divided into *vowels* and *consonants.* The *vowels* are subdivided only according to their quantity ; see § 7.

2. From the consonants must first be separated the three double letters

<div align="center">

ψ, ξ, ζ,

</div>

each of these being strictly two letters, for which however only a single figure is employed. For these letters see § 22 ; on ζ see also the preceding section.

3. The simple consonants are divided in a twofold way :

    a) According to the *organ* with which they are pronounced, viz.

Labials	β, π, φ, μ,
Linguals	δ, τ, ϑ, ν, λ, ρ, σ,
Palatals	γ, κ, χ.

    b) According to their power,†

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* The *j* in Latin, as also on the continent of Europe, has the consonant power of *y.*—Tʀ.

† The ancients found in the humming and hissing sounds of the letters *l, m, n, r, s,* a sort of transition to the full sounding vowels, and called them therefore *half vowels.* The first four, on account of their mobility and the ease with which they could be joined to other letters, were also called *liquids.* All the other consonants, by way of contrast to the vowels, were called *mutes.* Of these again, those three which were accompanied by a breathing or aspiration, were supposed thereby to become *thick* or *rough* (δασέα) ; this was entirely wanting in three others, which

1. Semivowels, viz.

Liquids . . . . λ, μ, ν, ρ,
The simple sibilant . . . . σ.

2. Mutes, viz.

Aspirates . . . . φ, χ, Ͽ,
Middle . . . . β, γ, δ,
Smooth . . . . π, κ, τ.

Hence it appears that three mutes belong to each organ; and that these nine letters, arranged as above, are related to each other when taken in either direction; the first perpendicular column being labials; the second, palatals; and the third, linguals.

NOTE 1. It is well to remark, that in parsing and other oral exercises, it is usual to designate the *labial* mutes as the *P-sounds ;* the *linguals,* as *T-sounds ;* the *palatals,* as *K-sounds.*

4. We might here reckon a fourth organ, viz. the *nasal* organ; to which belong the three letters μ, ν, and γ pronounced like *ng* (§ 3. 2). But as these three letters are at the same time pronounced with one of the other organs, the nasal organ appears only as secondary; and no special place is due to it in the division of the letters.

NOTE 2. The affinity between these three letters (μ, ν, γ) appears, e. g. from the fact, that the nasal ν in the Prep. ἐν before labials passes over into the nasal labial μ; and before palatals, into the nasal palatal γ; while before the first four linguals (to which organ it belongs) it remains unchanged: ἐμπα- ἐγκα- ἐντα-. For the changes of ν, see § 25.

5. No genuine Greek word can end in any other consonant than one of these three semivowels,

σ, ν, ρ,

for those which terminate in ξ and ψ end really in κς and πς. Only ἐκ and οὐκ form here an exception; and this never at the end of a phrase, but only before other words with which they are so closely connected in pronunciation as to lose their tone; see § 13. 4.   § 26. 5, 6.

§ 5. *Diphthongs.*

1. The ancient pronunciation of the diphthongs is least certain of all; and it is therefore better to pronounce them in our manner, so as to make but one syllable. The manner in which the Romans expressed them will appear from the examples.

αυ pron. *ai*   (as in *aisle*), Φαῖδρος *Phaidros,* Lat. Phædrus.
ει   *ei*   (as in *height*), Νεῖλος *Neilos,* Lat. Nilus. *Λυκεῖον Lukeion,* Lycēum.

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were therefore called *thin* or *smooth* (ψιλά); while between these two classes the *mediæ* (μέσα) hold the middle place. See Appendix D. 1.

οι pron. *oi*   Βοιωτία *Boiotia*, Bœotia.
υι   *ui*   (like the French *ui* or *uy* in *lui*, *tuyau*), Ἐιλεί-
                  θυια *Eileithuia*, Ilithyia.
αυ.   *au*   Γλαῦκος *Glaukos*, Glaucus.
ευ   ⎫ *eu* ⎧ Εὖρος *Euros*, Eurus.*
ηυ   ⎭   ⎩ ηὖξον (from αὔξω) *euxon.*
ου   *ou*   (as in *you*), Μοῦσα *Mousa*, Lat. Mūsa.
ωυ is solely Ionic; e. g. ωὐτός *outos.*

Note 1. The Latin usage is not however fixed, especially in the diph-
thong ει. This is shewn by the different modes of writing the words Ἰφι-
γένεια *Iphigenia*, Μήδεια *Medea*, Ἡράκλειτος *Heraclitus*, Πολύκλειτος *Poly-
cletus*, etc.—Some few words in αια, οια, remained in Latin unchanged : ex-
cept that the ι probably passed over into the sound of *j* (or *y*) ; as Μαῖα
Maia, Τροία *Troja.*

2. From these are to be distinguished the *improper* diphthongs
so called, which are formed by the *Iota subscriptum*, or Iota writ-
ten under the following three vowels :

                        ᾳ, ῃ, ῳ.

At present the *Iota subscript* does not change the sound of these
vowels, and serves merely to mark the derivation ; originally
however it was heard in the pronunciation. The ancients wrote
this Iota also in a line with the other letters ; and with capital
letters this is still the case ; e. g. ΤΗΙ ΣΟΦΙΑΙ, τῇ σοφίᾳ ; τῷ
Ἅιδη or ᾅδη.

Note 2. The ancient native Greek grammarians reckon also ηυ, ωυ, υι.
among the *improper* diphthongs ; of which their definition is, that they are
composed of *a long and a short vowel*, while all the others contain merely
two short vowels. According to this we may conveniently divide all the
diphthongs into

            Six proper : αι, ει, οι ; αυ, ευ, ου ; and
            Six improper : υι, ηυ, ωυ ; ᾳ, ῃ, ῳ.

It follows also in regard to pronunciation, that in order to distinguish ηυ
from ευ, the sound of η must be made to predominate ; so also in the case
of ωυ and υι. It is moreover apparent, that the case was the same with ᾳ,
ῃ, ῳ. so long as the ι continued to be heard, i. e. probably during the
whole strictly classic period : as is proved by the Latin mode of writing
tragœdus, comœdus, for τραγῳδός, κωμῳδός. But it is also no less evident
from the later words *prosodia, ode* or *oda*, for προσῳδία, ᾠδή, that then the
difference between ῳ and ω was no longer regarded ; and this is throughout
the case at the present day.

Note 3. The ου is every where sounded only as a single vowel, and is
therefore strictly no real diphthong. Still, regarded as a diphthong, it has
strictly most connection with the proper diphthongs ; since the sound of
neither of its vowels is wholly lost, as is the case in the improper ᾳ, ῃ, ῳ.—
The short *u* existed also in the more ancient language, and was retained in
the Æolic dialect and in the Latin, which is nearest related to that dialect.

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* That αυ and ευ before a vowel are still written and pronounced in Latin with
v. e. g. Ἀγαύη *Agave*, Εὐάν *Evan*, is an error which has resulted from the Reuch-
linian pronunciation ; only *Agaue, Euan*, are correct.

To mark it they employed the letters *e* and *v*, which are nearly related. The Homeric βόλεσθε belongs here; see § 114, βούλομαι.

§ 6. *Breathings.*

1. With the letters are connected the two following signs, which are set over every vowel or diphthong at the beginning of a word, viz.

    ᾿   *Spiritus lenis,* πνεῦμα ψιλόν, the smooth breathing.
    ῾   *Spiritus asper,* πνεῦμα δασύ, the rough breathing.

The Spiritus *asper* is our *h;* e. g. ῞Ομηρος *Homerus.* The *lenis* stands where in other languages a word begins simply with a vowel; e. g. ἐγώ *ego.* Both these classes of words, however, are considered in prosody and grammar simply as beginning with a vowel. So in the case of the apostrophe (§ 30) and the movable final *v* (§ 26).

2. In the proper diphthongs, the Spiritus, as also the accents, are always placed over the second vowel; e. g. Εὐριπίδης, οἷος. In the improper diphthongs ᾳ, ῃ, ῳ, this is not the case, even where the Iota is not subscribed; e. g. ῞Αιδης (ᾅδης) *Hades.*

3. The *Spiritus asper* stands also over every *ρ* at the beginning of a word. When *ρ* is doubled in the middle of a word, the first one takes the *lenis,* the second the *asper,* thus: ῤῥ. This is founded on a peculiarity of the ancient pronunciation, which the Latins also did not neglect in Greek words, e. g.

<div align="center">ῥήτωρ, Πύῤῥος, rhetor, Pyrrhus.</div>

4. In the common language, all words beginning with *v* have also the *asper.*

NOTE 1. Both these breathings exist in other languages as distinct letters. The *asper* is the *h* of both ancient and modern languages; the *lenis* is the *Alef* or *Elif* of the orientals. Nor is this latter a mere empty sign. Every vowel which is distinctly uttered without the aid of a preceding consonant, and consequently every one which is so uttered as to be heard entirely separate from the preceding letter,* is actually introduced by an audible breathing or gentle impulse; and the ancients had more occasion to mark this impulse, inasmuch as they did not separate the words in writing.

NOTE 2. The Æolians very frequently exchanged the rough breathing for the smooth, as did also sometimes the Ionians. Hence in the epic language occur such forms as ὔμμιν for ὑμῖν, ἆλτο from ἅλλομαι, ἠέλιος for ἥλιος, etc.

NOTE 3. Along with these two breathings the earliest language had still another aspirate, which was longest retained by the Æolians. This is commonly called *Digamma,* from its shape Ϝ, i. e. a double Γ; see § 2. n. 3 marg. Also App. B. It was strictly a real consonant with the sound of v, and was prefixed to many words which in the more known dialects have partly the *asper* and partly the *lenis.*—In regard to the *Homeric* digamma, which has been so much discussed in modern times, the whole subject rests on the following remarkable fact. A certain number of words beginning with a

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* E. g. if one would clearly distinguish *ab-ortion* from *a-bortion;* or would perfectly articulate the second vowel in *co-operate, pre-eminent,* etc.

vowel, especially the pronoun οὗ, οἷ, ἕ, and also ἄγνυμι, ἅλις, ἀλῶναι, ἄναξ, ἀνδάνω, ἀραιός, ἄρνα, ἄστυ, ἔαρ (ver), ἔδνον, ἔθειρα, ἔθνος, εἴδω (video), εἴκοσι, εἴλω (ἀλῆναι), εἰπεῖν, εἴρω (sero), ἑκάς, ἕκαστος, ἔκηλος, ἕκητι, ἔκυρος, ἑκών, ἐλδομαι, ἐλίσσω, ἔλπω, ἕννυμι, ἔοικα, ἔργον, ἔργω, ἔῤῥω, ἐρύω, ἐσθής (vestis), ἕσπερος (vesper), ἔτης, ἔτος, ἑτώσιος, ἡδύς, ἦθος, ἦκα, ἦρα, ἠχή, ἰαχή, Ἴλιος, ἴον (viola), Ἶρις, ἴς (vis), ἶφι, ἴσος, ἴτυς, οἶκος, οἶνος (vinum), οὐλαμός, οὖλος, ὤλξ, with all their derivatives, have in Homer so often the *hiatus* (§ 29) before them, that, leaving these words out of the account, the hiatus, which is now so frequent in Homer, becomes extremely rare, and in most of the remaining cases can be easily and naturally accounted for. These same words have also, in comparison with others, extremely seldom an *apostrophe* before them; and moreover, the immediately preceding long vowels and diphthongs are far less frequently made *short*, than before other words (§ 7.16). Hence we must conclude, that there was something at the beginning of these words, which produced both these effects, and prevented the hiatus. And since short syllables, terminating in a consonant (e. g. ος, ον), are also often made long before these words, just as if they were in position, and that too in cases where they are not affected by the caesura (§ 7. n. 15. 3), it follows that all these words in Homer's mouth had this breathing (v) with the power of a consonant before them; but had lost it in the far later period when Homer's songs were reduced to writing. Moreover, since during this time, and even later, these poems underwent many changes and received many additions, as is now generally acknowledged, we can hence very naturally account for the circumstance, that the traces of the digamma in Homer should have been thus obliterated.

§ 7. PROSODY.

1. The term *Prosody*, according to present usage, includes only the doctrine of *quantity*, i. e. the length (*productio*) or shortness (*correptio*) of syllables.*

2. Every word and every grammatical form had, for every syllable, with few exceptions, a *constant* quantity, which the pronunciation of common life followed; and which must therefore be known in order to pronounce correctly.

NOTE 1. For the *poetic quantity*, so called, see below in no. 12 sq.

3. The quantity is denoted by the two following marks over a vowel, (‾) *long*, (˘) *short;* e. g.

ă short *a*, ā long *a*,
ā̆ variable or doubtful.

4. Every syllable, which cannot be certainly proved to be long, must be assumed as *short*.

5. A syllable is *long*, either I. *by Nature*, or II. *by Position*.

6. A syllable is long (I.) *by Nature*, when its vowel is long; as in Latin the middle syllable of *amare, docere*. In Greek this is in part determined by the vowels themselves; for of the simple vowels

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* The ancient Greek grammarians included also under the name προσῳδία every thing by which the *sound* of a syllable was affected; consequently also the accents and breathings.

η and ω are always *long*,
ε and ο are always *short*.

These therefore require no further rules. The three others, on the contrary,

α, ι, υ,

can all be, as in Latin, either long or short; and are therefore called *variable* or *doubtful*, Lat. ancipites.

NOTE 2. The epithet *doubtful* must not be misunderstood. All simple vowels are in certain words always long; in others, always short. For the vowel-sounds e and o, the Greek language had distinct marks or letters for long and short; for the three others, not. When therefore one of these three vowels, which are only apparently thus doubtful, is found to be really doubtful or variable in some particular words, e. g. the a in ·καλός, the ι in ἀνία; this is only the same that occurs also in the sounds of e and o with their double characters, e. g. in τροχάω and τρωχάω, σόος and σῶος, νέας and νῆας; all which instances, in the most ancient mode of writing, were in like manner not distinguished.

7. In regard to syllables which are long by nature, there is the following general rule: *Two vowels flowing together into one sound form a long syllable.* Consequently the following are long:

1) All *diphthongs* without exception; e. g. the penult in βασίλειος, ἐπᾴδω.

2) All *contracted* syllables; and in this case the doubtful vowels are consequently always long; e. g. the a in ἄκων for ἀέκων, the ι in ἱρός for ἱερός, the υ in Accus. βότρυς for βότρυας; see § 28.

NOTE 3. From these contractions, however, we must carefully distinguish the cases of simple *elision*, e. g. ἀπάγω for ἀπο-άγω; see §§ 28–30.

8. A syllable, even with a short vowel, is long (II.) *by Position*, i. e. when it is followed by *two or more consonants*, or by a *double consonant;* e. g. the penult in λέγεσθαι, καθέλκω, βέλεμνον, ἄψορρος, καθέξω, νομίζω.

NOTE 4. Very often, also, a vowel already long occurs in position, and must then be still more prolonged in pronunciation, e. g. Λῆμνος (pron. *Lēmnos*), ὅρπηξ, Χαρώνδας, μᾶλλον; also in πράττω, πράξω, where the a is proved to be long by the derived forms (πρᾶξις, πρᾶγμα) which take the circumflex. On the other hand, τάττω, τάξω, have the a short, like τάξις. So too we must distinguish between the last syllable of θώραξ where the a is long (Gen. θώρᾱκος), and that of αὔλαξ where it is short (Gen. αὔλᾰκος); just as between the final syllables of Κύκλωψ and Κέκροψ.

9. A mute *before* a liquid (§ 4) forms regularly *no* position: hence the penult is short in Περικλῆς, ἄτεκνος, δίδραχμος, γενέθλη, δύσποτμος, etc. By the poets, however, these syllables are sometimes used as if long, *positio debilis*.

NOTE 5. If the vowel in such a syllable is *long by nature*, then of course it remains long; e. g. in πένταθλος, from ἆθλος, and in ψυχρός, with the υ long, as coming from ψῦχω (see note 8). Nothing is more common, than for learners to suppose, that a mute before a liquid renders even a long vowel doubtful.

10. To the preceding rule, however, the *middle* mutes (β, γ, δ), when they stand before the three liquids λ, μ, ν, form an exception, and make a real position. Consequently, in the following words the penult is *long*, though they are not to be pronounced as with a long vowel: πέπλεγμαι, τετράβιβλος, εὔοδμος ; but in the following with ρ the penult is *short:* χαράδρα, Μελέαγρος, μολοβρός.

11. All syllables with *a, ι, υ,* the quantity of which is not fixed by the preceding rules, can be determined only by usage. This is best learned from the poets, especially the Attic poets. This mode of determining the quantity is said to be " ex auctoritate," *by authority.* So far now as it regards the *root* or *stem-syllable* of words, the quantity must be learned by observation or from the lexicon. The quantity of such syllables, however, as belong to the *formation* and *flexion* of words, and the cases where the root itself in the course of flexion or formation *changes* its quantity, will be every where pointed out in the grammar in the proper place.

NOTE 6. In regard to the quantity of syllables which serve for formation and flexion, it will only be necessary to specify the instances where the doubtful vowels are *long;* and every syllable on which no remark is made, and where the contrary does not follow from the general rules, is to be regarded as *short ;* see no. 4 above. E. g. the penult in πράγματος, ἐτυψά-μην ; and so too in the formative endings, as in ξύλινος, δικαιοσύνη.

NOTE 7. In our modern mode of pronunciation, it is for the most part only the quantity of the *penult* in words of three or more syllables, that we can render distinctly perceptible. And since it is important to become early accustomed to the correct pronunciation of such words, before one is already familiar with the poets, we give here a table of those which are most essential ; but only such as have the penult *long.*

ὁ φλύαρος *idle talk*	ιατρός *physician*	ἄκρατος *unmixed*
ἀνιαρός *afflictive*	αὐθάδης *haughty*	σίναπι *mustard*
τιάρα *turban*	κόβαλος *rogue*	ἡ σιαγών *jaw-bone,*
ὀπαδός *follower*		

with all words in -αγός derived from ἄγω and ἄγνυμι ; as λοχαγός *captain,* ναυαγός *one shipwrecked ;*

ἡ κάμινος *fire-place*	ἀξίνη *axe*	ἡ χελιδών *swallow*
ὁ χαλινός *bridle*	ἴφθιμος *strong*	ἔριθος *labourer*
σέλινον *parsley*	ῥητίνη *resin*	ἀκριβής *exact*
κύμινον *cumin*	ὁ ὅμιλος *multitude*	ἀκόνιτον *aconite*
συκάμινον *mulberry*	ὁ στρόβιλος *cone of a pine*	ἐνιπή *threat*
κυκλάμινον (a plant)	πέδιλον *sandal*	τὸ τάριχος *stockfish.*
δωτίνη *gift*		

ὁ κίνδυνος *danger*	ἡ πάπυρος *papyrus*	κολλύρα *sort of loaf*
ὁ βόθυνος *ditch*	λάφυρον *booty*	λέπυρον *rind*
εὐθύνη *account*	πίτυρον *bran*	ἄσυλον *asylum*
ἀισχύνη *shame*	ἄγκυρα *anchor*	αὐτή *cry*
πρεσβύτης *old man*	γέφυρα *bridge*	ἄμυνα *defence*
ὁ ψίμυθος *white lead*	ὄλυρα *spelt*	ἀμύμων *blameless.*
τὸ κέλυφος *shell, pod*		

Also ἰσχυρός *strong,* from ἰσχύω. On the contrary, ἐχυρός and ὀχυρός *secure,* from ἔχω, as also other adjectives in -υρός, have the υ short.—The following words are also best pronounced long, though they also occur as short :

μυρίκη *tamarisk*   κορύνη *club*
πλημμυρίς *flood-tide*   τορύνη *stirring-stick.*

The following proper names are also long:

Στύμφαλος, Φάρσαλος, Πρίαπος, Ἄρατος, Δημάρατος, Ἀχάτης, Λευκάτης, Εὐ-
φράτης, Νιφάτης, Θεανώ, Ἰάσων, Ἄμασις, Σάραπις Serapis.*
Εὔριπος, Ἐνιπεύς, Σέριφος, Γράνικος, Κάϊκος, Φοινίκη, Ὄσιρις, Βούσιρις, Ἀγχί-
σης, Αἴγινα, Καμάρινα, Ἀφροδίτη, Ἀμφιτρίτη.
Διόνυσος, Ἀμφρυσός, Καμβύσης, Ἀρχύτας, Κωκυτός, Βηρυτός, Ἄβυδος, Βιθυ-
νός, Πάχυνον, Κέρκυρα or Κόρκυρα.

For a list of the words of the *third* declension, which have the penult long
in the Gen. and other oblique cases, see Appendix E, Third Declension.

NOTE 8. Not unfrequently, however, the *first* syllable of words, by some
change or by composition, comes to stand in the distinctive or audible place
(note 7). As such, the following deserve particular notice, having the first
syllable long:

ψιλός *bald*	λιτός *little*	νίκη *victory*
ὁ χιλός *fodder*	μικρός *small*	κλίνη *bed*
ὁ λιμός *hunger*	τιμή *honour*	δίνη *whirlpool.*
ἡ ῥινός *hide*		
ὁ θυμός *mind*	ὁ χρυσός *gold*	φυλή *tribe*
ὁ ῥυμός *shaft*	λύμη *outrage*	ὕλη *forest, stuff*
ὁ χυμός *fluid, sap*	ξυνός *common*	λύπη *grief*
ὁ χυλός *juice*	κυφός *crooked*	πυγή *posteriors*
ὁ τυρός *cheese*	ψυχή *soul*	μύνη *pretext.*
ὁ πυράς *wheat†*		
ἄτη *destruction*	φράτωρ *class-fellow*	τραχύς *rough.*
ὁ δαλός *firebrand*	ἡ σφραγίς *seal*	

In the barytone verbs, ending in a simple ω appended to the root, ι and υ
are always long (except in γλύφω *carve*); e. g. τρίβω, σύρω, ψύχω, etc. But
a on the other hand is short, e. g. ἄγω, γράφω.—For verbs in ἀνω, ἰνω, ὑνω,
see § 112. n. 6.—Of the contracted verbs, the following deserve particular
notice, as having the first syllable long:

κινέω *move*	διφάω *dive*	φυσάω *blow*
ῥιγέω *shudder*	συλάω *plunder*	ῥιγόω *freeze.*
σιγάω *be silent*		

The knowledge of all these words is useful, not only in respect to ordinary
derivatives, as ἄτιμος, ἄψυχος, ἔτριβον, διατρίβω, ἐμβριθής, etc. but also for
many proper names, as *Hermotimus, Demonicus, Eriphyle,* etc.

NOTE 9. All words nearly and clearly related to another word, or de-
rived from it, have regularly the same quantity as the root. In verbal
nouns, however, there are some forms which adopt, not the long vowel of
the Present, but the *short* one of the Aor. 2. This takes place:

  a) In some nouns in η, as τρῐβή, διατρῐβή, ἀναψῠχή, παραψῠχή. On the
  other hand, ψῡχή *soul.*

  b) In some adjectives in ής, G. έος, as εὐκρινής, ἀτριβής, παλιντριβής, and
  subst. παιδοτρίβης.

NOTE 10. The rule that *one vowel before another is short,* which in Latin
is uncertain, is even less applicable in Greek. Still, a long vowel before
another vowel is far more rare, than before a simple consonant; and espe-

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* The Ionic forms often furnish here a help to the memory in respect to α, hav-
ing η instead of ᾱ; e. g. Στύμφηλος, Πρίηπος.
† On the other hand πῠρός, Gen. of τὸ πῦρ, *fire.*

cially the forms of nouns in ιος, ιον, and ια, are always *short*, with the exception of

ἰός *arrow**	αἰκία *insult*	κονία *dust*
καλιά *nest*	ἀνία *grief*	᾿Ακαδημία,

and even of these ἀνία and κονία occur in the epic poets as short. Generally speaking, one vowel before another was probably in many cases doubtful, even in common usage ; and such instances were treated by the poets, and particularly the epic poets, with still greater freedom.† Especially difficult to determine is the ending of the Present of *verbs in ύω and ίω*, which we must leave for the most part to the learner's own observation. We remark only that in the *senarius*, many of those which have a long vowel in the future, are always employed in the present also as long, viz. δακρύω, μηνύω, ἰσχύω, ἀλύω, δύω, θύω, φύω, λύω, ὕω, πρίω, χρίω. In the other kinds of verse, many of these and also of the others are doubtful.—The following words deserve notice as having the *a* long :

ὁ λαός *people*	ὁ ναός *temple*
κάω (for καίω) *burn*	κλάω (for κλαίω) *weep;*

further, the penult in λίην or λίαν *very*, ᾿Εννώ *Bellona* ; and of those in ίων and άων, all which take *o* in the Genitive, consequently the comparatives (e. g. βελτίων) and many proper names, as ᾿Αμφίων, ῾Υπερίων, Μαχάων, ᾿Αμυθάων, G. ονος. On the contrary Δευκαλίων, Φορμίων, G. ωνος, have the ι short. —As to proper names in αος, those of which λαός is a component part, have the *a* of course long ; besides these we have

᾿Αμφιάραος long, Οἰνόμαος short.

12. Thus far we have treated of the prosodical laws of the language and the quantity of syllables in a grammatical sense. We subjoin what is necessary to be said upon that part of prosody called *Poetic Usage*, which in part belongs to the subject of metre. As the general rule, we may remark, the poets were bound by the natural quantity of syllables, as it existed in the common language. Still the different species of poetry and of verse had a great influence on the prosody. There was especially a great difference in this respect, between the *hexameter* of the Ionic epic poetry, and the iambic *trimeter* or *senarius* which was the principal verse of the Attic drama, and according to which also the iambic and trochaic measures of this species of poetry were generally regulated.

NOTE 11. This Attic poetry had fewer poetic licenses; and regulated itself essentially according to the actual pronunciation of the Athenian people. The hexameter on the contrary, which followed originally the old Ionic pronunciation, allowed the poet in particular cases great freedom. The other kinds of poetry occupied the middle ground between these two ; and hence, even in the drama, those parts which in the expression of passion departed most from the language of ordinary conversation, especially the lyric passages and choruses, employed more or less not only the forms but also the licenses of the epic language. Even the *tragic* senarius differed in such passages from that of *comedy*, which every where followed closely the language of ordinary life.

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* On the other hand, τὸ ἴον (ĭ) *the violet*.

† For the sake of the metre the epic poets could lengthen the ι even in ᾿Ασκληπιοῦ, ᾿Ιλίου, ἀτιμίη, etc. See note 14.

NOTE 12. To the peculiarities of the hexameter in respect to the quantity *by nature*, (see no. 6, 7, above,) belong especially the two following words, which in the Attic language are every where employed as short :

<div style="text-align:center">καλός <i>beautiful</i>, ἴσος <i>like;</i></div>

but in the epic language they are long, and the latter is therefore written ἶσος. It is also to be noted, that ἀρά, epic ἀρή, *curse*, is in the Attic poets short, and in the epic, long ; while ἀρή *misfortune* is every where short. Others again have in the epic poets a quantity entirely doubtful, especially

<div style="text-align:center">ἀνήρ <i>man</i>, Ἄρης <i>Mars</i>,</div>

of which the first syllable is elsewhere always short. Hence, even in the exclamation Ἄρες, Ἄρες, which occurs several times in Homer, the first α is long, the second short.

NOTE 13. This difference between the two kinds of poetry is particularly conspicuous in respect to *position*. In the softer Ionic dialect the junction of a mute before a liquid is of itself sufficiently harsh ; and hence in the *epic* poets, especially the older ones, this case forms almost every where a position. Among the Attics, on the contrary, the rules above given (no. 9, 10) for short syllables, hold every where good in the *comic* senarius, while the *tragic* poets follow more the epic usage.

13. In many cases the *Rhythm* alone occasioned in the poets a deviation from the usual laws of quantity. These are in the strict sense *poetic licenses;* because they arise solely out of the necessity of the versification, and have no root in the language itself ; and because the nature of a syllable thus arbitrarily employed is not thereby really changed.

NOTE 14. Still we are not to suppose that this license was without restraints, any more than the others ; for this would have destroyed the charm of the versification. Those old bards were limited by their feelings and taste in such a manner, as to admit of these rhythmic licenses only in certain words and forms, and in particular cases. So especially :

1) In *proper names:* Ἀπόλλωνος with α prolonged, Ἐλευσινίδαο with the first ι shortened, Hymn. Cer. 105, comp. 97.

2) In words which have *too many short vowels*, as in ἀπονέεσθαι, ἀθάνατος, in both which the a of the first syllable was prolonged ; and hence this rhythmus of ἀθάνατος became afterwards usual among all poets.

3) At the *beginning* of a hexameter, where even Homer writes Ἐπει- | δή—, and Φίλε κα- | σίγνη- | τε—.

14. Further, the following general rules hold good for poetry, especially the Homeric. When of two successive words the first. ends, and the second begins, with a consonant, there is *always* a valid position. When however the two consonants begin the second word, the position is indeed regular, (e. g. Homer : Ἔνθα | σφιν κατὰ—, Χαῖρε | ξεῖν —, Il. ζ. 73 αὖτε | Τρῶες,) but not frequent, except when the *ictus* comes to its aid ; see note 15. 1. The Attics observed this position more accurately ; except that in this case also a mute before a liquid commonly makes no position ; e. g. Eurip. Iph. Taur. 1317, Πῶς φής ; | τί πνεῦ- | μα ;

15. In the dactylic hexameter, when the *arsis* falls upon the last syllable of a word (i. e. the masculine cæsura, App. A. 24. b), not unfrequently a short syllable is thus by the force of the *ictus*

<div style="text-align:center">B</div>

made long.   This is called *a lengthening by the cæsura.*   E. g.
Il. ε. 359 Φίλε κα- | σίγνη- | τε κόμι- | σαι.   So a. 51 βέ- | λος ἐχε-
| πευκὲς ἐ- | φιεὶς.   See App. A. 20, 23, 24.

NOTE 15. This mode of lengthening a syllable, however, is not often so
simple as in these examples.   More frequent is it :

1) When the following word begins with *two consonants;* which species
   of position (see 14 above) without this *ictus* does not regularly make a
   long syllable ; e. g. ὅτι ῥα θνῄσκοντας ὁρᾶτο.
2) When the following word begins with a liquid; because such a letter
   can be easily doubled in pronunciation; e. g. Il. ε. 748 Ἥρη | δὲ
   μά- | στιγι—. δ. 274 ἅμα | δὲ νέφος | εἵπετο—, pron. *demmastigi, denne-
   phos.* The ρ especially can be so easily doubled in such cases, that
   even in the Attic poetry, in the thesis as well as in the arsis, a short
   vowel before ρ is very commonly made long ; e. g. in the *arsis* of the
   senarius,—τοῦ | προσώ- | που τὰ | ῥάκη, Aristoph. Plut. 1065 ; and the
   thesis of the spondee among anapæsts,—αὐται | δὲ ῥι- | νας ἔχου- | σιν,
   id. Nub. 343.   Indeed, where a short syllable was necessary, the ρ
   was even avoided.
3) When the following word had the digamma ; the aspiration of which
   could in like manner easily be increased.   Hence the verses of Homer
   so often close with the possessive ὅς (from ἕ) in this manner : θυγατέ-
   | ρα ἥν, —πόσε- | ι ᾧ.   See § 6. n. 3.

16. In the dactylic hexameter, further, there is also this rule,
viz. that a *long vowel* or *diphthong* at the end of a word be-
comes *short* when followed by another vowel; e. g. ἔπλευ ἄ- | ρι-
στος, —ἔσσεται | ἄλγος, —σο- | φωτέρη | ἄλλων.   When however
this case coincides with the arsis, the syllable remains long ; in
other instances, rarely ; except before the digamma, as has been
already remarked, § 6. n. 3.   On the other hand, in the Attic se-
narius this mode of shortening a long syllable was unknown ; the
case being always avoided as hiatus.

NOTE 16. In the middle of a word also the shortening of a long vowel or
diphthong before a vowel sometimes occurs ; but only in certain words and
forms, which must have had some such tendency in their pronunciation;
as in ποιεῖν (often written ποεῖν), ποῖος and its correlatives, οἷος, τοιοῦτος,
etc.   But every such long sound is always shortened before ι *demonstrativum*
(§ 80), e. g. τουτουί, αὐτηί, αὐταί, etc. also in the epic ἐπειή for ἐπειδή.

§ 8. ACCENTS.

1. Along with the quantity of syllables, the Greek language
paid regard also to the *Tone*, or what we call the *Accent.*[*]   The

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* There is no reason for believing that the accents were a mere invention of the
Grammarians. It is true that the earlier writers had no *marks* for the tone-sylla-
ble; nor did they need them.   It was only later, when the pronunciation of words
with a false accent was creeping more and more into the language of common life,
that observant Grammarians introduced the still current marks or *accents;* and this
not as in other languages only here and there in special cases, but according to a
well-considered system throughout the whole language ; just as the Masorites af-
terwards did the same with the Hebrew text of the Old Testament.   For these en-
deavours we owe them no small thanks, in consequence of the variable nature of
the Greek tone.

Greek accent, however, falls just as often on a short, as on a long syllable; and hence, if we utter this accent in *our modern* way, it must often injure the quantity; e. g. τίθημι, Σωκράτης. For the manner of avoiding this, see § 9, notes.

2. A knowledge of the accents, both in general and in their details, is indispensable for every one who would learn the language thoroughly; nor are they without practical benefit even for common use. Very often the quantity of syllables is indicated by the position of the accents; many words and forms, which otherwise would have the same sound, are distinguished only by them; and even when they teach us nothing directly, they yet serve to point out to us the general laws of the tone.

§ 9. *The Acute and Circumflex.*

1. Every Greek word, considered by itself, regularly has the tone upon one of its vowels; and this is of two kinds, *the acute* and *the circumflex*. The acute, ὀξεῖα (sc. προσῳδία accent), is the sharp or clear tone, denoted by the mark (´).

2. The circumflex, περισπωμένη, i. e. the winding or prolonged tone, is denoted by the mark (˜). It can stand only on a syllable long by nature.

Note 1. According to the theory of the ancients, there rests upon every syllable, which in our mode of speaking has not the tone, another called the *grave* or *falling* tone, βαρεῖα, Lat. *gravis*. But its mark (`) is not in practice written over such syllables; and is to be well distinguished from the *grave* treated of in § 13.—According to the same theory, a long vowel marked with the *circumflex* is to be regarded as composed of two short ones which are drawn together in pronunciation, of which the first has the acute accent and the other the grave; e. g. ῶ from όὸ. On the contrary, when two short vowels accented thus, ὀό, pass over into a long one, this latter takes only the acute, ώ.

Note 2. The audible expression of this difference in pronunciation is for us difficult. It will be sufficient here, to warn the learner against two principal errors. On the one hand, let him accustom himself to distinguish every accented long vowel (ῶ or ώ) from an unaccented one (ω), e. g. in ἄνθρωπος, in such a manner, however, as not to read the latter as short o.*
On the other hand, let him avoid also the opposite error, and not prolong the accented short vowels; e. g. not pronounce ὅπερ like ὦπερ.†

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* Thus one can accent the first syllable in ἄνθρωπος, and yet prolong the second. Something like this occurs also in English, in the words *grándfäther*, *álms-básket*, etc.

† So soon as we endeavour to accent a short syllable, there arises the tone which we are accustomed to mark in English by doubling the following consonant. Hence comes a difficulty; since we must presume that the ancients distinguished between ὅτι and ὅττι, βάλε and βάλλε, without prolonging the vowel. To make this clear, we may compare the word Σωκράτης with the three similar English monosyllables *so hád they*, of which the middle one is short and yet can have the tone. This is manifestly very different from *so dánced they*.—It seems more difficult to pronounce σοφία, without lengthening the ι; and it requires some practice in order to pronounce this accented short vowel immediately before another vowel.

§ 10. *Words named according to the Accents.*

1. The proper tone or accent, acute or circumflex, can stand only on one of the *last three* syllables; the *acute* upon either of them, the *circumflex* only on one of the last two.

Note 1. That ᾧτινι and the like are only apparent exceptions, is evident from § 14. n. 2.

2. In its relation to the tone, the *last* syllable gives to the whole word its grammatical name. According as the last syllable has 1) the *acute*, 2) the *circumflex*, or 3) *no* tone at all, the word is called:

Oxytonon (oxytone), as ὀργή, θεός, ὅς, τετυφώς
Perispomenon (circumflexed), as φιλῶ, νοῦς
Barytonon (barytone), as τύπτω, πρᾶγμα, πράγματα.

3. All *barytones* of two or more syllables are again subdivided —according as they have 1) the *acute* on the penult, or 2) on the antepenult, or 3) the *circumflex* on the penult—into

Paroxytona ; τύπτω, τετυμμένος
Proparoxytona ; τυπτόμενος, ἄνθρωπος
Properispomena ; πρᾶγμα, φιλοῦσα.

Note 2. For *apparent* barytones, e. g. like ὀργὴ, τετυφὼς, etc. and for the *atona*, see § 13.

§ 11. *General Rules of the Accents.*

The place of the tone in every word is learned by observation and practice, better than by all rules and exceptions. Still, the following fundamental rules may be laid down, in regard to the distinction between the two species of tone.

1. The *circumflex* requires a syllable which is *long by nature*, i. e. from the nature of the vowel itself, and not solely from position. E. g.

κῆδος, φῶς, τεῖχος, οὗτος, σμῆγμα.
τιμᾶτε, ἡμῖν, πῦρ.

In these last three words the doubtful vowels *a, ι, υ*, are long. A *short* vowel consequently, when it has the tone, can take only the *acute*; e. g. ἕτερος, μένος, ἵνα, πρός, πολύ, πλέγμα.

Note 1. Hence σμῆγμα has the circumflex only because of the η, and not because of the position γμ. Since now e. g. πρᾶγμα and μᾶλλον have also the circumflex, we hence know that the *a* is here long in itself, and not on account of the γμ and λλ, § 7. n. 4.

2. The *acute* can stand also upon a *long* vowel; e. g. σοφώτερος, δεύτερος, φεύγω, τιμή, βασιλεύς, φώρ.

3. When a *final* syllable, which is long by nature, has the tone, it *can* have the circumflex; and in *contracted* final syllables this is almost always the case (§ 28. 6); e. g. ἀληθέος ἀληθοῦς, ποιέω

παιῶ. In other instances it is, generally speaking, more rare. Many monosyllables have the circumflex; e. g. πῦρ, βοῦς, πᾶς, οὖν, νῦν. But among words of more than one syllable, which have the tone on the last, with the exception of the contracts, only the following take the circumflex:

    a. The adverbial ending ως, ‡ 115. 3.
    b. The Gen. and Dative endings, ‡ 33. 7.
    c. The Vocative endings εῦ and οῖ, ‡ 45.

4. When however a *penult* syllable, which is long by nature, has the tone, it *must* have the circumflex, whenever the *final* syllable is short, or long only by position; e. g.

        ῥῆμα, οἶνος, ψῦχος, βῶλαξ (G. ἄκος).

NOTE 2. This rule does not apply to words to which enclitics are appended; hence εἴτε, οὔτε, ὥσπερ, ἥτις, τούσδε, etc. ‡ 14. n. 2.—The only real *exceptions* are the particles εἴθε and ναίχι, prolonged from εἰ and ναί. The accentuation ναιχί is false.

5. On the contrary, when the *final* syllable is long *by nature*, the circumflex cannot stand upon the *penult*, but only the acute; hence

        ῥήτωρ, οἴνη, ψύχω, θώραξ (G. ἄκος).

6. The *antepenult* syllable can have only the acute (‡ 10. 1). When however the *final* syllable is *long*, either by nature or from position, the antepenult cannot have the tone; hence

        Σωκράτης, συλλέγω, ἐριβῶλαξ.

7. The endings αι and οι, although in themselves long, have nevertheless in respect to the two last preceding rules only the power of a short vowel; hence

τρίαιναι, προφῆται, πῶλοι, ἄνθρωποι, Plurals of τρίαινα, προφήτης, πῶλος, ἄνθρωπος.
τύπτομαι, τύπτεται, τύπτεσθαι, τέτυψαι, Passive forms.
ποιῆσαι, στῆσαι, θεῖναι, Infinitives.
ποίησαι, στῆσαι, Imperatives Mid.

NOTE 3. The following are exceptions:
1) The third person of the Optative in οι and αι, e. g. φεύγοι, ποιήσαι.
2) The adverb οἴκοι *at home*. Plur. οἶκοι *houses* is short.
3) Words to which enclitics (‡ 14) in οι are appended; e. g. μοί, τοί, as οἶμοι, *woe is me!* ἤτοι, whether from ἤ *truly*, or from ἤ *or*.

8. The ω in the endings of the Attic declension so called likewise permits the tone to be on the antepenult; e. g. πόλεως, πόλεων (‡ 51), and N. and A. Sing. and G. Plur. ἀνώγεων, ‡ 37.

NOTE 4. So also the ω in the Ionic Gen. in εω of the first Declension; e. g. δεσπότεω for δεσπότου, ‡ 34. IV. 5.

NOTE 5. It is now easy to see, how the learner can readily ascertain the quantity of many words by means of the accents. It is at once known:
1) From the circumflex, that the syllable on which it stands, is long.
2) From the acute in such words as καρκίνος, βάθρον, etc. that the penult is short (Text 4).
3) From the accent of such words as πεῖρα, ἄρουρα, that the last syllable is short (Text 4, 6).

4) From the acute in χώρα, Λήδα, that the last syllable is long (Text 4, 5).

Further, we pronounce the ι in ἄσιτος long, and in Θεόφιλος short, because σῖτος has the circumflex, and φίλος the acute. So also in δίκη, ἄδικος, we recognise the short ι, because the Plur. δίκαι occurs sufficiently often to recollect, that we have never seen it with the circumflex (Text 7).

NOTE 6. Only the circumflex on monosyllables decides nothing for their lengthened forms; since the monosyllabic nominatives of the third Decl. are always long (§ 41. n. 3. § 42. n. 2); e. g. πῦρ, μῦς, Gen. πῦρός, μῦός.

§ 12. *Changes of the Accents.*

When a word is changed by declination, conjugation, or in any other way, this change has in very many cases an influence on the accent; viz.

1. A necessary influence, when the change is such, that the accent of the primary form, according to the preceding rules, can no longer be retained; in such cases

The circumflex is exchanged for an acute, e. g. οἶνος Gen. οἴνου § 11. 5; ῥῆμα Gen. ῥήματος § 10. 1.

The acute for a circumflex, e. g. τιμή G. τιμῆς § 11. 3. b; φεύγω Imperat. φεῦγε § 11. 4.

Or the accent is removed from the antepenult to the penult; e. g. ἄνθρωπος G. ἀνθρώπου, ἄρουρα G. ἀρούρᾱς § 11. 6.

2. But even in cases where according to the preceding rules it would not be necessary, the accent is often, not indeed changed for another, but removed from its former place; viz.

    a) The accent is *drawn back;* chiefly: 1) When the word re-ceives in any way an addition at the beginning; e. g. τύπτω τύπτε ἔτυπτε; ὁδός σύνοδος; παιδευτός ἀπαίδευτος. 2) When the cause, which held the accent to the penult in the primary form (§ 11. 6), falls away; e. g. παιδεύω, Imperat. παίδευε. More exact details and the exceptions are given in the notes under no. I, at the end of § 103, and in the rules for the composition of words § 121.

    b) The accent is *moved forwards,* but for the most part only when the word receives one of those endings, which always have the tone; e. g. the Part. Perf. in ώς, as τέτυφα Part. τετυφώς; the Genitives of monosyllables in the third Decl. as Θήρ, Θηρός, § 43. n. 4; also many endings in the forma-tion of words, § 119.

NOTE. For the shifting of the tone in *Anastrophe,* see § 117. 3; in *Apos-trophe,* see § 30. n. 1; when the *Augment is dropped,* see § 103. m. 2.

§ 13. *The Grave Accent. Atona.*

1. Hitherto we have considered the tone, only as it belongs to every word and every form by itself. But the *connection* of words has also an influence on the tone. This takes place in two

principal cases; viz. the tone of a word is modified by its depend-
ence either upon the *following* or the *preceding* parts of a sen-
tence.   This we call: I. Tendency of the tone towards the *fol-
lowing* word or words, as shewn (1) by a depression of the acute,
or (2) by casting off the tone; II. Tendency of the tone towards
the *preceding* word, or *Inclination*.

I. *Tendency of the Tone towards the following Word or Words.*

2. When an oxytone (§ 10. 2) stands in connection before other
words, the acute tone or accent is *depressed*, i. e. it passes over
more or less into the *grave*, and the final syllable thus loses its
sharp or clear tone.   This depressed acute is thus marked, `̀ `.   At
the end of a period, however, and consequently before a point or
colon,* the acute remains unchanged.   E. g. ,

'Οργὴ δὲ πολλὰ δρᾶν ἀναγκάζει κακά.

Note 1. According to the theory in § 9. n. 1, all syllables without the
tone (Lat. *graves*) ought to receive this mark.   But as this was not usual,
the same mark was chosen for all those accented final syllables, in which
the tone was weakened in order to connect them the more readily with
other words in a sentence.   Hence in grammar such words are never called
barytones, but remain *oxytones*.

Note 2. The interrogative pronoun τίς, τί, (§ 77,) is the only exception
from this rule.   For the acute on final syllables before enclitics, see § 14.

3. The following monosyllables, all beginning with a vowel,

οὐ (οὐκ, οὐχ) *not*, ὡς *as*, εἰ *if*,
ἐν *in*, εἰς (ἐς) *into*, ἐξ (ἐκ) *out of*, .
. ὁ, ἡ, οἱ, αἱ,

and these nominatives of the prepositive article (§ 75)

appear commonly wholly *unaccented*, because of their close con-
nection with the following *word*; hence they are called *atona*,
words without tone.   E. g. ὁ νοῦς· ἦλθεν ἐξ 'Ασίας· ὡς ἐν παρό-
δῳ· οὐ γὰρ παρῆν.

4. So soon however as such words are no longer in connection
with the following words, whether they stand alone, or at the
end of a sentence, or *after* the words on which they depend, they
immediately take their tone.   E. g. οὔ *no;* πῶς γὰρ οὔ; *why
not?* Θεὸς ὡς ἐτίετο *as a god;* οὐδὲ κακῶν ἔξ, for ἐκ κακῶν.

Note 3. These words stand, in respect to the tone, nearly in the same
relation to the *following* word, as the enclitics do to the *preceding* one ;
hence they are now often called, after Hermann's suggestion, *proclitics*.
See Ausf. Sprachl. § 13. 5, note.

§ 14. Enclitics.

II. *Tendency of the Tone towards the preceding Word.*

1. This is the *Inclination* of the tone so called, ἔγκλισις.

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* Through a misunderstanding of the ancient principle, the acute is now placed
by most editors also before a comma.

There is in Greek quite a number of words, of one and two syllables, which can connect themselves both in sense and pronunciation so closely with the preceding word, as to throw back their tone upon it. Since now these words, in respect to their tone, as it were *lean* or *support themselves* (ἐγκλίνεσθαι) upon the foregoing word, they are therefore called *Encliticæ*, Enclitics. On the other hand, every accented word, and these enclitics themselves when they retain their tone, are called *orthotone*, ὀρθοτονούμενα, i. e. with upright tone, not inclined.

2. Such enclitics are:

1) The indefinite pronoun τὶς, τὶ, through all the cases, as also the forms τοῦ, τῷ, which belong to it. The interrog. τίς, τί, *who?* has on the contrary always the acute, § 77.

2) The following oblique cases of personal pronouns: μοῦ, μοί, μέ· σοῦ, σοί, σέ· οὖ, οἶ, ἕ· μίν, νίν, and most of those beginning with σφ. § 72. n. 2. 3.

3) The Pres. Indic. of εἰμί and φημί, except the monosyllabic 2 pers. Sing. § 108. IV. § 109. I.

4) The indefinite adverbs πώς, πή, ποί, πού, ποθί, ποθέν, ποτέ, which are distinguished solely by their enclitic tone from the interrogative particles πῶς; πότε; etc. § 116.

5) The particles πώ, τέ, τοί, θήν, γέ, κέν or κέ, νύν or νύ,* πέρ, ῥά, and the inseparable particle δε, see notes 2. 3.

3. Whenever the inclination takes place (comp. 7 below), if the word which immediately precedes the enclitic be a *proparoxytonon* (ἄνθρωπος) or a *properispomenon* (σῶμα), the enclitic throws back its accent upon it; but always as an *acute* upon the *final* syllable; e. g.

<center>ἄνθρωπός ἐστι, σῶμά μου.</center>

When an *atonon* or unaccented word (as εἰ) precedes, this word receives the accent; e. g. εἴ τις.

4. When however the preceding word has already an accent of its own upon the final syllable, or has simply an acute upon the penult syllable, this accent of its own serves also for the enclitic; but in such cases the acute on the final syllable is not, as elsewhere, depressed into the grave (§ 13. 2); e. g.

<center>ἀνήρ τις· καί ποτε· φιλῶ σε· γυναικῶν τινων.</center>

5. When a *monosyllable* enclitic follows a *paroxytone*, the enclitic loses its accent, and no further change takes place; since here too the accent of the paroxytone serves also for the enclitic; e. g.

<center>ἄνδρα τε· λέγεις τι·</center>

6. When one enclitic follows another, the first, after having thrown back its tone upon the preceding word, receives itself the

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* This particle (*now, well, indeed*) is distinguished by its enclitic form from the adverb of time *νῦν now*.

tone of the second enclitic, but always as an acute; and so on, when several follow, quite to the last, which alone remains un-accented; e. g. εἴ τίς τινά φησί μοι παρεῖναι.

7. The enclitics retain their tone, that is, become *orthotone* (see 1, above), when the inclination is *hindered*. This takes place:

1) When an enclitic of two syllables follows a *paroxytone*; e. g. λόγος ποτὲ ἐχώρει· ἐναντίος σφίσιν (note 1).

2) When the syllable upon which the tone of the enclitic would regularly have been thrown back, has been cut off by apostrophe; e. g. πολλοὶ δ' εἰσίν.

NOTE 1. The more readily to understand the rules for Inclination, the learner may refer them back to those for the accent of single words in connection with the number of syllables; yet without taking into account the quantity of the final syllable as affecting the accent. If we conceive of two words combined into one through the inclination, (which is really the case except in the writing,) then ἄνθρωπός ἐστι must receive a second accent, because the accent on the fifth syllable from the end is not enough for the word; and so in σῶμά μου, with the circumflex upon the antepenult. On the other hand, in ἀνήρ τις, φιλῶ σε, ἄνδρα τε, the usual accent is sufficient; and only the manner in which *dissyllables* are inclined *after perispomena*, varies from the rule. Hence examples like γυναικῶν τινων and ὧντινων are not marked as enclitic by recent grammarians. In cases where an enclitic dissyllable follows a *paroxytone*, the inclination is said to be *hindered;* i. e. the accent of the paroxytone can not serve at the same time for the enclitic, e. g. λόγος ποτε. To write here λόγός ποτε would violate the rhythmic law of arsis and thesis, by placing two syllables with equally sharp tone in immediate succession. Hence it remains, λόγος ποτέ. App. A. 20.

8. Besides these cases, an enclitic can regularly remain ortho-tone, only at the beginning of a clause or sentence, or when some emphasis in the thought falls upon it, especially in an antithesis. Many of these words, however, (especially those in no. 2. 5,) are in their nature such, that they can never come into these circumstances, and are therefore always enclitic.

NOTE 2. Many words, which are usually connected with an enclitic in some particular sense, are also written with it in one word; e. g. ὧστε, οὔτε, μέντοι, ὅστις, ὧντινων (§ 77).—The enclitic δε (different from δέ *but*) occurs only in this shape (as inseparable) in ὅδε, τοσόσδε, ὧδε, δόμονδε, etc. (§§ 76, 79. § 116. 2, 7). Such an enclitic takes the tone of another follow-ing one, only in cases where the general rules require it, as οἵτινές εἰσιν, ὧδέ τε; otherwise usually not, as οὔτε τι.—Still, in most of the cases which be-long under this note, there is little uniformity in the editions; particularly, where the first word in such a compound (according to Text 3) must receive two accents. In this case we find sometimes e. g. Ἐρεβόσδε, οἱόστε, fully written; and sometimes only the second accent, Ἐρεβόσδε, οἱόστε.

NOTE 3. The demonstratives, whenever they are strengthened by δε (§ 79. § 116. 7), move forward in all cases their own tone upon their final syllable; e. g. τόσος, τοῖος—τοσόσδε, τοιόσδε· τηλίκος—τηλικόσδε· ἔνθα—ἐν-θάδε· τοῖσι—τοισίδε. Since this now becomes the regular accent of the principal word, the Gen. and Dat. of these compounds take also the circum-flex upon their long vowels, according to § 33. 7. E. g. τοσοῦδε, τοσῇδε, τοιοῖσδε; on the other hand, Nom. and Acc. τοσήδε, τοιοῦσδε.

§ 15. Marks of Interpunction and other Signs.

1. The Greek written language has the *point* (period) and *comma*, like our own. The *colon* is marked by a point above the line, e. g. οὐκ ἦλθεν· ἀλλὰ—. The *note of interrogation* (;) is like our semicolon.

NOTE. The note of exclamation (!) has been only very recently introduced by a few editors.

2. From the comma the *Diastole* or *Hypodiastole* (,) must be distinguished. This serves more clearly to separate some short words connected with enclitics, in order that they may not be confounded with other similar words; e. g. ὅ,τι (epic ὅ,ττι) neut. of ὅστις, and τό,τε (*and that*), in order to distinguish them from the particles ὅτι (epic ὅττι) *that*, and τότε *then*.

3. The following marks have reference only to letters and syllables:

   —’ the *Apostrophe*, see § 30.
   ’— the *Coronis* or mark of crasis, see § 29.
   ·· the mark of *Diæresis* (French *tréma*), placed over the last of two vowels, to show that they are to be pronounced separately, and not as a diphthong; e. g. ὄϊς o-is, πραΰς pra-us.

§ 16. Mutations of the Consonants.

1. In tne formation of words and derivation of forms, there occur in the Greek language many changes of the letters, chiefly for the sake of euphony and easier pronunciation. These often make the root very difficult to be recognised; while they yet almost always proceed from acknowledged principles.

2. In regard to the *Consonants* it is in general to be observed, that letters of the *same organ*, or those which in different organs have the *same power* (§ 4. 3), are also most inclined to pass over into each other, or be exchanged for one another, whenever a change takes place in a word.

3. This circumstance is also the foundation of the difference of dialects; as the sketch in the following notes will show.*

NOTE 1. The dialects exchange most frequently for one another:
a. The *aspirates;* e. g. θλᾶν *crush*, Att. φλᾶν. So the name φήρ for a centaur (man and beast) is only an earlier form for θήρ *beast;* ὄρνις, G. ὄρνιθος, Dor. ὄρνιχος.
b. The *middle;* e. g. γλήχων *penny-royal*, Att. βλήχων· γῆ, old Dor. δα’ ὀβελός *spit*, Dor. ὀδελός.
c. The *smooth;* thus the interrogative particles and their kindred forms, instead of the usual π, (ποῦ, πῶς, ποῖος, ὁποῖος, πώ, etc.) have among the Ionics always κ, (κοῦ, κῶς, κοῖος, ὁκοῖος, κώ, etc.)—So πότε *when,* Dor. πόκα. Also πέντε *five*, Æol. πέμπε.

* The learner must take care not to regard the following dialectic changes as general or frequent. In many of them the examples adduced are the only ones that exist.

d. The *liquids;* thus the Dorics say, for ἦλθον, βέλτιστος, φίλτατος,—ἤνθον, βέντιστος, φίντατος; the Ionics and Attics for πνεύμων *lungs,* πλεύμων; for κλίβανος *oven,* there exists an Attic form κρίβανος.—For μίν and νίν see § 72. n. 6. 12.

e. The letters *of the same organ;* e. g. the Attics say γναφεύς *fuller* rather than κναφεύς; and τάπις *carpet* was equally good with δάπις. The Ionics sometimes also exchange the *aspirates* for the corresponding *smooth* mutes; e. g. δέκομαι for δέχομαι *take;* αὖτις for αὖθις *again;* Att. ἀσφάραγος, Ion. ἀσπάραγος, *asparagus.*

ζ. The σ, especially with the other linguals, viz.
With τ; as for σύ, πλησίον *near,* Ποσειδῶν,—Dor. τύ, πλατίον, Ποτειδάν.
With ϑ in the Laconic dialect always; for ϑεός *God,* ϑεῖος *divine,* Lac. σιός, σεῖος.
With ν, as in the ending μεν, Dor. μες, e. g. τύπτομεν, τύπτομες.
With ρ; thus many of the Doric tribes, instead of the endings ας, ης, ος, ως, employed in all cases αρ, ηρ, ορ, ωρ.

g. The *double letters* with the kindred simple ones, especially ζ with δ; e. g. ζόρξ a form of δόρξ *roe;* μάζα *dough,* Dor. μάδδα.—In many words, the old language and the Æolic dialect, instead of ξ and ψ, transposed the two corresponding simple letters, e. g. σκένος for ξένος *strange,* σπαλίς for ψαλίς *shears.* And especially the Dorians, instead of ζ in the middle of a word, employed commonly σδ; e. g. συρίσδω for συρίζω, μέσδων for μέζων or μείζων, etc. Comp. § 3. 2.

NOTE 2. Instances of the commutation of letters which are not in the above manner related to each other, are exceedingly rare; e. g. μόγις and μόλις *hardly,* κοεῖν an Ionic form for νοεῖν *to think;* κελαινός, κελαινή, poetic for μέλας, μέλαινα, *black.**

NOTE 3. Two exchanges of letters, founded on what is above adduced, are so frequent, that they deserve to be particularly marked, viz.
ττ and σσ
ῤῥ and ρσ.
The first of these takes place in most words, where these letters occur; and the latter in very many. The forms ττ and ῤῥ belong chiefly to the Attics, σσ and ρσ mostly to the Ionics; e. g.

Att.	Ion.		Att.	Ion.
τάττειν	—τάσσειν, *arrange*		αρρην	—ἄρσην, *male*
γλῶττα	—γλῶσσα, *tongue*		κόρρη	—κόρση, *cheek.*

Still, the Ionic forms are also found in the best Attic writers, and in the earlier ones even by preference; see § 1. n. 6.

§ 17. The Aspirates.

1. Every aspirate is to be considered as having arisen from the corresponding *smooth* mute (tenuis) in connection with the *Spiritus asper.* Hence the Latin mode of writing the aspirates, *ph, th, ch.*

2. When therefore in composition a smooth mute and the rough breathing meet together, there arises from this junction an aspirate. E. g. the words ἐπί, δέκα, αὐτός, compounded with ἡμέρα *day,* after dropping their respective final vowels, give
ἐφήμερος, δεχήμερος, αὐθήμερος.

3. The same takes place also in separate words; e. g. (οὐκ) οὐχ ὁσίως. Also with an apostrophe (§ 30); e. g.
ἀπό, ἀπ᾽ — ἀφ᾽ οὗ. ἀντί, ἀντ᾽ — ἀνθ᾽ ὧν.

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* For this and similar instances, see the author's *Lexilogus,* II. 109.

Note 1. The Ionics retain in both cases the smooth mutes; e. g. ἐπ' ὅσον, οὐκ ὡς, ἱστάναι—μετιστάναι, κατάπερ for καθάπερ (καθ' ἅπερ). Comp. § 16. note 1. e.

Note 2. A singular case of this change of a smooth mute, is, when another letter stands between it and the rough breathing, as in τέθριππον a *four-horse chariot*, from τετρα- and ἵππος; and in some Attic contractions, as θοιμάτιον for τὸ ἱμάτιον (§ 29. n. 4, 5), φροῦδος from πρό and ὁδός.*

§ 18. *Laws of the Aspirates.*

1. It is a law of the Greek language, that when two successive syllables would regularly begin each with a *rough* mute, one of these, and usually the first, passes over into the corresponding *smooth* of the same organ. This rule is without exception in all *reduplications;* e. g.

πεφίληκα, κεχώρηκα, τίθημι, — instead of φεφ. χεχ. θίθ. Elsewhere, however, in flexion and derivation, this law is observed only in some few cases.

2. Some few words have already *in their roots* strictly two aspirates, of which consequently the first has been exchanged for a smooth. So soon, however, as in the course of formation or flexion the second aspirate is in any way changed, the first immediately reappears. E. g.

Root ΘΡΕΦ: Pres. τρέφω *nourish*, Fut. θρέψω, Derivatives τροφή, θρεπτήριον, θρέμμα.

Similar causes may also already have operated upon the primary form, which stands in the lexicon (the Nominative or Present), and not upon the forms derived from it. Hence arises the case apparently opposite to the former one (τρέφω, θρέψω, — θρίξ, τριχός) which however is at bottom the same:

Root ΘΡΙΧ: Nom. θρίξ *hair*, Gen. τριχός, Dat. Pl. θριξίν, Derivative τριχόω.

Here belong still some other verbs (see in § 114 θάπτω, ΘΑΦ-, θρύπτω, τρέχω, τύφω); also the adjective ταχύς, Compar. θάσσων, § 67.

3. Very seldom, when two aspirates thus come together, is the *second* one changed. Yet this is the rule in respect to Imperatives in θι; e. g. Imper. Aor. 1 τύφθητι for τύφθηθι. See n. 2.

Note 1. In some words the Ionics change the first aspirate, the Attics the second, and vice versa; e. g. χιτών *tunic*, Ion. κιθών; ἐντεῦθεν, ἐνταῦθα, Ion. ἐνθεῦτεν, ἐνθαῦτα, § 116. 7.

Note 2. The Passive ending θην, and the forms derived from it, act only upon the preceding θ in the two verbs

θύειν *burn incense*, θεῖναι *place*,

as ἐτύθην, ἐτέθην, τεθείς. In all other verbs no such change occurs, e. g. ἐχύθην, ὠρθώθην from ὀρθόω, θαφθείς, ἐθρέφθην, ἐθέλχθην. Of the Imperative

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* Meanwhile the form φροίμιον (for προοίμιον) from πρό and οἴμη, compared with θράσσω abridged from ταράσσω, shows that even in the absence of the rough breathing the *tenues* readily became aspirated before ρ.

ending ϑι, τι, the Imp. Aor. 1. Pass. is the only certain case; see in the verb τίθημι § 107. m. 5. The Imperative φαθί from φημί, and the Homeric τέθναθι (see ϑνήσκω), deviate from this law.—No other ending affords examples for the general rule of this section; for we find ϑέσθε, Κορινθόθι, πανταχόθεν, etc.

NOTE 3. Among compound words, the rule is followed only in ἐκεχειρία *truce*, from ἔχειν and χείρ; ἀμπέχω (see the anom. verb ἔχω), ἐπαφή, ἀπεφθός, where the regular aspiration of the π before the rough breathings ἀφή, ἐφθός, (§ 17. 2,) is omitted. In all other compound words no change occurs; as ἐφυφαίνω, ἀμφιχυθείς, ἀνθοφόρος, etc.

NOTE 4. This law, strictly speaking, extended itself also over the *Spiritus asper*, which it changed into the *lenis*. The clearest example of this is in the following verb:

Root 'ΕΧ: Pres. ἔχω *have*, Fut. ἕξω, Deriv. ἑκτικός.

Generally however the breathing remains unchanged, e. g. ἀφή, ὑφαίνω, ἦχι, ἔθεν.

§ 19. Accumulation of Consonants.

1. From the immediate juxtaposition of consonants, there often arises a harshness, which the Greek language endeavours to avoid.

2. In general *three* consonants, or one consonant and a double letter, cannot stand together, unless either the first or the last of them is a *liquid*, or γ before a palatal; e. g. πεμφθείς, σκληρός, τέγξω, ἄτεγκτος. In composition, however, κ and σ at the end of the first word can remain before two other consonants; as δύσφθαρτος, ἔκπτωσις, ἐκψύχω. In all other cases, such a concurrence is either avoided, or one letter is dropped; as ἐσφάλθαι for ἐσφάλσθαι in the Perf. Pass. § 98. 2.

3. But the concurrence of even *two* consonants can occasion harshness; and to avoid this there are certain definite rules, which are given in the following sections.

NOTE 1. In some rare cases the *insertion* of a third consonant serves to ease the pronunciation. When e. g. the liquid μ or ν, after dropping a vowel, comes to stand immediately before the liquid λ or ρ, the middle mute (β, δ) corresponding to the first, is inserted; e. g. from ἡμέρα comes μεσημβρία *mid-day;* from μεμέληται came the epic μέμβλεται; and ἀνήρ has Gen. ἀνδρός.

NOTE 2. Sometimes, but equally seldom, a consonant is transposed by *metathesis*, to a more convenient place. So arose the Nom. πνύξ, from the root ΠΥΚΝ, which re-appears in the oblique cases πυκνός, πυκνί, etc. (See the Table of anom. Nouns § 58.) But even without any strong motive of euphony, such transpositions have occasionally been introduced; e. g. in the formation of the Aor. 2, πέρθω, ἔπραθον; or on account of the metre, κραδία for καρδία; and also the reverse, ἀταρπός for ἀτραπός, βάρδιστος for βράδιστος, etc.

NOTE 3. In the ancient language two consonants stood together more frequently; one of which was afterwards dropped in the ordinary language, but was often retained by the poets (Epenthesis), for the sake of the metre or of the more energetic sound; e. g. πτόλεμος, πτόλις, and their compounds, for πόλεμος, πόλις. Hence we also see how χαμαί *on the ground* and χθαμαλός *low* are connected.

NOTE 4. On the other hand the σ has a great propensity to introduce it-self before other consonants (Prosthesis); e. g. the Ionic-Attic σμικρός for μικρός; and thus arose the forms σμῖλαξ, σκεδάω, μίσγω, ὄπισθεν, and others, from the more ancient μῖλαξ, κεδάω, ΜΙΓΩ (whence μιγείς, etc.) ὄπιθεν, etc.

§ 20. *Assimilation of Mutes.*

1. Two mutes of *different* organs can stand together in Greek, only when the latter is a *lingual* (τ, δ, or ϑ). The following general rule is almost without exception:

A smooth mute admits before it only a smooth; a middle only a middle; and a rough only a rough.

E. g. ἑπτά, νυκτός· βδελυρός, ἐρίγδουπος· ἄχθος, φθίνω.

2. Hence, when in the course of formation or flexion two mutes of different organs come together, the first generally assumes the character of the second. E. g. by appending the terminations τος, δην, ϑεις, are formed

from γράφω *write* — γραπτός, γράβδην
from πλέκω *braid* — πλεχθείς.

3. When two mutes of the same kind stand together, if one of them be changed, the other must also be changed. Thus from ἑπτά, ὀκτώ, come ἕβδομος, ὄγδοος; and when of two smooth mutes the second passes over into the rough in consequence of the accession of the *Spiritus asper* (§ 17. 2, 3), the first also follows it; e. g.

ἑπτά, ἡμέρα — ἐφθήμερος, *of seven days*,
νύκτα — νύχθ᾽ ὅλην, *all night.*

4. The κ of the preposition ἐκ alone can stand before all the other mutes, and remains unchanged before them all; e. g. ἐκ-θεῖναι, ἐκδοῦναι, ἐκβάλλειν, ἐκγενέσθαι, ἐκφεύγειν. See § 26. 6.

§ 21. *Doubling of Consonants.*

1. Consonants doubled are not so frequent in the Greek as in English. The semivowels, λ, μ, ν, ρ, σ, are oftenest doubled; and after them τ.

2. The ρ at the beginning of a word, is always doubled in the common language, whenever in formation or composition a simple vowel comes to stand before it; e. g.

ἔρρεπον, ἀρρεπής, from ῥέπω with ἐ and ἀ,
περίρροος, from περί and ῥέω,

see § 83. 2. § 120. 6. With diphthongs this does not take place; e. g. εὔρωστος, from εὖ and ῥώννυμι.

3. The rough mutes can never be doubled; but take before them the corresponding smooth, e. g.

Σαπφώ, Βάκχος, Πιτθεύς.

NOTE 1. The poets, with the exception of the Attics, often double a consonant for the sake of the metre; e. g. ὅσσον, ὅττι, ὁππότε, ἔννεπε, for ὅσον, etc. So also ὄκχος, σκύπφος, for ὄχος, σκύφος. This however does not take place arbitrarily, but in certain words often, in others never (e. g. ἔτι, ἕτερος, ἅμα, ἄνεμος); most frequently with the semi-vowels. See more on this subject § 27. n. 14 sq.

NOTE 2. On the other hand, the same poets avail themselves, though far more rarely, of a *simple* consonant, when the common usage employs a double one; e. g. Ἀχιλεύς, Ὀδυσεύς, for Ἀχιλλεύς, Ὀδυσσεύς. In like manner they omit to double the ρ; e. g. ἔρεξε from ῥέζω.

§ 22. The Double Letters ψ and ξ.

1. When the letters β, π, φ, and γ, κ, χ, come to stand before σ, they pass over with it into the kindred double letters ψ or ξ. E. g. by appending the future ending σω are formed from

τρίβω τρίψω, λείπω λείψω, γράφω γράψω
λέγω λέξω, πλέκω πλέξω, στείχω στείξω,

and with the ending of the Dat. Plur. σι, σιν, are formed from

Ἄραβες Ἄραψι, κόρακες κόραξιν, ὄνυχες ὄνυξι.

2. Here also the preposition ἐκ constitutes an exception; e. g. ἐκσώζω.

NOTE 1. We must by no means suppose, that the ψ when it thus stands for βσ and φσ, and the ξ when it stands for γσ and χσ, are always to be pronounced the first like *bs* or *fs*, and the latter like *gs* or *chs*. If this were so, the double letters were but a poor invention. The true state of the case is, that before σ, the letters γ and χ were changed into κ, and β and φ into π; and then were written together with the σ in ξ and ψ. An evident proof of this is a comparison of the Lat. *scribo, scripsi*.

NOTE 2. The ζ is also a double letter, and stands originally for σδ (§ 3); but in the ordinary course of flexion and formation, the cases where it is written instead of these letters, occur for the most part only in some adverbs of place, which are formed by appending the syllable δε; as Ἀθήναζε for -ασδε. § 116.

§ 23. Consonants changed before μ.

1. Before μ in the middle of words, the *labials* or *P-sounds* (β, π, φ) are always changed into μ; e. g. in the Perf. Pass. and in derivative words:

τρίβω τρῖμ-μα, λείπω λέλειμ-μαι, γράφω γραμ-μή.

2. The *palatals* and *linguals* are often changed before μ, viz. κ and χ (*K-sounds*) into γ, e. g.

πλέκω πλέγ-μα, τεύχω τέτυγ-μαι,

and the *T-sounds*, δ, ϑ, τ, with the double letter ζ, into σ, e. g.

ᾄδω ᾆσ-μα, πείθω πέπεισ-μαι, ψηφίζω ψήφισ-μα.

NOTE. In the formation of words generally, the palatals and linguals are nevertheless sometimes found unchanged before μ; e. g. ἀκμή, ἔχμα, ἴδμων, κευθμών, πότμος. Other examples are peculiar to the dialects; e. g. from ὄζω (ΟΔΩ) comes Ion. ὀδμή, comm. ὀσμή.

§ 24. *Changes of the Linguals.*

1. The linguals δ, θ, τ, ζ, can stand only before the liquids λ, ν, ρ. Before μ they are commonly changed into σ (§ 23); and ζ, as a double letter, does not appear before another consonant.

2. Before other linguals they are changed into σ, e. g.

ἥδω ἧσ-θην, πείθω πεισ-τέον.

3. Before σ they are dropped, e. g.

ᾄδω ᾄ-σω, πείθω πεί-σω, σώματα σώμα-σι,
φράζω φρά-σις.

NOTE. For the changes of τ in the abbreviations of κατά, see § 117. n. 2.

§ 25. *Changes of the Consonant ν.*

1. The ν generally remains unchanged before δ, θ, and τ. Before the labials (β, π, φ, μ) it is changed into μ; and before the palatals (γ, κ, χ), into γ with the sound of *ng* (§ 4. 4). E. g. in compounds with σύν and ἐν,

συμπάσχω, ἐμβαίνω, συμφέρω, ἔμψυχος
ἐγκαλῶ, συγγενής, ἐγχειρίζω, ἐγξέω.

NOTE 1. In appending the *enclitics* (§ 14. n. 2) an exception is made for the sake of distinction, but only in writing; e. g. τόνγε, ὄνπερ, pron. τόγγε, ὄμπερ; see n. 4.

2. Before the liquids λ, μ, ρ, the ν is assimilated, i. e. changed into the same letter, e. g.

συλλέγω, ἐλλείπω, ἐμμένω, συρράπτω.

But the preposition ἐν remains commonly unchanged before ρ; as ἐνράπτω.

3. Before σ and ζ, the ν in *composition* is sometimes retained, sometimes changed into σ, and sometimes dropped (see n. 2); in *flexion* ν is commonly dropped before σ, e. g. in the Dat. Plur.

δαίμον-ες δαίμο-σι· μῆν-ες μη-σίν.

Here too the preposition ἐν remains unchanged; as ἐνσείω, ἐνζέω.

4. When after the ν, a δ, θ, or τ has also been dropped before the σ (§ 24), the short vowel becomes long, e. g.

πάντ-ες πᾶ-σι, τύψαντες τύψᾶσι (§ 46);

in order to which, ε passes over into ει, and ο into ου (§ 27. 2), e. g.

σπένδ-ω, Fut. σπεί-σω· ἑκόντ-ες, Dat. ἑκοῦ-σιν.

NOTE 2. Exceptions to these rules are verbal forms, like πέφανσαι (2 Perf. Pass. from φαίνω), πέπανσις, subst. from πεπαίνω; also the nominatives of words in Decl. 3 having νθος in the Gen. as ἡ ἕλμινς *worm*, ἡ πείρινς *basket-wagon*, Τίρυνς.

NOTE 3. Σύν and πάλιν before simple σ, change their ν into σ, as συσσι-τία, παλίσσυτος. When, however, σ is followed by another consonant, and also before ζ, σύν drops its ν, as σύστημα, συσκιάζω, συζυγία; but πάλιν commonly retains it, as παλίνσκιος.—Ἄγαν, except where a doubling or assimilation takes place (as ἀγάννιφος, ἀγάρροος), every where drops the ν, as ἀγασθενής, ἀγάκλυτος.

NOTE 4. By the ancients, the ν at the end of words was also pronounced according to the principles of this section, when the following word began with a consonant; especially in the article and in prepositions. E. g. τὸν βωμόν, ἐν πυρί, σὺν καρπῷ, were pronounced thus: τομβωμόν, ἐμπυρί, συγκαρπῷ. In old inscriptions, which do not separate the words, such instances are often thus written.

§ 26. Movable Final Letters.*

1. Certain words and endings have a twofold form, with and without a final consonant. The first is commonly used before a vowel, the latter before a consonant.

2. Here belongs particularly the *movable* ν, called in Greek
$$ν \ \dot{ε}φελκυστικόν,$$
which the Dat. Plur. in σιν, and in verbs all third persons in εν and ιν, can cast off or retain, see n. 2 ; e. g.

πᾶσιν εἶπεν αὐτό, πᾶσι γὰρ εἶπε τοῦτο
ἔτυψεν ἐμέ, ἔτυψε σέ
λέγουσιν αὐτό, λέγουσι τοῦτο
τίθησιν ὑπό, τίθησι κατά.

3. A similar ν is also found in the following words and forms, viz.
1) The local ending σιν derived from the Dat. Plural; e. g 'Ολυμπίασιν at *Olympus*. § 116. 3.
2) The epic termination φιν. § 56. n. 9.
3) The numeral εἴκοσιν *twenty;* where, however, the form without ν can also stand before vowels.
4) The adverbs πέρυσιν and νόσφιν.
5) The enclitic particles κέν and νύν. § 14.
6) Sometimes the ι demonstrative. § 80. n. 3.

4. Of the same character is the ς in οὕτως, οὕτω, *so;* and also in μέχρις, ἄχρις, *until;* except that the last two often stand without ς before a vowel.

NOTE 1. The Ionics omit the ν also before a vowel. On the other hand, it is used not only by the poets even *before a consonant* in order to make a position; but it was also frequently employed in this manner in the Attic prose, in order to give energy to the tone. Besides these cases, it stands also in correct editions, without reference to any following word, at the end of sections and books; in short everywhere, wherever the discourse is not immediately connected with something following. For metrical reasons the ν is also written at the end of most kinds of verse, even when the next verse begins with a consonant.

NOTE 2. This last circumstance shews clearly, that this ν is not, as is generally supposed, merely an invention for the sake of euphony; but that this, as well as the other final letters of the kind, certainly belonged to the ancient formation, and was first *dropped* before consonants, as the language became softer. Hence there are also other forms, which cast off their final letters among the Ionics, or for the sake of metre; as the adverbial terminations θεν and κις, e. g. ἄλλοθε for ἄλλοθεν, πολλάκι for πολλάκις, ἀτρέμα and

* These are called *movable*, not because they are simply audible, as the term implies in Hebrew grammar; but because they may be added to certain words, or removed from them, at pleasure, in certain circumstances; and in distinction from *fixed* letters, which cannot be thus removed. Comp. § 87. n. 2. and n. 5. b.—Tr.

C

ἀτρέμας.—**Exactly** similar to the movable ν, is also the ν in composition with a privative; e. g. ἀναίτιος. § 120. 5.

5. The particle οὐ *not, no*, takes before a vowel a final κ, and consequently, before the rough breathing, a final χ; e. g.

οὐ πάρεστιν, οὐκ ἔνεστιν, οὐχ ὕπεστιν.

When however this particle stands at the end of a clause, or where there is a pause in the sense, the κ falls away; e. g. τοῦτο δ᾽ οὔ, *but this not.* Οὔ· ἀλλ᾽ ὅταν—, *no : but when—.*

6. The preposition ἐξ *out of*, has this form only before vowels and before a pause; e. g.

ἐξ ἐμοῦ, ἐξ ὅτου, κακῶν ἔξ.

Before all consonants the ς of the double letter ξ (κς) falls away, and the κ remains; e. g.

ἐκ τούτου, ἐκ θαλάσσης, ἐκ γῆς.

This κ remains unchanged, at least in the written language, also in composition; where it forms the exceptions mentioned in § 20. 4. § 22. 2.

§ 27. CHANGES OF THE VOWELS.

1. The vowels are changed in Greek, as in all other languages; but without any fixed universal law. In flexion and in the nearest derivatives, when the primary vowel or diphthong is exchanged for another, this latter may be called the *alternate* vowel or sound (Germ. *Umlaut*); meaning simply the corresponding vowel or diphthong, which thus alternates with that of the ground-form, or into which that of the ground-form is changed. E. g. τρέπω *I turn*, ἔτραπον *I turned*, τρόπος *turn, trope;* where the a and o in the latter words are the *alternates* of ε in the first word.

2. To the change of vowels belongs also the *lengthening* and *shortening* of a sound; both which, however, are generally connected with some other change; e. g. a into η. So too when from any cause the sounds ε and o are lengthened, they seldom pass into η and ω, but are changed,

ε into ει, o into ου.

Comp. note 1; also § 25. 4. § 41. 4. § 46. 2.

3. All these changes of the vowels constitute another principal part of the peculiarities of the *dialects;* of which the following notes give a general view. Comp. § 16. 3.

NOTES.

1. The Ionics thus lengthen the ε and o of the other dialects, chiefly however when these sounds are followed by the semi-vowels; e. g. ξεῖνος, εἵνεκα, ὑπείρ, for ξένος *strange*, ἕνεκα *on account of*, ὑπέρ *over;* νοῦσος, οὔνομα, πουλύς, κούρη, for νόσος *disease*, ὄνομα *name*, πολύς *much*, κόρη *maid;*—or else when the ε is followed by another vowel, e. g. λείουσι *lions*, σπεῖος *cave*, χρύσειος for χρύσεος *golden*. Of these licenses the poets also availed themselves, especially the epic. But here too the same caution holds good, as above in the doubling of consonants (§ 21. n. 1); for the change in question was never admitted in some words, e. g. in πόλις, ὄνος, μένος, περί, etc.

2. When ᾰ and o before a vowel are lengthened by the Ionics, they pass over into αι and οι; e. g. ἀετός *eagle*, ἀεί *always*, Ion. αἰετός, αἰεί· πόα *grass*, Ion. ποίη.

3. In other instances the Dorics, Ionics, and poets take the directly opposite course, and write e. g. ἔδεξε for ἔδειξε (from δείκνυμι), μέζων, κρέσσων, χερός (G. of χείρ), for μείζων, etc.—For βούλεσθε stands the antique βόλεσθε (§ 5. n. 3); and for the Acc. in ους, Dor. ος, see Dec. II.

4. Elsewhere the Dorics and Æolics often have ω for o and ου, and before σ also οι for ου. E. g. κῶρος for κόρος or κοῦρος *boy*, δῶλος for δοῦλος *slave*, ὤν (also Ion.) for οὖν, Μῶσα and Μοῖσα for Μοῦσα, ἀκοίσω for ἀκούσω from ἀκούω.

5. The η in Greek words has arisen in most cases out of the α, which predominated in the more ancient language, and remained afterwards the characteristic vowel of the Dorics; who instead of η commonly had α *long;* e. g. ἀμέρα for ἡμέρα *day*, φάμα for φήμη *rumor*, στᾶναι for στῆναι. The same takes place also in the solemn poetry of the tragic choruses. Comp. § 1. 2. and n. 12.

6. When, on the contrary, the Ionics in some single instances change η into α, this α is *short;* as in ἀρᾰρυῖα for ἀρηρυῖα, τεθᾰλυῖα, etc. Hence in the Ionic forms λέλασμαι from λήθω, μεσαμβρία for μεσημβρία, the α must not be lengthened in pronunciation, as in the Doric.

7. Elsewhere the Ionics prefer throughout the η, and commonly use it instead of long α; e. g. ἡμέρη, σοφίη, for -α; ἠήρ, ἠέρος, for ἀήρ, ἀέρος; ἰητρός, Ꝺώρηξ, for ἰατρός *physician*, Ꝺώραξ Gen. ἄκος *breast-plate;* πρήσσω, πρῆγμα, for πράσσω, πρᾶγμα.—Hence also νηῦς, γρηῦς, for ναῦς, γραῦς; and even η for αι in the Dat. Plur. in ῃς, ῃσι for αι. I.

8. For ε the Ionics use η only in some cases of flexion (as βασιλῆα), and in the diphthong ει, which they often resolve into ηι; e. g. κληῖς for κλείς, ἀγγήῖον for ἀγγεῖον, βασιληίη for βασιλεία (§ 28. n. 3).—The Dorics for ει before a vowel have η; e. g. σαμῆον for σημεῖον.

9. In most instances the Ionics change α before a liquid or a vowel into ε; e. g. τέσσερες for τέσσαρες *four*, ἔρσην for ἄρσην *male*, ὕελος for ὕαλος *glass*, μνέα for μνάα *mina*, and in the verbs in άω (§ 105. n. 8). In some instances, on the contrary, ε is exchanged for α, as τράπω, τάμνω, for τρέπω, τέμνω; μέγαθος for μέγεθος.

10. A particular Ionic-Attic usage is, that when long α stands before o, the former is changed into ε, and the latter into ω; e. g. for λαός *people*, ναός *temple*, we find Att. λεώς, νεώς; for χράομαι (*I use*) Ion. χρέωμαι; and thus is explained the Ionic Genitive in εω, from the antique form in ao, see Dec. I.*

11. The Ionics change αυ into ωυ or ωῦ in the compounds with αὐτός, and in the words Ꝺαῦμα *wonder* (Ꝺαυμάζω etc.) and τραῦμα *wound;* as ἐμεωυτόν, ἑωυτόν (§ 74. 3), Ꝺώϋμα, τρώϋμα. The simple αὐτός remains unchanged among the genuine Ionics; and ωὑτός stands merely for ὁ αὐτός. § 29. n. 6.

12. Examples of other vowel-changes are: πάρδαλις, Dor. πόρδαλις; ὄνομα, Æol. ὄνυμα; ἰστίη Ion. for ἑστία *hearth*.

NOTES *on the Lengthening of Syllables generally.*
(With reference to §§ 21 and 27.)

13. The merely poetic lengthening of o into ω takes place very rarely; as δύω, Διώνυσος, for δύο, Διόνυσος.—Whenever α, ι, υ, are short in the ordinary language, but are long in the old or poetic dialect, (e. g. Ἰλίου with

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* This change takes place also in the adj. ἴλεως, ων, for ἴλᾱος, ον; in the Gen. νέως for ναός from ναῦς; and in several proper names in ᾱος, as Μενέλαος, Ἀμφιάραος, or -εως; but not in those in άος, as Οἰνόμαος.

the middle syllable long, ἀνήρ with long a, etc.) this does not appear in the written form; except sometimes in the accent, as in ἶσος for ἴσος.

14. In the early written language, moreover, there was no visible sign for a syllable thus lengthened; inasmuch as on the one hand the letters ε and ο stood also for η and ει, ῳ and ου; and on the other, the consonants were not written double. § 21. 1, and n. 1.

15. The Grammarians first introduced into the works of the ancient poets, the mode of marking the metrical prolongation of a syllable, by doubling the consonants, or by long vowels and diphthongs. But here also the usage was never entirely settled. Very often such words were written in the former usual manner; and the correct metrical pronunciation was left to the intelligent reader.* Of this there are still in the poets, as they have come down to us, many remains; thus ὀλοῇσι (Il. a. 342. χ. 5) has the second syllable long, and also διεμοιρᾶτο (Od. ξ. 434); just as we sometimes find written e. g. ἔμμαθεν. And when the epic poets make the first syllable long in Ἀπόλλωνος, ἀπονέεσθαι, συνεχές, ὄφις, it is doubtful whether this was done by lengthening the vowel, or by doubling the consonant.

16. In modern times, many have endeavoured to restore the ancient usage of not doubling the consonants in writing. This has been done however in a very unsettled and indefinite manner; and hence the learner must be put upon his guard, in order that he may not be led into error, when he finds sometimes ἀπολλήγειν and sometimes ἀπολήγειν with the same quantity; and sees, in various editions, the consonant in some words doubled, in others not.

17. Not unfrequently however a consonant is doubled even after a long vowel, e. g. μᾶλλον, ἥσσων, ἥττων, Κνωσσός, Ὑμηττός, λεύσσω, κρείσσων, κρείττων; and the same is the case in πράσσω (Ion. πρήσσω), Παρνασσός (Ion. Παρνησσός), κνίσσα, Κηφισσός, in which the vowel is to be pronounced long. Here too some editors prefer in the proper names the ancient orthography, and write Κνωσός, Παρνησός, κνῖσα, Κηφισός, Ἰλισός, etc. The names of places in -οῦσσα have arisen out of -όεσσα; thus Σκοτοῦσσα, Πιθηκοῦσσαι, Ἀργινοῦσσαι, etc. But Συράκουσαι, -ούσιος, with the short form Συρακόσιος, were already used in the ancient language. See *Ausf. Sprachl.* § 21. n. 9.

§ 28. Contraction.

1. A vowel immediately preceded by a vowel in the same word, is called *pure*, and is said to have a *pure* sound, i. e. a sound not ushered in by a consonant. More particularly, the *endings* which begin with a vowel, as a, ος, ω, are called *pure*, whenever they are preceded by a vowel; as in σοφία, διπλόος, φιλέω.

2. The characteristic difference between the Ionic and Attic dialects is, that the former prefers in most cases the *concurrence of vowels*; while the latter mostly avoids it. (See however notes 1 and 5.)

3. The usual methods of avoiding a concurrence are:

1) *Elision*, where one vowel is dropped and the other remains unchanged. This takes place chiefly in the contact of two separate words, and in composition; see §§ 30, 120.

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* The same usage as to orthography, in the opposite case of shortening a long vowel, see in § 7. 16, and n. 16.

2) *Contraction*, where two or more vowels are drawn together into *one combined long* sound. This takes place according to the following principles:

a) Two vowels form in themselves a *diphthong*. In this way arise ει and οι out of εϊ and οϊ, e. g. τείχεϊ τείχει, αἰδόϊ αἰδοῖ, § 49. The other proper diphthongs cannot well be formed in this manner; but the *improper* ones readily, as

ᾳ, ῃ, ῳ, out of αϊ, ηϊ, ωϊ, e. g. γήραϊ γήρᾳ (§ 54), Θρήϊσσα Θρῆσσα, λώϊστος λῷστος (§ 68).

b) Two vowels pass over into a *kindred* long sound, commonly so that there arise the following, viz.

η out of εα,—τείχεα τείχη, κέαρ κῆρ heart. § 49.

ει out of εε,—ποίεε ποίει, ῥέεθρον ῥεῖθρον stream. § 105.

ω out of $\begin{cases} \text{αο and αου,—τιμάομεν τιμῶμεν, τιμάου τιμῶ.} & \text{§ 105.} \\ \text{οα and οη,—αἰδόα αἰδῶ, μισθόητε μισθῶτε.} & \text{§§ 49, 105.} \end{cases}$

ου out of $\begin{cases} \text{οο,—πλόος πλοῦς, μισθόομεν μισθοῦμεν.} & \text{§§ 36, 105.} \\ \text{οε,—ἐμίσθοε ἐμίσθου.} & \text{§ 105.} \\ \text{εο,—τείχεος τείχους, ποιέομεν ποιοῦμεν.} & \text{§§ 49, 105.} \end{cases}$

c) The doubtful vowels α, ι, υ, when *short*, absorb the following vowel, and thereby become *long*, e. g.

Ion. ἄεθλος (α short) Att. ἆθλος, *struggle;* τίμαε τίμα.
Χίος Χῖος (*one from* Χίος); Dat. Ἶφι Ἶφι.
Plur. ἰχθύες and ἰχθύας (υ short) ἰχθῦς, from Sing. ἰχθύς.

d) A *long* sound absorbs a vowel either before or after it, without further change. This takes place particularly with α, ε, ο, before and after every kindred long sound, and *before* ω; e. g.

φιλέω φιλῶ, (note 7), τιμήεντος τιμῆντος, τιμάω τιμῶ, Ποσειδάων (long α) Ποσειδῶν, λᾶας λᾶς stone, μισθόουσι μισθοῦσι, πλόοι πλοῖ.

4. When a diphthong with ι (the improper ones included) is to be contracted with a preceding vowel, the contraction of the first two vowels takes place according to the above rules. The ι is then either subscribed, e. g.

τύπτ-εαι τύπτ-ῃ (§ 103. n. III.)
ἀεί-δω ᾄ-δω, ἀοι-δή ᾠ-δή, τιμ-άει and τιμ-άῃ—τιμ-ᾷ;

or else it falls away, if the new sound does not admit the ι subscript, e. g.

μισθ-όειν μισθ-οῦν, Ὀπόεις Ὀποῦς. § 41. n. 5.

NOTE 1. What is said above includes only regular and analogical contraction. Various exceptions and peculiarities occur below under the Declensions and Conjugations; and for the contraction of two words, or *crasis*, see § 29.—Moreover contraction *does not take place*, even among the Attics, *in all cases*, where according to the preceding rules it could occur; as will be seen below and also from observation.

NOTE 2. On the other hand the Ionics, as above remarked, commonly neglect the contraction, and often resolve a long sound into its constituent parts, which had long fallen out of use among the other Greeks; e. g. 2 pers. Pass. τύπτεαι for τύπτῃ; so even φιλέεαι, ἐπαινέεαι, etc. for φιλέῃ, etc.

which is commonly again contracted, φιλῇ, (Att. τύπτει, φιλεῖ, according to § 103. m. 18.)—The Doric dialect has many of these resolved forms, in common with the Ionic.

NOTE 3. From the same propensity of the Ionics, comes also in the epic language the so frequent *resolution* or *separation of the diphthongs* in certain words; e. g. πάϊς for παῖς, ὀῖομαι, εὔτροχος, as also ἀγγήϊον for ἀγγεῖον, and the like; likewise the resolution into a *double* sound (Germ. *Zerdehnung*), or rather the doubling of a vowel sound (§ 105. n. 10); e. g. φάανθεν, κρήηνον, for φάνθεν, κρῆνον; and the Ionic *insertion* of ε; e. g. ἠέ for ἤ, ἠέλιος for ἤλιος, ἐείκοσι for εἴκοσι, and so ἀδελφεός, τουτέου, etc.*

NOTE 4. Sometimes the Ionics even promote the concurrence of vowels by *dropping a consonant ;* e. g. τέραος for τέρατος (§ 54). Comp. τύπτεαι, etc. in § 103. n. III.

NOTE 5. There are also cases where the Ionics contract, and the Attics do not; e. g. Ion. ἱρός with long ι, for ἱερός. The Ionics have also in common with the Dorics a peculiar contraction of εο and εου into ευ; e. g. πλεῦνες for πλέονες, ποι-εύμενος from ποι-εόμενος, and ποι-εῦσι from ποι-έουσι (comp. § 105. n. 13).—Finally it is to be observed, that the Ionic of the ancient *epic*, employs contraction much oftener than the later Ionic prose.

NOTE 6. The ancients often wrote out the vowels in full, and left the contraction to the pronunciation. This usage, called *Synizesis* (συνίζησις), or also *Synalœpha* (συναλοιφή), has in many cases been retained in the works of the ancient poets, especially the epic; e. g. Il. λ. 282 Ἄφρεον δὲ στήθεα, where the two endings φρεον and θεα are to be pronounced as one syllable, thus, ἄφρευν δὲ στῆθη. So 9. 763 χάλκεον (pron. ουν) δέ οἱ ἦτορ. The same occurs among the Attics very often in θεός, θεόν, which otherwise is never contracted, and in some proper names, as Νεοπτόλεμος.—For the Synizesis between two words, see § 29. n. 11.

NOTE 7. The contraction above pointed out in no. 3. d, (φιλέω φιλῶ, etc.) could also be considered as *elision* or merely a dropping of the ε. But in the middle of words, a vowel is thus dropped (except in compounds, as ἐπάγω for ἐπι-άγω) mostly only in some Ionic elisions, as φοβέο for φοβέεο (§ 105. n. 7). In the cases first in question, however, there was evidently a purpose of producing a new combined sound, as is proved by the analogy of other examples, and by the circumflex wherever it is written (see 6, below); but the long sound already existing was adopted, or rather was retained, to represent this new sound.

ACCENT AND QUANTITY.

5. When neither of the two syllables to be contracted has the tone, the contracted one does not take it; e. g. περίπλοος, ἐτίμαον, contr. περίπλους, ἐτίμων.

NOTE 8. Exceptions from this general rule are rare and anomalous; e. g. χρύσεος, contr. χρυσοῦς, § 60.

6. If however one of the two original syllables has the tone, it then remains also upon the contracted one; and if this be a penult or an antepenult syllable, the accent is determined according to the general rules (§§ 10, 11). If it be a *final* syllable, it takes

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* Here it must be borne in mind, that although grammatical theory is wont to represent this as separation and insertion, in reference to the common form, yet that this common form itself may just as well be only a form originally contracted from the separate form, and in most cases actually is so. This can be shown in many instances; e. g. in εὐ- for ἐῢ- from ἐΰς, since εῢς does not exist.

the circumflex, as νόος νοῦς, φιλέω φιλῶ ; unless the original form
had the acute upon the last syllable, which seldom occurs, and
then the acute remains, according to § 49. n. 1; e. g. ἐάν ἤν,
ἑσταός ἑστώς, δαΐς δᾴς. Exceptions are rare; see e. g. the Acc.
ἠχόα ἠχώ, § 49.

NOTE 9. Sometimes in contraction the accent is *shifted;* e. g. in δέλητος,
φρητός, § 41. n. 7 ; ἄεργος ἀργός, § 121. n. 6; also the flexion of εὔνους, § 60.

NOTE 10. Although every contracted syllable is in its very nature long,
yet in some forms of declension which end in a contracted a or ι, the pro-
nunciation has so obscured these mixed sounds, that they are sometimes
found *short.* So especially the Neut. Plur. in a, e. g. τὰ γέρα (§ 54. n. 3),
and some Datives, as Κλέοβι from Κλέοβις, G. ιος, (in Herodotus), with
which also δαί (ĭ) for δαῖδι, and some similar epic forms, are to be compared
(§ 56. n. 5). That however some of these instances may be considered as
an *elision* of the first vowel, is apparent from § 53. n. 2, 3.

§ 29. Hiatus. Crasis.

1. When of two successive words the first ends, and the sec-
ond begins, with a vowel, the breathing (*spiritus*) which is heard
between them, whether rough or smooth, produces an effect call-
ed *Hiatus.* This hiatus between two words was more unpleas-
ant to the ear, at least to the Attic ear, than a concurrence of
vowels in the middle of a word. It was therefore rarely allowed
in poetry ; in Attic poets almost never. In prose also, the Ionic
excepted, its frequent recurrence was avoided.

NOTE 1. The Attic verse permitted the hiatus for the most part only after
the interrogative τί, the particles ὅτι and περί, and in the phrases οὐδὲ εἷς,
μηδὲ εἷς (§ 70. 1), εὖ οἶδα, etc.

2. The natural means of avoiding the hiatus is by uniting both
syllables into one.* This takes place in two ways: 1) By *eli-
sion* with the *apostrophe* (§ 30). 2) By contracting both sylla-
bles into one combined sound, or *Crasis*, Gr. κρᾶσις *a mingling*,
from κεράννυμι. This crasis, or the combination of two syllables
of *different* words in writing and pronunciation, often varies essen-
tially from ordinary contraction in one and *the same* word ; and
is found, especially in prose, only in a small number of examples,
which are given in the following notes.

NOTE 2. In *crasis* there are three things to be particularly observed.

a) Every crasis makes a *long* syllable (§ 7. 7). In this way several cases
of crasis are distinguished from an *elision* by apostrophe ; e. g. τἀλη-
θές, κἀρετή, for τὸ ἀλ. καὶ ἀρ. with short a. Hence such instances as
τἀνδρός must be pronounced long; and τἄλλα (for τὰ ἄλλα) must be
written with the circumflex ; which however is denied by some, who
therefore write τᾶλλα. For the sake of uniformity, other instances like
ταὐτό, ταὐτά, (for τὸ αὐτό, τὰ αὐτά,) must also be referred to crasis ;
comp. § 28. n. 7.

b) The iota subscript is written in a crasis, only when in the original

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* That the movable ν is not to be regarded as a means of avoiding the hiatus,
appears from § 26. n. 2

syllables an ι occupied the last place; thus in κᾆτα from καὶ εἶτα, but not in κἄν for καὶ ἄν.*

c) Over a crasis is commonly written the sign ̓, called *coronis* (κορωνίς).

Note 3. The crasis occurs most frequently in the article, e. g.

οὐκ, οὑπὶ, for ὁ ἐκ, ὁ ἐπὶ
τοὐναντίον, τοῦπος, for τὸ ἐναντίον, τὸ ἔπος
τοὔνομα for τὸ ὄνομα
τἀμά, τἀπὶ, for τὰ ἐμά, τὰ ἐπὶ
τἀγαθά, τἄλλα, for τὰ ἀγαθά, τὰ ἄλλα } with long ᾱ, see in note 2. a.
τἀληθές, τἄδικον, for τὸ ἀλ. τὸ ἄδ.
ὡπαιτῶν, ὡνήρ, for ὁ ἀπαιτῶν, ὁ ἀνήρ.†

Similar to these are the less frequent cases of crasis in the Neut. of the postpositive article or Relative Pronoun (§ 75); e. g.

ἄδοξε for ἃ ἔδοξε, ἃν for ἃ ἄν, etc.

Note 4. Less easy to be distinguished are those cases of crasis where the contraction absorbs the diphthongs; e. g.

οὑμοί for οἱ ἐμοί
ὡπαντῶντες or ἀπαντῶντες, for οἱ ἀπαντῶντες
τἀνδρός, τἀνδρί, for τοῦ ἀνδρός, τῷ ἀνδρί (see note 2. a); and so ταὐτοῦ,
  ταὐτῷ (§ 74), ἀπὸ ταὐτομάτου, etc.
τᾄτιον for τὸ αἴτιον,

or where the τ of the article passes over into ϑ because of the rough breathing (§ 17. n. 2), e. g.

ϑοἰμάτιον, Plur. ϑαἰμάτια, for τὸ ἱμ. τὰ ἱμ.
ϑἡμετέρου for τοῦ ἡμετέρου.

Note 5. With ἕτερος the vowels of the article are commonly contracted into ᾱ; which comes from the antique and Doric form ἅτερος (ᾰ) for ἕτερος; thus

ἅτερος, ἅτεροι, for ὁ ἕτερος, οἱ ἕτεροι
ϑατέρου, ϑατέρῳ, ϑάτερα, for τοῦ, τῷ, τὰ ἕτ.

Note 6. The Ionics also have the crasis, but always contract o and α into ω; e. g. τὥγαλμα, τὠληθές, τὠπὸ τούτου for τὸ ἀπὸ τούτου. In three words they also change the spiritus *asper* into the *lenis*, e. g

ὥριστος, ὧλλοι, ὡὑτός, for ὁ ἄριστος, οἱ ἄλλοι, ὁ αὐτός.

So also τωὑτό, for τὸ αὐτό (ταὐτό). § 27. n. 11.

Note 7. The conjunction καί also often makes a crasis; and the κ before a rough breathing passes over into χ; e. g.

κἀν for καὶ ἐν; κἄν for καὶ ἄν and καὶ ἐάν
κἄπειτα, κἀκεῖνος, κἀγώ, for καὶ ἔπειτα, etc. see note 2. b.
κᾆτα for καὶ εἶτα
κἀρετή, κἶσος, for καὶ ἀρετή, καὶ ἴσος
κῷνος, κᾠκία, for καὶ οἶνος, καὶ οἰκία
χἄτερος for καὶ ἕτερος; χὠ for καὶ ὁ —.

Other long syllables remain unchanged, as

κεἰ, κοὐ, κεὐ-, for καὶ εἰ, οὐ, εὐ-; κεῖχον for καὶ εἶχον.

The Ionics and Dorics use η for ᾱ, e. g. κῆν, κῆπειτα.

Note 8. The particles τοί, μέντοι, ἤτοι, also make with ἄν and ἄρα a long α, and must therefore be written as crasis, τἄν, τἄρα, μεντἄν. Very often

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* Some however unnecessarily deviate from this rule, for the sake of avoiding ambiguity, and write κᾄν, κᾄπειτα, etc.

† According to a critical theory which is not to be rejected, the only ordinary contraction of ὁ with α among the Attics was into long ἁ, e. g. ἁνήρ (pron. *hānēr*); at least in the more common instances, as ἀνήρ, ἄνθρωπος, ἀδελφός, etc. It is assumed, that in all cases, where in our copies only ἀνήρ stands, and the sense seems to require the article, it should be written ἁνήρ; and this is done in most of the recent editions.

however we find τ' ἄν, τ' ἄρα or τ' ἄρα, etc. where the τοί (τ') must not be confounded with τέ.

NOTE 9. Among the many other cases of crasis, which must for the most part be left to observation, we adduce only the following:

ἐγῷμαι, ἐγῷδα, for ἐγὼ οἶμαι, οἶδα
μοῦστίν, μοῦδωκεν, and the like, for μοί ἐστιν, ἔδωκεν
προὔργου, προὐλίγου, for πρὸ ἔργου, ὀλίγου
οὐγώλεγον for ὁ ἐγὼ ἔλεγον, Aristoph.

NOTE 10. To crasis must also be referred all those instances, where the initial vowel of a word is absorbed by a preceding long vowel or diphthong, e. g.
οὔνεκα for οὗ ἕνεκα
ὀθούνεκα for ὅτου ἕνεκα (comp. n. 4), which is very often incorrectly written ὅθ' οὔνεκα
ὤνθρωπε, ὤνερ, ὤναξ, for ὦ ἄνθρωπε, ἄνερ, ἄναξ.

To avoid ambiguity, however, most cases of this kind are written as elisions, and marked with the apostrophe, e. g.
ὦ 'γαθέ (ἀγαθέ) — τῇ 'ρημίᾳ (ἐρημίᾳ)
ποῦ 'στιν (ἐστίν) — ἐγὼ 'ν τοῖς (ἐν).

Hence some grammarians distinguish such examples from elision in the strict sense (§ 30), and also from crasis, by calling them Aphæresis (ἀφαίρεσις).*

NOTE 11. Many other contractions were never expressed in writing, but left to the pronunciation, as cases of Synizesis (§ 28. n. 6), here also called Synecphonesis (συνεκφώνησις), which however it is not always easy for us to determine ; e. g. ἐπεὶ οὐ as an iambus (Soph. Philoct. 446) ; μὴ οὐ in Attic poetry always as one syllable. So too in Homer, Il. ε. 446 ἤ εἰσόκεν as a dactyl ; Il. ρ. 89—ἀσβέ | στῳ οὐδ' υἱ- | όν—.

§ 30. Apostrophe.

1. In Greek, as in other languages, when a short vowel at the end of a word is removed by *elision* before another vowel, an apostrophe ' is set over the empty place ; e. g.
ἐπ' ἐμοῦ for ἐπὶ ἐμοῦ.

When the following word has the rough breathing, and the elided vowel was preceded by a smooth mute, this latter becomes rough (§ 17. 3); e. g.
ἀφ' οὗ for ἀπὸ οὗ.

2. In prose there are certain words of frequent occurrence, which most commonly suffer elision, especially :

1) All Prepositions of two syllables ending in a vowel, except περί. § 115. 2.

2) Many Particles, as ἀλλά, ἄρα and ἄρα, εἶτα, ἄμα, ἔτι, ἵνα ; δέ, τέ, γέ, and their compounds ὥστε, etc.

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* That all these are real cases of crasis, just as φιλέω φιλῶ is a real contraction, is shewn by the analogy of many acknowledged instances, as ἄδοξε, τἀπί, θητέρᾳ (τῇ ἑτέρᾳ) ; and by the circumstance that such an elision is *never* found after a *short* vowel.—This plainer mode of writing such instances of crasis sometimes has difficulty ; especially when the syllable that has been absorbed, had the accent, which we then often find written over the empty place ; e. g. εἰ μὴ 'χοιμι (ἔχοιμι). All such cases, as well as those above, must be regarded as if written μήχοιμι, τηρημίᾳ, etc.

3) Certain frequent combinations, as νὴ Δία (νὴ Δί'), πανθ' ὅσα, οἶσθ' ὅτι, τοῦτ' ἔστι, etc.

· 4) Very often the short vowel of a word before ἄν, e. g. μάλιστ' ἄν, ταῦτ' ἄν, θαυμάζοιμ' ἄν, etc.

Such elision occurs least of all in Ionic prose. The poets, on the other hand, avail themselves of this freedom in respect to most of the short vowels. The only limitation is, that short υ, and monosyllables in a, ι, ο, (the epic ῥά excepted,) are *never* elided.

3. In *Prepositions* and *Conjunctions*, if the elided vowel had the accent, this is also cast off with the vowel; e. g. ἀπ' from ἀπό, ἀλλ' from ἀλλά, οὐδ' from οὐδέ. In all other words, the accent is thrown back, always as an *acute*, upon the preceding syllable ; · e. g.

(κακά) κάκ' ἔπη, (δεινά) δείν' ἔπαθον, (φημί) φήμ' ἐγώ, (τἀγαθά) τἀγάθ' αὔξεται, (ἑπτά) ἔπτ' ἔσαν.

NOTE 1. Enclitics of two syllables, after paroxytones, must not in case of elision be treated like those of one syllable which merely cast off their accent (§ 14. 5); but they follow the preceding rule. This however, for the sake of clearness, is not always observed. E. g. Soph. El. 542, "Αιδης τίν' ἵμερον (for τινὰ).

NOTE 2. It is very difficult to determine any rules for the use of elision in prose ; since δέ, ἀπό, etc. which are most commonly elided, are also often found without apostrophe. The investigation is so much the more difficult, since it is proved, that the ancients very often wrote a vowel which was elided in speaking.

NOTE 3. The Dative Sing. in ι and the particle ὅτι are *never* elided by the Attics ; and by the epic writers, for the most part, only when no confusion can thereby occur with the more frequently elided Acc. in a and the particle ὅτε ; e. g. ἐν δαίτ'—, ἀστέρ' ὀπωρινῷ—, γιγνώσκων, ὅτ' ἄναλκις.

NOTE 4. The *third persons* of verbs, which have the movable ν, can be elided by the poets according to the necessities of the metre. So the *Dative Plural;* except that the forms of Dec. I and II, in αισι, ῃσι, οισι, which in the earlier language are the common ones, coincide then with those in αις, ῃς, οις, and therefore take no apostrophe even before a vowel. The elision of the Dat. Plur. of Dec. III, was avoided ; because this case would then almost always be like the other cases which terminate in ς. The strengthened epic form in σσι, e. g. χείρεσσι, ποσσί, sometimes admits it.

NOTE 5. The poets elided, though seldom, the diphthong αι ; but only in the Passive endings μαι, σαι, ται, σθαι, e. g. βούλεσθ' ἔφη, ἔρχομ' ἔχων. The αι of the Inf. Aor. 1 Act. is never thus elided ; but rather, when it seems to be elided, it makes a crasis with the syllable following.* Whether the Datives μοί, σοί, were elided, is still very doubtful ; see the *Ausf. Sprachl.* I. § 30. n. 6.—To crasis, and not here, belongs all that is elsewhere adduced as instances of the elision of *long* syllables, viz. καί and τοί (§ 29. n. 7, 8). So too the apparent elision of τά, τό (ib. n. 2. a), and of *initial* vowels (ib. n. 10).

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* This αι of the Inf. never falls away before a *short* vowel in such a manner that the syllable remains *short;* but in every instance the metre requires or admits a long syllable. According to the rule in the preceding section then, (comp. § 29. n. 2. a,) all such instances are to be regarded as cases of *crasis ;* where however, for the sake of clearness, the apostrophe must be used ; in the one case thus, γεῦσ' ὑμᾶς for γεῦσαι ὑμᾶς (long υ) ; in the other thus, γῆμαι 'πῆρε (ἐπῆρε) ; unless we prefer to write the syllables in full, as a case of Synizesis.

PART II.

GRAMMATICAL FORMS AND FLEXION OF WORDS.

§ 31. PARTS OF SPEECH.

1. STRICTLY speaking, there are only *three* principal parts of speech. Every word which *names* or denotes any subject or object is a NOUN (*nomen*); the word by which something is *predicated* of any subject or object is called a VERB; and all other words, by which the discourse thus constituted is rendered more *definite, connected*, and *animated*, are called PARTICLES.

2. It is however customary to make several important subdivisions of these principal parts; and hence in most languages it is common to assume *eight parts of speech;* viz. (I.) The NOUN, which has its own subdivision of *Substantive* and *Adjective;* and from which are separated: (II.) the PRONOUN, which includes also the *Article;* and (III.) the PARTICIPLE, which as to Syntax belongs to the Verb. (IV.) The VERB remains without subdivision; but the *Particles* are subdivided into (V.) the ADVERB, (VI.) the PREPOSITION, (VII.) the CONJUNCTION, and (VIII.) the INTERJECTION; of which, however, the last is commonly reckoned by the Greek Grammarians among the Adverbs.

THE NOUN AND ITS DECLENSION.

§ 32. GENDER.

1. The gender of nouns, whether *masculine, feminine*, or *neuter*, is commonly known from the terminations; as will be pointed out under the several declensions. To mark the gender in grammar, the *article* is usually employed, viz. ὁ masc. ἡ fem. τό neut. For the mode of declining the article, see § 75.

2. The names of persons, (man, woman, god, goddess, and the like,) have their gender according to the sex, let the termination be what it may; e. g. ἡ θυγάτηρ *the daughter*, ἡ νυός *the daughter-in-law*. But diminutives in οy are always neuter; e. g. τὸ γύναιον from γυνή *woman*, τὸ μειράκιον from μεῖραξ *a youth*.

Note 1. The word τὸ ἀνδράποδον *slave* is neuter, because the slave was not regarded as a person, but only as an article of property. Neuter also is τὸ τέκνον or τὸ τέκος *child*, and the Plur. τὰ παιδικά *darling*, used instead of the Sing. these being classed with diminutives—Nevertheless, in construction, all words which do not stand in immediate contact with such personal neuters, are referred to the true gender and number; thus Homer even says τέκνον φίλε. See Syntax, § 123. n. 3. § 129. 11. § 143. 5. c.

Note 2. It follows from the above, that every personal appellative which is common to the two sexes, is in grammar also of the *common gender;* e. g. ὁ ἄνθρωπος *the man,* ἡ ἄνθρωπος *the woman.* Also ὁ and ἡ θεός *god* and *goddess,* ὁ and ἡ τροφός *male* and *female nurse,* ὁ and ἡ φύλαξ *male* and *female watcher,* and the like; although in many such cases there are special feminine forms, as ἡ θεά, *goddess.* These however were less employed by the Attics.

Note 3. Many names of *animals* are in the same manner *common;* e. g. ὁ and ἡ βοῦς *ox* and *cow,* ὁ and ἡ ἵππος *horse* and *mare.*—In most instances one gender serves for both sexes, and this is called, if masculine or feminine, epicene, Genus epicænum (ἐπίκοινος); e. g. ὁ λύκος *wolf,* ἡ ἀλώπηξ *fox.* But in nouns of *common* gender also, one of the genders is that of the species, e. g. ὁ ἵππος *horse,* generally and indefinitely, αἱ αἶγες *goats,* i. e. the whole species. In general the fem. has here the preference; thus αἱ βόες is very often (but only in the Plur.) *cattle* generally. Thus ἄρκτος *bear* and κάμηλος *camel,* when the marking of the sex is not essential, are commonly feminine (ἡ ἄρκτος, ἡ κάμηλος), even when used of the male animal; and the same is very often the case with ἔλαφος *deer* and κύων *dog.*—The fem. ἡ ἵππος has moreover the special signification *cavalry.*

3. *Masculine*, as in Latin, are the names of *nations,* as οἱ Σκύθαι, οἱ Γαλάται; of *rivers,* following ὁ ποταμός *river,* as ὁ Θερμώδων, ὁ Πήνειος; of *months,* after ὁ μήν *month,* all ending in ων, as ὁ Γαμηλιών; of the *winds,* after ὁ ἄνεμος *wind,* as ὁ ζέφυρος, ὁ βορρᾶς.

4. *Feminine*, with few exceptions, are the names of *trees,* as ἡ φηγός *the beech,* ἡ πίτυς *the pine;* also the names of *cities, countries,* and *islands,* as ἡ Κόρινθος, ἡ Αἴγυπτος *Egypt,* (but ὁ Αἴγυπτος *the Nile,*) ἡ Λακεδαίμων, ἡ Λέσβος, etc.

Note 4. Exceptions from the above, and for the most part masculine, are:
1) The names of some *trees;* e. g. ὁ ἐρινεός *wild fig-tree,* ὁ φοίνιξ *the palm,* ὁ ἡ κέρασος *the cherry-tree,* ὁ ἡ κότινος *the wild olive-tree,* ὁ ἡ πάπυρος *the papyrus-reed.*
2) Of names of cities: Plurals in οι, as οἱ Φίλιπποι, and those in ευς, as Φανοτεύς, always. Of those in ος, Ὀρχομενός is always masculine; and Πύλος, Ἐπίδαυρος, Ἁλίαρτος, Ὀγχηστός, are usually so. Those in ους G. ουντος, and as G. αντος, are chiefly masculine; as ὁ Σελινοῦς, ὁ Τάρας. Those in ων are commonly feminine; as ἡ Βαβυλών, ὁ ἡ Σικυών.—Neuter are those names of cities without exception, which have the neuter endings ον and ος (Gen. ους); e. g. τὸ Δουλίχιον, τὸ Ἄργος.

§ 33. Declension.

1. The Greek form of declension has the five ordinary *cases* of other languages. It has no distinct form corresponding to the Latin *Ablative,* but gives the signification of this case partly to the Genitive and partly to the Dative.

2. In declension, as well as in conjugation, the Greeks have one *number* more than our occidental languages, viz. the *Dual*, where only *two* are spoken of.   This however is not always employed; by some writers never; most frequently by the Attics.

3. The *Dual* has never more than *two endings;* of which one is common to the Nom. Acc. and Voc. the other to the Gen. and Dative.

4. The Greek has *three Declensions;* corresponding to the first three in Latin.   Their *case-endings*, or terminations in the different cases, are arranged together in the following Table.

Sing.	Dec. I.		Dec. II.	Dec. III.
Nom.	η, a	ης, ᾱς	ος Neut. ον	—
Gen.	ης—ᾱς	ου	ου	ος (ως)
Dat.	η—ᾳ		ῳ	ι
Acc.	ην—αν		ον	ᾰ or ν. Neut. like the Nom.
Voc.	η—α		ε Neut. ον	—
Dual.				
N.A.V.	ᾱ		ω	ε
G.D.	αιν		οιν	οιν
Plur.				
Nom.	αι		οι Neut. ᾰ	ες Neut. ᾰ
Gen.	ῶν		ων	ων
Dat.	αις		οις	σιν or σι
Acc.	ᾱς		ους Neut. ᾰ	ᾱς Neut. ᾰ
Voc.	αι		οι Neut. ᾰ	ες Neut. ᾰ

In this Table the form called the *Attic Dec. II*, is omitted for the **sake** of easier comparison; see § 37.

5. When these endings are *pure*, and admit of contraction (§ 28), there arises the *contracted* form of declension, which is specified below under each of the three declensions.   The words which retain this contraction through all the cases and numbers, are called ὁλοπαθῆ, *affected throughout*.   This is always true of the contracts of the first and second declensions; in the third, strictly speaking, never.   § 48. n. 2.

6. The above endings are all simply *case-endings*, i. e. such as mark the case, but do not belong to the root or stem of words. What precedes them is always the simple root or stem of the word (not the etymological root); e. g. of τιμή the root or stem is τιμ.   In this respect the first and second declensions·are essentially distinguished from the third; since in the first two the Nom. has already a case-ending, and in the third not.   Consequently, in the Nom. of the first two the simple stem already appears; in that of the third it is indeed present, but mostly somewhat changed; see §§ 39, 40.

Note 1. The three Greek declensions correspond nearly to the first three

in Latin; except that *os* in the Nom. becomes in Latin *us*, and in the Gen. *is;* while *ov* and *ωv* are there *um;* and *v* mostly becomes *m*.

NOTE 2. The Dat. Sing. has in all the declensions *ι;* in the first two however the *ι* is subscript.

NOTE 3. The Dat. Plur. has strictly in all the declensions *σιv* or *σι;* since *αις, οις,* of the first two, is only an abbreviation from the ancient forms *αισιv, οισιv,* or *αισι, οισι.* § 30. n. 4.

NOTE 4. The *Dual* is perhaps only an old abridged form of the Plural, which usage afterwards limited to the number of two; compare the Plural forms *ἅμμε, ὕμμε* (§ 72. n. 6. 10) with the Dual of Dec. III. At least we still find, especially in the epic language, undoubted instances where the Dual stands for the Plural. They are however limited mostly to the verbs (§ 87. n. 6); and among substantive forms they occur solely in participles, e. g. Il. *ε,* 487. Hymn. Apoll. 487, etc. See the *Ausf. Sprachl.*

7. In respect to the *Accent,* the rule is universal, that the case-endings of the Gen. and Dat. when they are long and have the tone, take the *circumflex;* those of the Nom. Acc. and Voc. in the same circumstances take the *acute.* Here however it is to be remembered, that in the third declension the ending of the Nom. and Voc. Sing. is *not a case-ending.* § 39.

§ 34. FIRST DECLENSION.

1. All words in *ης* and *ας* are *masculine,* and all in *η* and *α feminine.*

2. Words ending in *a pure* (§ 28. 1) or *ρα,* have the Gen. in *ας,* and retain their *a* through all the cases of the Singular; as *σο-φία, μάχαιρα.* The *a* is also retained by the *contracts,* e. g. *μνᾶ* (note 1); further by *ἀλαλά* Gen. *ᾶς war-cry,* and by some proper names, viz. *Λήδα, Ανδρομέδα, Φιλομήλα, Γέλα, Διοτίμα,* which have also long *a* in the Nominative.

3. All other words in *a,* i. e. all those in which *a* is preceded by any consonant except *ρ,* have the Gen. in *ης,* and Dat. in *η;* but in the Acc. and Voc. they resume their *a;* see *Μοῦσα.*

4. In the Dual and Plural words of all the four terminations coincide. The several forms may be learned from the following examples; in which also the regular changes of the accent are marked.

Sing.	ἡ (honour)	ἡ (wisdom)	ἡ (Muse)	ὁ (citizen)	ὁ (youth)
Nom.	τιμή	σοφία	Μοῦσα	πολίτης	νεανίας
Gen.	τιμῆς	σοφίας	Μούσης	πολίτου	νεανίου
Dat.	τιμῇ	σοφίᾳ	Μούσῃ	πολίτῃ	νεανίᾳ
Acc.	τιμήν	σοφίαν	Μοῦσαν	πολίτην	νεανίαν
Voc.	τιμή	σοφία	Μοῦσα	πολῖτα	νεανία
Dual.					
N. A. V.	τιμά	σοφία	Μοῦσα	πολῖτα	νεανία
G. D.	τιμαῖν	σοφίαιν	Μούσαιν	πολίταιν	νεανίαιν

Plur.

Nom.	τιμαί	σοφίαι	Μοῦσαι	πολῖται	νεανίαι
Gen.	τιμῶν	σοφιῶν	Μουσῶν	πολιτῶν	νεανιῶν
Dat.	τιμαῖς	σοφίαις	Μούσαις	πολίταις	νεανίαις
Acc.	τιμάς	σοφίας	Μούσας	πολίτας	νεανίας
Voc.	τιμαί	σοφίαι	Μοῦσαι	πολῖται	νεανίαι

Sing. ἡ (*justice*) ἡ (*opinion*) ἡ (*trident*) ἡ (*dagger*) ὁ (*Atrides*)

Nom.	δίκη	γνώμη	τρίαινα	μάχαιρα	Ἀτρείδης
Gen.	δίκης	γνώμης	τριαίνης	μαχαίρας	Ἀτρείδου
Dat.	δίκῃ	γνώμῃ	τριαίνῃ	μαχαίρᾳ	Ἀτρείδῃ
Acc.	δίκην	γνώμην	τρίαιναν	μάχαιραν	Ἀτρείδην
Voc.	δίκη	γνώμη	τρίαινα	μάχαιρα	Ἀτρείδη

Dual.

N.A.V.	δίκα	γνώμα	τριαίνα	μαχαίρα	Ἀτρείδα
G.D.	δίκαιν	γνώμαιν	τριαίναιν	μαχαίραιν	Ἀτρείδαιν

Plur.

Nom	δίκαι	γνῶμαι	τρίαιναι	μάχαιραι	Ἀτρεῖδαι
Gen.	δικῶν	γνωμῶν	τριαινῶν	μαχαιρῶν	Ἀτρειδῶν
Dat.	δίκαις	γνώμαις	τριαίναις	μαχαίραις	Ἀτρείδαις
Acc.	δίκας	γνώμας	τριαίνας	μαχαίρας	Ἀτρείδας
Voc.	δίκαι	γνῶμαι	τρίαινα	μάχαιραι	Ἀτρεῖδαι

Examples for practice see in Appendix E.

5. Of the masculines in ης the following have the *Vocative* in
ᾱ, viz. all in της; many compound verbal nouns, which merely
append ης to the consonant of the verb, as γεωμέτρης, μυροπώλης,
παιδοτρίβης; and all national appellations, as Πέρσης, Σκύθης.
All others, which however are by far the smaller number, have
η; especially the patronymics in δης, e. g. Ἀτρείδης, q. v.

NOTES.

I. There are *contracts* of this declension; all of which are ὀλοπαθῆ (§ 33.
5). Hence in all the cases, and even the Nominative, the ending has the
circumflex. There are contracts in all the four terminations, in ᾶ, ῆ, ᾶς,
ῆς, which in other respects are declined regularly; except that contracts in
ᾶ retain this vowel throughout, as being originally *pure;* and those in ᾶς
all take the Doric Genitive in α (note IV. 4). The uncontracted forms of
such words are for the most part unused, or have been retained with some
changes by the Ionics. E. g.
μνάα contr. μνᾶ (Ion. μνέα) *mina,* G. μνᾶς, D. μνᾷ, Acc. μνᾶν. Plur. N.
μναῖ, G. μνῶν, D. μναῖς, Acc. μνᾶς. So too Ἀθηνᾶ, from Ἀθηνάα, Ion.
Ἀθηναίη.
λεοντέα contr. λεοντῆ (Ion. λεοντέη, λεοντείη), *lion-skin,* G. λεοντῆς, D.
λεοντῇ, Acc. λεοντῆν. Plur. N. λεονταῖ, etc. So too γῆ *earth,* from
ΓΑΑ, Ion. γαῖα, rarely γέα.
Ἑρμέας (epic Ἑρμείας) contr. Ἑρμῆς, Ἑρμοῦ, Ἑρμῇ, Ἑρμῆν, Ἑρμῆ. Plur.
Ἑρμαῖ, etc.
βορέας, also βορρᾶς, G. βορρᾶ, D. βορρᾷ, Acc. βορρᾶν. The doubling of
the ρ is here merely an accidental peculiarity.
II. QUANTITY. 1. The Nom. in α which has the Gen. ης, is always short.
2. The Nom. in α which has the Gen. ας, is sometimes long and some-

times short. The accent is here a sure guide; since not only all *proparox-ytones* and *properispomena* (as μάχαιρα, μοῖρα) have of course the *a* short (§ 11. 4, 6); but also for this declension there exists the fixed rule, that *oxytones* and *paroxytones* which have the Gen. *as*, are long in the Nominative, as στοά, χαρά, πέτρα, ἡμέρα, σοφία, etc. The only exceptions are the numeral μἴᾰ, and the proper names Πύρρᾰ, Κίρρᾰ.

3. The quantity of the final syllable must however be known, in order to the proper accentuation of a word. But since this cannot always be referred to simple general rules, we subjoin here only the two following, as sufficient, for the present.

> a) Dissyllables in εια have the *a* long, as χρεία; words of more than two syllables have it short, as ἀλήθεια from ἀληθής, Μήδεια, γλυκεῖα fem. from γλυκύς. Exceptions are, abstract nouns from verbs in εύω, e. g. δουλεία from δουλεύω, βασιλεία kingdom from βασιλεύω. But βασιλειᾰ queen from βασιλεύς. See § 119. n. 6.

> b) All words of three or more syllables, that are female appellatives, are short; e. g. ψάλτρια, δότειρα, Ὄμπνια, etc. So too the adjective πότνια. But all other feminine adjectives which fall under this head are long; as κύριος, κυρία, etc.

4. The *Vocative* in *a* from masculines in ης is short; from those in *as*, long.—The Dual ending *a* is always long.

5. The ending *as* is long in this declension, in all the cases where it occurs; and the Acc. Plur. is thereby distinguished from that of Dec. III, where it is short. The Dorics alone make also the Acc. Plur. of Dec. I, short.

6. The Acc. Sing. in *αν* always follows the quantity of the Nominative.

III. ACCENT. 1. It is characteristic of this declension that the Gen. Plur. regularly has the tone (the *circumflex*) upon its ending, let the tone in the other cases be where it may; as Μοῦσα Μουσῶν, ἄκανθα ἀκανθῶν. The cause lies in the contraction of this Genitive from the more ancient form in άων, see n. IV. 3. Exceptions are:

> a) The *feminines* of adjectives and barytone participles in ος; as ξένος, ξένων· αἴτιος, αἰτία—αἰτίων· τυπτόμενος, η—τυπτομένων.

> b) The substantives χρήστης usurer, οἱ ἐτησίαι trade-winds, ἀφύη anchovy. By this anomalous accent the Gen. χρηστῶν, ἀφύων, are distinguished from the like cases of χρηστός useful, and ἀφυής unformed.

2. In the other cases the tone always remains, so far as the general rules permit, upon the same syllable as in the Nominative; e. g. Nom. Plur. σοφίαι, Voc. πολῖτα. The only exception is Voc. δέσποτα from δεσπότης master; since the Homeric μητίετα for μητιέτης, εὐρύοπα, etc. are already so accented in the antique Nominatives; comp. IV. 2.

3. The *feminines of adjectives* in ος throw the tone, so soon as the final syllable permits, upon the syllable where the masculine has it; e. g. ἄξιος F. ἀξία, Plur. ἄξιοι, ἄξιαι.

IV. DIALECTS. 1. The Dorics, in all the endings, put long *a* for η, as τιμά, ᾱς, ᾳ, άν. The Ionics commonly put η for long *a*, as σοφίη, ης, η, ην· μάχαιρα, ης, η, αν· ὁ νεηνίης, etc. the Acc. Pl. excepted.—But the epic writers retain the *a* in θεά, θεᾶς, etc. in Ναυσικάα, άας, and in some proper names in *as*, as Αἰνείας. Another epic peculiarity is η instead of short *a* in κνίσση, Σκύλλη, commonly κνίσσα, Σκύλλα; and vice versa we find the Homeric νύμφα for νύμφη.

2. The old language had also masculines in ᾰ, which remained in some dialects; and therefore also in Latin. Thus Homer and the other epic writers have often in the Nominative ἱππότα instead of ἱππότης; so μητίετα, εὐρύοπα, etc.

3. The most ancient form of the Genitive Sing. of the masculines, is in άο, and of the Gen. Plur. of all the terminations, in άων. So the epic Ἀτρεί-δαο, Μουσάων, etc.

4. The Dorics contracted these Genitives into ᾱ; e. g. τοῦ ᾿Ατρείδα, τᾶν Μοισᾶν for Μουσῶν, τῶν ᾿Ατρειδᾶν.—This Doric Genitive has remained in common use in the Sing. of some few words, especially proper names, e. g. ᾿Αννίβας Hannibal, τοῦ ᾿Αννίβα τοῦ ὀρνιθοθήρα the bird-catcher's.

5. The Ionics on the other hand converted the ᾱο into εω (§ 27. n. 10), where however the ω has no influence on the accent; so πολίτεω (§ 11. n. 4); and from ᾱων they made έων; thus μουσέων.—Here too the common language retained this Gen. Sing. in some names of Ionic men, as Θάλεω from Θαλῆς, Λέσχεω from Λέσχης.—When this ending is preceded by a vowel, the ε can in verse be dropped, e. g. εὐμμελίω from εὐμμελίης, Βορέω from Βορέης.

6. The ancient form of the Dat. Plur. αισι, αισιν (§ 33. n. 3), e. g. τιμαῖσι, Μούσαισιν, etc. occurs not only in the more ancient dialects, but also in the Attic poets, and sometimes even in the earlier Attic prose, e. g. in Plato. So too in Dec. II, the Dat. Plur. in οισι, οισιν.—The Ionic dialect has in Dec. I, ῃσιν, ῃσι and ῃς. In the epic writers, however, the usage in respect to the shortest form is variable between αις and ῃς. These Ionic forms are also sometimes employed in the Attic drama.

§ 35. Second Declension.

All words in ον are neuter; those in ος are commonly masculine. Many in ος however are feminine; not merely among the names of persons, animals, trees, and cities (§ 32); but also many others. See the list of such words in Appendix E.

NOTE 1. There are also several feminines in ος, which are properly adjectives, where a feminine substantive is omitted; e. g. ἡ διάλεκτος (sc. φωνή) the dialect, ἡ διάμετρος (sc. γραμμή) the diameter, ἡ ἄτομος (sc. οὐσία) atom, ἡ ἄνυδρος the desert, ἡ χέρσος and ἡ ἤπειρος (sc. χώρα) the continent, ἡ σύγκλητος (sc. βουλή) the senate; and many others.

Sing.	ὁ (word)	ἡ (beech)	ὁ (people)	ὁ (man)	τὸ (fig)
Nom.	λόγος	φηγός	δῆμος	ἄνθρωπος	σῦκον
Gen.	λόγου	φηγοῦ	δήμου	ἀνθρώπου	σύκου
Dat.	λόγῳ	φηγῷ	δήμῳ	ἀνθρώπῳ	σύκῳ
Acc.	λόγον	φηγόν	δῆμον	ἄνθρωπον	σῦκον
Voc.	λόγε	φηγέ	δῆμε	ἄνθρωπε	σῦκον
Dual.					
N. A. V.	λόγω	φηγώ	δήμω	ἀνθρώπω	σύκω
G. D.	λόγοιν	φηγοῖν	δήμοιν	ἀνθρώποιν	σύκοιν
Plur.					
Nom.	λόγοι	φηγοί	δῆμοι	ἄνθρωποι	σῦκα
Gen.	λόγων	φηγῶν	δήμων	ἀνθρώπων	σύκων
Dat.	λόγοις	φηγοῖς	δήμοις	ἀνθρώποις	σύκοις
Acc.	λόγους	φηγούς	δήμους	ἀνθρώπους	σῦκα
Voc.	λόγοι	φηγοί	δῆμοι	ἄνθρωποι	σῦκα

Examples for practice see in Appendix E.

NOTE 2. The Vocative is sometimes like the Nominative, for the sake of euphony, as in θεός (but ᾿Αμφίθεος has Voc. ᾿Αμφίθεε, Aristoph. Ach. 176); sometimes without any such cause, especially in Attic writers, as ὦ φίλος, Aristoph. Nub. 1167. So too in adjectives; e. g. ὦ λαμπρὸς αἰθήρ Eurip. Fr. Hippol.

D

NOTE 3. The *quantity* and *accent* require here no particular remarks; the ending *a* is short, as in Latin; the circumflex on the Genitives and Datives (see φηγός) has already been noted in § 33. 7.

NOTE 4. DIALECTS. a) The Genitive in ου was in the ancient language probably the uncontracted οο; hence the *Thessalian* Genitive so called in οιο, of which the epic and lyric language availed itself; as λόγοιο, φηγοῖο.

b) The Dorics have in the Gen. ω, and in the Acc. Plur. ως; e. g. ὁ νόμος, G. τῶ νόμω, Acc. Plur. τὼς νόμως. More rarely they have in the Acc. Plur. ος; e. g. from ὁ λύκος Theocritus has τὼς λύκος for τοὺς λύκους.

c) In the old language the Neut. Plur. in *a* appears to have had the Gen. in άων; as Hesiod. Scut. 7, βλεφάρων—κυναεάων. Hence the Homeric ἐάων from τὰ EA *goods;* see Anom. ἐύς, § 58.

d) For the Dat. Plur. in οισι, οισιν, as λόγοισι, φηγοῖσιν, see § 34. n. IV. 6.—The epic language lengthens the ουν of the Gen. and Dat. Dual by resolving it into οιιν, as ἵπποιιν; see § 27. n. 2. § 28. n. 3.

§ 36. *Contracted Second Declension.*

Many words in οος and οον, εος and εον, are usually contracted throughout, i. e. as ὁλοπαθῆ, § 33. 5. This takes place according to the general rules (§ 28); except that the *a* of the Neuter absorbs the preceding ε or ο, and becomes long; as ὀστέα ὀστᾶ, ἁπλόα ἁπλᾶ. Comp. under Adjectives, § 60. 5, 6.

Sing. ὁ (*sailing*)	*Plur.*	*Sing.* τὸ (*bone*)	*Plur.*
Nom.	πλόος πλοῦς	πλόοι πλοῖ	ὀστέον ὀστοῦν	ὀστέα ὀστᾶ
Gen.	πλόου πλοῦ	πλόων πλῶν	ὀστέου ὀστοῦ	ὀστέων ὀστῶν
Dat.	πλόῳ πλῷ	πλόοις πλοῖς	ὀστέῳ ὀστῷ	ὀστέοις ὀστοῖς
Acc.	πλόον πλοῦν	πλόους πλοῦς	ὀστέον ὀστοῦν	ὀστέα ὀστᾶ
Voc.	πλόε πλοῦ*	πλόοι πλοῖ	ὀστέον ὀστοῦν	ὀστέα ὀστᾶ

Dual. N. A. πλόω πλώ   ὀστέω ὀστώ†
G. D. πλόοιν πλοῖν   ὀστέοιν ὀστοῖν

NOTE 1. Like πλόος are declined the substantives ὁ νόος *mind*, ῥόος *stream*, θρόος *noise*, χνόος *foam, down*. But all these nouns seem not to occur in the Plural, except in compounds; as εὔνους, etc. § 60. 5.—Further, like πλόος are declined also the names of kindred in δοῦς, (e. g. ἀδελφιδοῦς *nephew*,) although they are contracted from δέος. For their Vocative, see marg. note below.—For the transition of some words into Dec. III, see § 58 in πρόχους, and *Ausf. Sprachl.* p. 154.

NOTE 2. Like ὀστέον is declined the subst. κάνεον κανοῦν *basket*, with a shifting of the accent; see χρύσεος, § 60. 6.

§ 37. *Attic Second Declension.*

To the second declension there is commonly subjoined the declension of several words in ως *masc.* and *fem.* and in ων *neuter*,

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* This regular Vocative is placed here on account of some proper names, as Πάνθους Voc. Πάνθου.—From δορυξόος, -οῦς, *spear-sharpener*, occurs the Voc. δορυξέ, with ο elided, Aristoph. Pac. 1260. The like form probably occurred in the names of kindred in δοῦς (δέος) : thus ὦ ἀδελφιδέ. (Compare the marg. note under § 60. 5.) Besides these a proper Vocative will hardly be found.

† The accent of this Dual is contrary to the rule in § 28. 6. Comp. § 49. n. 7. *Ausf. Sprachl.* § 36. n. 2.

under the name of the *Attic* declension.   It takes through all the cases ω, instead of the usual vowels and diphthongs of the common second declension ; and puts ι *subscript*, where the latter has οι or ῳ.   The Vocative is always like the Nominative.   The Genitive, when it has the accent on the ending, takes the *acute*, τοῦ νεώ, contrary to the rule in § 33. 7.

Sing. ὁ (*temple*)	τὸ (*hall*)	*Dual.*		*Plur.*	
Nom.	νεώς	ἀνώγεων	νεώ	ἀνώγεω	νεῴ	ἀνώγεω
Gen.	νεώ	ἀνώγεω	νεῴν	ἀνώγεῳν	νεών	ἀνώγεων
Dat.	νεῷ	ἀνώγεῳ			νεῴς	ἀνώγεῳς
Acc.	νεών	ἀνώγεων			νεώς	ἀνώγεω
Voc.	νεώς	ἀνώγεων			νεῴ	ἀνώγεω

Note 1. Like νεώς is declined ὁ λεώς *the people;* both having the parallel forms ναός and λαός, § 27. n. 10.   Besides these very few words belong here; and of these the most also pass over into Dec. III.   Thus, like νεώς we may decline (referring to § 56. n. 6. a, c, d) the following : ὁ πάτρως, μήτρως, *paternal* and *maternal* uncle, ὁ ταώς *peacock*, ὁ λαγώς *hare* (see n. 2), Μίνως ; comp. anom. κάλως, § 58.   Like ἀνώγεων may be declined the Neuters of adjectives in ως ; as ἵλεων, etc. § 61.—This mode of declension is called *Attic*, because when two forms are current, (as λαγώς, Ion. λαγώος or λαγός,) that one which belongs here is employed particularly by the Attics.

Note 2. The words of this declension have also a peculiar
Accus. in ω,
sometimes together with the regular one, e. g. τὸν λαγών and λαγώ ; in other words seldom ; in others again exclusively, or almost so.   This is the case in these names of places : Κῶς, Κέως, Τέως, Ἄθως, and in ἡ ἕως *aurora*, Acc. τὴν ἕω, which is the Attic form for the Ionic ἠώς Gen. ἠόος, οὖς (§ 49).—The Neuters of some adjectives also have ω in the Nom. and Acc. especially ἀγήρως *not growing old,* Neut. ἀγήρω.

Note 3. The Gen. in ωο in this declension corresponds to the epic Gen. in οιο ; e. g. Πετεώς G. Πετεῶο, Homer.

Note 4. For the anomalous accent of this declension, see § 11. 8.

THIRD DECLENSION.

§ 38.   *Gender.*

1. In the variety of endings which belong to the words of this declension, any general rules for ascertaining the gender from the termination must be very imperfect.   Nevertheless, there are certain endings, of which the gender may be more accurately determined ; see the note.

2. In general, *final* ς belongs more to masculines and feminines ; a *short vowel* in the final syllable, more to the neuters.— There is no neuter in ξ or ψ.

Note. Least of all can we determine the gender of words ending in ων G. ωνος and ονος ; those in υς ; and those in ξ and ψ ; all which vary between the masculine and feminine.   In the exceptions no reference is had to those appellations of persons, like ἡ μήτηρ *mother,* ἡ δάμαρ *spouse,* the gender of which is known of course (§ 32. 2); but whenever a form is marked as *without* exception, there also no personal form occurs of any other gender.

Masculines.

All in εύς, as ὁ ὀρεύς *mule*, ἀμφορεύς *amphora*. No exceptions.

Substantives which have the Gen. in ντος, as ὁ τένων, οντος, *tendon;* ὁ ὀδούς, όντος, *tooth;* ὁ ἱμάς, άντος, *thong.* Here names of cities only make some exceptions, § 32. n. 4, 2.

Those in ηρ, as ζωστήρ *girdle.*—Exceptions: Fem. ἡ γαστήρ *belly*, ἡ κήρ *fate*, and in the poets ἡ ἀήρ and ἡ αἰθήρ. Also the contracted neuters, of which below.

Those in ως G. ωτος; as ὁ γέλως *laughter*, ὁ ἔρως *love.*

Those in ήν; as ὁ μήν *month*, ὁ αὐχήν *neck.* Exceptions are: ἡ φρήν *mind*, ἡ ὁ χήν *goose.*

Single examples are ὁ πούς ποδός *foot*, ὁ κτείς κτενός *comb*, ὁ ἅλς comm. οἱ ἅλες *salt;* but ἡ ἅλς *sea.*

Feminines.

All in ω and ως, G. όος; as ἠχώ, αἰδώς. No exceptions.

Those in ας G. αδος; as ἡ λαμπάς *torch;* with the exception of some adjectives common, as λογάς, σποράς, § 63. 5.

Those in ις; as ἡ πόλις, ἡ χάρις. Exceptions: Masc. are ὄφις *serpent*, ἔχις *adder*, κόρις *bed-bug*, ὄρχις *testicle*, κύρβις *law-tablet*, μάρις a liquid measure, all with Gen. εως; κίς *wood-worm*, λῖς *lion*, G. ιός; δελφίς G. ῖνος. Further, ὁ ἡ ὄρνις G. θος; ἡ ὁ τίγρις G. ιος; ἡ ὁ θίς G. θινός *heap, bank.*

Abstract nouns in της (Lat. *tas*), as ἡ μικρότης *parvitas*. No exceptions.

Single examples are: ἡ χείρ *hand*, ἡ ναῦς *ship*, ἡ ἐσθής G. ῆτος *garment*, ἡ κλείς *key*, ἡ ὁ φθείρ *louse.*

Neuters.

All in α, η, ι, υ; as τὸ σῶμα *body*, κάρη *head*, μέλι *honey*, ἄστυ *city*. No exceptions.

All short final syllables with ε and ο; as τὸ τεῖχος, τὸ ἦτορ, and the Neuter adjectives in ες, εν, ον.

Those in αρ; as τὸ ἧπαρ, τὸ νέκταρ. So also those in ηρ contracted from -εαρ; as τὸ ἔαρ ἦρ *spring*, τὸ κέαρ κῆρ *heart*, τὸ στέαρ στήρ *tallow.* The only exception is ὁ ψάρ *starling.*

Those in ωρ which are not personal appellations; as τὸ ὕδωρ, τὸ τέκμωρ, etc. Except ὁ ἰχώρ *lymph*, ὁ ἀχώρ *scab.*

Those in ας Gen. ατος and αος; as τὸ τέρας G. ατος *wonder*, τὸ δέπας G. αος *goblet.* Except ὁ λᾶς *stone* and ὁ or τὸ ΚΡΑΣ *head.*

Besides these the only neuter substantives in this declension are τὸ πῦρ *fire*, τὸ φῶς *light*, τὸ οὖς *ear*, τὸ σταίς *dough.*

Nouns in ας consequently, according to the above rules, with the Gen. in αντος, are *masculine;*—Gen. αδος, *feminine;*—Gen. ατος and αος, *neuter.*

§ 39. *Decl. III.—Root or Stem and Case-endings.*

1. In every declinable word, it is necessary to distinguish between the *root* and the *case-ending*, which alone is changed; § 33. 6. In the first two declensions the Nominative also has such a case-ending; in the third, this is appended only in the oblique cases, e. g.

Dec. II. λόγ-ος, λόγ-ου, λόγ-ῳ
Dec. III. θήρ, θηρ-ός, θηρ-ί.

2. But in the third declension, the Nominative seldom suffers so little change as in θήρ. In most instances the final syllable undergoes some alteration; for which see the next sections.

Note 1. It is here to be particularly noted, that the *ground-form* or root of a word in respect to *flexion*, which we call the *stem*, is very different from the proper root in respect to etymology. Thus in σῶμα G. σώματος, the *etymological* root is σωμ, and *a, ατος*, appear as endings ; but in respect to *flexion*, the root or stem is σωματ, and *ος* is the case-ending.

Note 2. In order to decline a word rightly in the third declension. it is consequently necessary to know the *Nominative* and one of the oblique cases ; for which purpose the *Genitive* is commonly taken. When however only one of these two is known, the rules are far simpler *for finding the Nominative from the Genitive*, than for the reverse ; because in the Genitive the root, on which all depends, is commonly unchanged ; and in the Nominative commonly not. As now in reading, it is most frequently the Genitive, Dative, etc. of an unknown word, that we meet with ; in order to find such a word in the lexicons, we must be able to deduce the Nominative from the Genitive ; and for this purpose rules are given in the following sections.

§ 40. *Decl. III.—Formation of the Nominative.*

1. The most common changes which the stem undergoes in the Nominative, are the following :*
  1) It assumes ς ; e. g. βότρυς βότρυ-ος, ἅλς ἁλ-ός.
  2) It rejects τ, without assuming ς ; e. g. σῶμα, σώματ-ος.
  3) The short vowels ε and ο of the stem in masculines and feminines, become η and ω ; e. g. εἰκών εἰκόν-ος, ἀληθής ἀληθέ-ος.

2. For the more exact application of these precepts, we must here distinguish two main circumstances, viz. when the case-ending of the Nom. is preceded (1) by a *consonant*, or (2) by a *vowel*.

§ 41. *Decl. III.—The Nominative with a Consonant before the Case-ending.*

1. Except μ and σ, all the simple consonants are found before the case-ending. Those among them which cannot stand *at the end* of a word (§ 4. 5), and often also ν, assume an ς in the Nominative. Of course this ς, with the letters γ, κ, χ, and β, π, φ, passes over into ξ and ψ, § 22. E. g.
    κόραξ κόρακ-ος, ὄνυξ ὄνυχ-ος
    ὤψ ὠπ-ος, χάλυψ χάλυβ-ος.

2. These Nominatives in ξ and ψ never change the ε and ο of the stem ; e. g. φλέψ φλεβός, φλόξ φλογός, αἰθίοψ αἰθίοπος. Except ἡ ἀλώπηξ ἀλώπεκος *fox*.

3. When however the letter before the case-ending is either δ, τ, or Ꝺ, this of course falls away in the Nom. before the ς, § 24. 3. E. g.
    λαμπάς λαμπάδος, Δωρίς Δωρίδος, κηλίς κηλῖδος
    ὄρνις ὄρνιθος, κόρυς κόρυθος, ἡ Πάρνης Πάρνηθος
    τέρας τέρᾱτος, χάρις χάρῐτος.

* In the following examples the learner must take notice, that e. g. the citation βότρυς, βότρυ-ος, is to be thus understood, viz. "From the stem βοτρυ, which appears in the Gen. βότρυ-ος, comes the Nom. βότρυς." And so of all the rest.

When the τ is preceded by κ, after the τ is dropped the κ with the ς passes over into ξ; e. g̣.

$$νύξ\ νυκτ\text{-}ός \cdot ἄναξ\ ἄνακτ\text{-}ος.$$

4. So too ν and ντ fall away before the ς, but then the short vowel is made *long;* in the case of ντ always, in that of ν usually, in the manner specified in § 25. 4.　E. g.

$$γίγᾱς\ γίγαντος,\ χαρίεις\ χαρίεντος,\ ὀδούς\ ὀδόντος$$
$$δελφίς\ (\text{long } ι)\ δελφῖνος,^*\ Φόρκῡς\ Φόρκῡνος$$
$$μέλᾱς\ μέλᾰνος,\ κτείς\ κτενός.†$$

5. Final consonants of the stem which do not assume ς in the Nom. are: ρ always, ν often; as θήρ θηρ-ός, αἰών αἰῶν-ος. Besides these, only stems ending in τ often do not assume ς; but the τ must then be dropped;‡ e. g.

$$σῶμα\ σώματ\text{-}ος,\ Ξενοφῶν\ Ξενοφῶντ\text{-}ος.$$

In all instances where the Nom. ends in ν or ρ, the short ε and ο in masculines and feminines are changed into η and ω; e. g.

$$λιμήν\ λιμέν\text{-}ος,\ ῥήτωρ\ ῥήτορ\text{-}ος,\ γέρων\ γέροντ\text{-}ος.$$

6. Some neuters which have the Gen. ατος, take ρ in the Nominative instead of ς; e. g. ἧπαρ ἥπατ-ος.　Comp. § 16. n. 1. f.

7. In accordance with the above rules we subjoin here the ordinary instances in which the case-ending is preceded by a consonant, viz.

The Gen. in $\left\{ \begin{array}{l} γος,\ κος,\ χος \\ βος,\ πος,\ φος \end{array} \right\}$ from Nom. in $\left\{ \begin{array}{l} ξ,\ φλόξ,\ \text{etc.} \\ ψ,\ ὤψ,\ \text{etc.} \end{array} \right.$

— . — —　δος, τος, θος from Nom. in ς, as λαμπάς, λαμπάδος, etc.
and especially

ατος from Nom. in $\left\{ \begin{array}{l} α\ (σῶμα,\ ατος) \\ ας\ (τέρας,\ ατος) \\ αρ\ (ἧπαρ,\ ατος) \end{array} \right.$

— · — —　νος from Nom. in $\left\{ \begin{array}{l} ν\ (Πάν,\ Πανός) \\ ς\ (ῥίς,\ ῥινός) \end{array} \right.$

especially
ενος and ονος from Nom. in ην and ων
(λιμήν λιμένος, εἰκών εἰκόνος)

— — —　ντος from Nom. in $\left\{ \begin{array}{l} ας,\ εις,\ ους,\ υς \\ (φάς\ φάντος,\ θείς\ θέντος) \\ (δούς\ δόντος,\ φύς\ φύντος) \\ ων\ (γέρων,\ οντος) \end{array} \right.$

— — —　ρος from Nom. in ρ, θήρ, θηρός, etc.
especially
ερος and ορος from Nom. in ηρ and ωρ
(αἰθήρ αἰθέρος, ῥήτωρ ῥήτορος)
and from two neuters in ορ
ἄορ *sword,* ἦτορ *breast.*

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* In the lexicons and grammars the Nom. of the Gen. in ινος is also given in ιν; but in the earlier writers we always find δελφίς, ἀκτίς, ῥίς, etc.

† The only other similar instance is εἷς, for which see § 70. 1.

‡ Hence also γάλα G. γάλακτος may be explained; see in § 58.　Also the two *Vocatives,* ἄνα from ἄναξ, ἄνακτος; and γύναι, from the obsol. form ΓΥΝΑΙΣ; see γυνή in § 58.　As all these forms assume no s, they of course drop their consonants at the end, § 4. 5.—Also δάμαρ belongs here; see Text 8.

8. The following examples may be noted singly :

ὁ, ἡ ἅλς ἁλός *salt, sea,* the only example with λ.
τὸ μέλι μέλιτος *honey,* τὸ κάρη κάρητος (Ionic) *head*
   ἡ δάμαρ δάμαρτος *spouse*
   ὁ πούς (or πούς) ποδός *foot.*

NOTE 1. When the penult of the Genitive has *a, ι,* or *υ,* the *quantity* can be determined only by authority ; just as in the Nominative of other words. (See the list of those words where this penult is long, in Appendix E.) We here give only the rule, that all *substantives,* whose Genitive terminates in
     ανος, ινος, υνος
have these penults *long ;* e. g. Πάν Πανός, παιάν παιᾶνος, ῥίς ῥινός, δελφίς δελφῖνος, μόσυν μόσυνος.

NOTE 2. The endings of the *Nominative,* of which the quantity has not been determined above, usually conform in this respect to the penult of the Genitive. Hence, with a few exceptions in the poets, ὄρνις -ιθος, κηλίς (long ι) -ῖδος, παιάν (long a) -ᾶνος. So too before ξ and ψ in like circumstances, the long sound must be made audible in pronunciation, and not unfrequently it is apparent from the accent ; e. g. θώραξ -ᾱκος (Ion. θώρηξ -ηκος) ; further, in φοῖνιξ -ῑκος, κῆρυξ -ῡκος, in later writers φοῖνιξ, κῆρυξ. On the contrary, αὖλαξ -ᾰκος, etc.

NOTE 3. All monosyllabic Nominatives, the pronoun τίς excepted, are long ; so πῦρ, πυρός. Compare § 42. n. 2.

NOTE 4. The few words which have *νθος* in the Gen. drop only the θ before ς of the Nom. and retain the ν, contrary to the usual custom of the Greek language ; e. g. ἕλμινς ἕλμινθος *worm,* Τίρυνς Τίρυνθος. § 25. n. 2.

NOTE 5. When the termination εις, εντος, is preceded by η or ο, a *contraction* usually takes place ; e. g. τιμήεις τιμήεντος, contr. τιμῆς* τιμῆντος ; μελιτόεις όεντος, contr. μελιτοῦς οῦντος. For the flexion see § 62. Here belong the names of cities in οῦς, οῦντος, as Ὀποῦς, etc.

NOTE 6. The contractions which take place in the *Participles* of the contracted conjugation, as φιλῶν φιλοῦντος, τιμῶν τιμῶντος, etc. may be better seen in the paradigms of this conjugation (§ 105). We only remark here, that such proper names as Ξενοφῶν, ῶντος, are derived from this mode of contraction.

NOTE 7. Another contraction arises, when the ending *αρ* is preceded by ε ; e. g. κέαρ κῆρ *heart,* G. κέαρος κῆρος. So too ἔαρ ἦρ *spring;* of which in prose the uncontracted form is most usual in the Nom. and the contracted one in the Gen. and Dat. i. e. ἔαρ, ἦρος. The same contraction takes place also in some words which have τ in the Gen. but in these the accent does not follow the usual rules of contraction, but takes the most convenient place ; e. g. στέαρ στέατος *tallow,* contr. στῆρ στητός ; φρέαρ *well* G. φρέατος φρητός ; δέλεαρ *bait* G. δελέατος δέλητος ; Θρήιξ, Θρῇξ Att. Θρᾷξ, G. Θρήϊκος Θρηκός Θρᾳκός. Comp. § 28. n. 9, with § 43. n. 2.

§ 42. *Decl. III.—The Nominative with a Vowel before the Case-ending.*

1. Those words which have a *vowel* before the case-ending, i. e. which have ος *pure* in the Genitive (§ 28. 1), almost universally assume ς in the Nominative. The only exceptions are some neuters in ι and υ, and feminines in ω.

2. Only neuters can have the short vowels, ε and ο, in the end-

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* Il. ι. 605, according to Wolf's reading, which is the only correct one.

ing of the Nominative (§ 38 note).   Hence in masculines and femininines, the ε of the Gen. becomes in the Nom. η or εν, and ο becomes ω or ου.

3. Thus we have in particular the following:

The Gen. in άος from neuters in ας; as σέλας σέλαος.
— — — ιος and υος from Nom. in ις, ι, and υς, υ; as
                       κίς κιός, δάκρυ υος.
— — — ωος from Nom. in ως; as θώς θωός.
— — — οος from { Nom. in ους, as βοῦς βοός.
                  { the feminines in ω and ως;
                  { as ἠχώ όος, αἰδώς όος
— — — εος (εως) from { Nom. in ης and ες;
                       { as ἀληθής, Neut. ἀληθές, G. εος
                       { Masculines in ευς; as ἱππεύς ἱππέως.

Here is also singly to be noted ἡ γραῦς γραός *old woman.*

4. Besides the above instances, Genitives in εος and εως come also, through a change of the vowel:

1) From the numerous neuters in ος; e. g. τεῖχος, τείχεος.
2) From most of the Nominatives in ις and ι, and from some in υς and υ; as πόλις πόλεως, ἄστυ ἄστεος.   § 51.

Note 1. The Gen. in ηος belongs to the dialects; see under words in αυς and ευς; and under πόλις, § 50–52. See also the Anom. Ἄρης, εύς, πρέσβυς, υἱός, § 58; and some contracts § 53. n. 5.

Note 2. The vowels α, ι, υ, before the ending of the Genitive, are *short* in all these words, except in γραός; hence they are also short in Nominatives of more than one syllable in ας, ις, υς.   In regard to monosyllabic Nominatives, the same rule holds here as in the foregoing section, that they are always long; thus μῦς μυός.—Oxytones in ύς (as ὀφρύς, ἰχθύς) have this syllable and the Acc. in ύν for the most part long.

§ 43. *Decl. III.—Flexion.*

1. The following will serve as general examples of the ordinary flexion of words in this declension.

Sing.	ὁ (beast)	ὁ (age)	ὁ, ἡ (divinity)	ὁ (lion)	ὁ (giant)
Nom.	θήρ	αἰών	δαίμων	λέων	γίγᾶς
Gen.	θηρός	αἰῶνος	δαίμονος	λέοντος	γίγαντος
Dat.	θηρί	αἰῶνι	δαίμονι	λέοντι	γίγαντι
Acc.	θῆρα	αἰῶνα	δαίμονα	λέοντα	γίγαντα
Voc.	θήρ	αἰών	δαῖμον	λέον	γίγαν
Dual.					
N. A. V.	θῆρε	αἰῶνε	δαίμονε	λέοντε	γίγαντε
G. D.	θηροῖν	αἰώνοιν	δαιμόνοιν	λεόντοιν	γιγάντοιν
Plur.					
Nom.	θῆρες	αἰῶνες	δαίμονες	λέοντες	γίγαντες
Gen.	θηρῶν	αἰώνων	δαιμόνων	λεόντων	γιγαντων
Dat.	θηρσί (ν)	αἰῶσι (ν)	δαίμοσι (ν)	λέουσι (ν)	γίγᾶσι(ν)
Acc.	θῆρας	αἰῶνας	δαίμονας	λέοντας	γίγαντας
Voc.	θῆρες	αἰῶνες	δαίμονες	λέοντες	γίγαντες

Sing.	ὁ (raven)	ἡ (night)	ὁ (foot)	ὁ (hero)	ὁ (wood-worm)
Nom.	κόραξ	νύξ	πούς	ἥρως	κίς
Gen.	κόρακος	νυκτός	ποδός	ἥρωος	κιός
Dat.	κόρακι	νυκτί	ποδί	ἥρωι	κιί
Acc.	κόρακα	νύκτα	πόδα	ἥρωα	κίν
Voc.	κόραξ	νύξ	πούς	ἥρως	κίς
Dual.					
N. A. V.	κόρακε	νύκτε	πόδε	ἥρωε	κίε
G. D.	κοράκοιν	νυκτοῖν	ποδοῖν	ἡρώοιν	κιοῖν
Plur.					
Nom.	κόρακες	νύκτες	πόδες	ἥρωες	κίες
Gen.	κοράκων	νυκτῶν	ποδῶν	ἡρώων	κιῶν
Dat.	κόραξι (ν)	νυξί (ν)	ποσί (ν)	ἥρωσι (ν)	κισί (ν)
Acc.	κόρακας	νύκτας	πόδας	ἥρωας	κίας
Voc.	κόρακες	νύκτες·	πόδες	ἥρωες	κίες

Sing.	τὸ (thing)	Dual.	Plur.
Nom.	πρᾶγμα	πράγματε	πράγματα
Gen.	πράγματος	πραγμάτοιν	πραγμάτων
Dat.	πράγματι		πράγμασι (ν)
Acc.	πρᾶγμα		πράγματα
Voc.	πρᾶγμα		πράγματα

Examples for practice see in Appendix E.

NOTE 1. These examples are fully sufficient; for so soon as one knows the Nom. and Gen. of a word, his own reflection will readily teach him the rest, viz. that like κόραξ are to be declined all those words which end in ξ and ψ; like αἰών, also δελφίς δελφῖνος; like πούς ποδός, all which have in the Gen. δος, θος and τος; like δαίμων δαίμονος, also χιών χιόνος, ποιμήν ποιμένος; like λέων λέοντος, also ὀδούς ὀδόντος and even θείς θέντος; and finally like πρᾶγμα, ατος, also ἧπαρ ἥπατος.—For ἥρως see also in § 58.

NOTE 2. DIALECTS. Besides what will be adduced in the following sections, we remark here only: 1) That the Dual ending οιν is here resolved into οιιν by the epic writers, just as in Dec. II, (§ 35. n. 4. d,) e. g. ποδοῖιν for ποδοῖν. 2) That the Ionics sometimes insert ε before ω in the Gen. Plur. when it has the circumflex; e. g. Herod. χηνέων for χηνῶν, from χήν χηνός.

NOTE 3. QUANTITY. The case-endings ι, α, and ας, are here always *short;* see in § 52 the exceptions to words in εύς.—For the quantity of the final syllable of the Nominative, and of the penult of the Genitive, see § 41, notes.

2. In respect to *Accent*, the following rules are here valid:

1) In words of two or more syllables, the accent remains, so long as its nature admits, upon the same syllable as in the Nominative; see above in κόραξ, αἰών.

2) Monosyllables throw the accent in the *Gen.* and *Dat.* of all the numbers upon the *case-endings;* and upon the endings ων and οιν, this is always a circumflex (§ 33. 7). See above in θήρ, κίς, νύξ, πούς. See the exceptions in n. 4.

3) The *Accusatives*, *Nominatives*, and *Vocatives*, on the contrary, *never* have the tone on the case-ending.*

NOTE 4. From the second rule are excepted :

a) The *Participles*, as θείς θέντος, ὤν ὄντος, etc.

b) The Gen. and Dat. Plur. of the adjective πᾶς, πᾶν, (παντός, παντί), G. Plur. πάντων D. πᾶσιν.

c) Some words which have become monosyllables by contraction, e. g. λᾶας λᾶς G. λᾶος (see § 58); ἔαρ ἦρ, κέαρ κῆρ, G. ἦρος, κῆρος. But not all such; see in § 41. n. 7, and also in § 50. n. 6.

d) The Gen. Plur. and Dual of the following ten words : ὁ ἡ παῖς *child*, ὁ θώς *jackal*, ὁ δμώς *slave*, ὁ Τρώς *Trojan*, τὸ φῶς *light*, ἡ φώς *brand*, ἡ δάς *torch*, and the anomalous τὸ ΚΡΑΣ *head*, τὸ οὖς *ear*, ὁ σής *moth*; consequently, παίδων, θώων, δμώων, Τρώων, φώτων, φώδων, δάδων, κράτων, ὤτων, σέων; and so in the Dual παίδοιν, etc.†

e) The lengthened epic Dat. Plur. εσι, εσσι, § 46. n. 2.

§ 44. Decl. III.—Accusative Singular.

1. The principal ending of the Accusative in this declension is in *a*. But words in ις, υς, αυς, ους, have also an

Accusative in *ν*,

which is formed as in the other declensions, by simply changing the ς of the Nominative into *ν*, and retaining the quantity and accent. In those words which have a vowel before the case-ending, this is the only form; e. g. βοῦς G. βοός A. βοῦν· δρῦς G. δρυός A. δρῦν. So too ἰχθύν, πόλιν, γραῦν, etc.

2. Those words on the other hand which receive a *consonant* in the Genitive, have always *a*, when the last syllable of the Nominative is *accented*; e. g. ἐλπίς -ιδος A. ἐλπίδα· πούς ποδός A. πόδα. If the last syllable of the Nominative is *unaccented*, they commonly have *ν*, but often also *a*; e. g. ἔρις -ιδος A. ἔριν and ἔριδα· κόρυς -υθος A. κόρυν and κόρυθα· εὔελπις -ιδος A. εὔελπιν and εὔελπιδα· πολύπους -οδος A. πολύπουν and πολύποδα.

NOTE 1. So too λᾶας contr. λᾶς *stone*, Gen. (λάαος) λᾶος, has in Acc. λᾶαν contr. λᾶν.—See also the Anom. κλείς and οὖς (§ 58); and for words in ω and ως, see § 49. n. 7.

NOTE 2. From the ancient language, the poets (not Attic) retained βόα for βοῦν, εὐρέα for εὐρύν, ἰχθύα for ἰχθύν, and some others.

§ 45. Decl. III.—Vocative.

1. In this declension the instances are particularly frequent, where a word can indeed form its Vocative regularly, but nevertheless makes it commonly, or at least among the Attics, like the

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* It must not be overlooked, that in this declension the ending of the *word* (σωτ-ήρ), is always to be distinguished from the ending of the *case* (σωτῆρ-α), § 39. n. 1.

† In several of these words, this accentuation is a trace of contraction from the more ancient forms πάις, φωίς, δαίς, ΚΡΑΑΣ, οὖας; in the others, it probably proceeds from an endeavour to distinguish them from the similar Genitives of the words αἱ Τρωαί, δμωαί, δωή *damage*, ὁ φώς *man*, etc.

Nominative (n. 4). This holds true of *all Participles* of this de-
clension in ων, εις, ας, etc. even when, according to the following
rules, they would have a Voc. of their own (see 3, 4). And al-
though ἄρχων (from ἄρχω) has Voc. ὦ ἄρχον, this is because it is
no longer a Participle, but a noun, *O Archon.*—We subjoin here
the examples in which the Voc. most commonly has a form of
its own.

2. The endings ευς, ις, υς, as also the words παῖς, γραῦς, βοῦς,
drop their ς to form the Vocative; and those in ευς then assume
the circumflex (§ 11. 3). E. g. βασιλεύς Voc. ὦ βασιλεῦ. So
Πάρι, Δωρί, Τηθύ, ἡδύ, etc. also παῖ, γραῦ, βοῦ.

3. Words in ας and εις, before which ν has fallen away, also
drop their ς to form the Vocative, and then for the most part re-
sume the ν; e. g. τάλᾱς, ἄνος, ὦ τάλᾰν· Αἴας, αντος, ὦ Αἴαν· χα-
ρίεις, εντος, ὦ χαρίεν. But several proper names in ᾱς, αντος, have
in the Voc. only long *a* without the ν; e. g. Ἄτλας, αντος, ὦ
Ἄτλᾱ.

4. Words which have η or ω in the ending of the Nominative,
simply take ε or ο in the Vocative; regularly however only when
the other cases have ε or ο, and the Nom. is not oxytone; see in
the examples δαίμων and λέων (§ 43). So too μήτηρ, ερος, ὦ μῆ-
τερ· ῥήτωρ, ορος, ὦ ῥῆτορ· Σωκράτης, εος, ὦ Σώκρατες.

NOTE 1. From the rule in no. 4, are excepted those which have the *ac-
cent on the last syllable*, e. g. ποιμήν, ένος, ὦ ποιμήν, shepherd; αἰθήρ, ερος, ὦ
αἰθήρ; but only substantives, not adjectives; e. g. ὦ κελαινεφές. The fol-
lowing three accord with the general rule, only drawing back the accent,
viz. πάτερ, ἄνερ, δᾶερ, from πατήρ, ἀνήρ, δαήρ brother-in-law, G. έρος.

NOTE 2. Words which retain the *long* vowel in the other cases, remain
in the Voc. unchanged; consequently ὦ Πλάτων (G. ωνος), ὦ Ξενοφῶν (ῶν-
τος), ὦ ἰητήρ (ῆρος), ὦ Κράτης (ητος). But the following three make the
vowel short in the Vocative; viz. Ἀπόλλων ωνος, Ποσειδῶν ῶνος Neptune,
σωτήρ -ῆρος saviour; Voc. ὦ Ἄπολλον, Πόσειδον, σῶτερ. Here also the draw-
ing back of the accent must not be overlooked.

NOTE 3. In consequence of the shortening of the final syllable, the Voc-
ative in paroxytones of more than one syllable has a tendency to draw back
the tone upon the *antepenult*. This happens in words and proper names in
ης and ηρ; as κακόηθες, Δημόσθενες, θύγατερ, Δήμητερ. Elsewhere only in
certain words in ων, ωρ, mostly compounds; e. g. αὐτόκρατορ, κακόδαιμον, ἐνό-
σιχθον, and the proper names Ἀγάμεμνον, Ποσείδαον Hom. Ἄμφιον. But
some of these, especially compounds in φρων, do not thus throw back the
tone; as χαρίεν, δαΐφρον, Λακεδαῖμον, Παλαῖμον, Ἰάσον, Μαχᾶον, Ἀρετᾶον.

5. Feminines in ώ and ώς form the Vocative in οῖ (§ 11. 3);
e. g. Σαπφώ, ὦ Σαπφοῖ· Ἠώς, ὦ Ἠοῖ.

NOTE 4. It is easy to conceive, that those objects which are seldom di-
rectly addressed, should retain rather the form of the *Nominative* whenever
this did occur; as ὦ ποῦς, ὦ πόλις, and the like. This often takes place
also, especially among the Attics, in such words and names as Κρέων, Αἴας,
τάλας, σωτήρ, etc.

NOTE 5. The word ἄναξ *king*, when employed to invoke a *god*, has its
own form of the Vocative, ὦ ἄνα, by crasis ὦνα; elsewhere ὦ ἄναξ, by crasis
ὦναξ. Comp. § 41. 5, marg. note.

§ 46. *Decl. III.—Dative Plural.*

1. When the ending σιν, σι, of the Dative Plural, is preceded by a *consonant*, the same general rules are applicable as for the ς of the Nominative (§ 41). See above, κόραξ, νύξ, πούς, αἰών. So too Ἄραψ Ἄραβος Ἄραψιν, ὄνυξ ὄνυχος ὄνυξι, ἧπαρ ἥπατος ἥπασιν, etc.

2. When in such words the vowel of the oblique cases differs from that of the Nominative, it remains also in the Dat. Plural; as δαίμων, ονος — δαίμοσι · πούς, ποδός — ποσίν · ἀλώπηξ, εκος — ἀλώπεξιν. But when ντ has been dropped, the necessary length-ening (§ 25. 4) takes place; see above, λέων, γίγας, and also ὀδούς, όντος — ὀδοῦσι · τυπείς, έντος — τυπεῖσιν. If only ν has been drop-ped, the short vowel remains; as κτείς κτενός — κτεσίν.

NOTE 1. The adjectives also (not participles) in εις, εντος, have only ε; as φωνήεις, εντος—φωνήεσιν.

3. When the ending σιν, σι, is preceded by a *vowel*, i. e. when the word has ος *pure* in the Genitive, this vowel remains in the Dat. Plur. unchanged, as in the other oblique cases; e. g. ἀληθής, έος — ἀληθέσι · τεῖχος, εος—τείχεσι · δρῦς, δρῠός—δρῠσίν. But when the Nom. Sing. has a *diphthong*, the Dat. Plur. takes it also, e. g.

βασιλεύς, έως — βασιλεῦσι
γραῦς γραός — γραυσί.   βοῦς βοός — βουσίν.

NOTE 2. The ancient and epic language has -εσσι (ν), and more rarely -εσι (ν), instead of σι (ν), in all words; and this ending, inasmuch as it be-gins with a vowel, is appended just as in the other cases; e. g. ἰχθύ-εσσι, κοράκεσσι, παίδεσσι, βόεσσι, βασιλέεσσιν, ἀνάκτεσι. This form of the Dative, when it comes from monosyllables, retains the tone upon the first syllable, or root; e. g. παίδεσσιν, ἵνεσι, from παῖς, ἵς.—The Dat. in άσι see in § 47. See also the Anom. υἱός and ἀρνός, § 58.

§ 47. *Decl. III.—Syncope of some Words in* ηρ.

1. Some words in ηρ, G. ερος, drop the ε in the Gen. and Dat. Sing. and also in the Dat. Plur. and then insert *a* after the ρ in this Dative; thus

πατήρ *father*, Gen. (πατέρος) πατρός, Dat. (πατέρι) πατρί, A. πατέρα, V. πάτερ.—*Dual*, N. A. πατέρε, G. D. πατέροιν.— *Plur.* πατέρες, G. πατέρων, D. πατράσι, A. πατέρας.

2. In the same manner are declined, with some anomalies of accent, the following:

μήτηρ (μητέρος) μητρός μητρί μητέρα μῆτερ *mother*.

ἡ γαστήρ (γαστέρος) γαστρος γαστρί γαστέρα γαστήρ *stomach*.

θυγάτηρ (θυγατέρος) θυγατρός, τρί, τέρα, θύγατερ *daughter*.

Δημήτηρ (Δημήτερος) Δήμητρος Δημητρί, Accus. also sync. Δή-μητρα, Voc. Δήμητερ, *Ceres*.

For ἀνήρ, see Anom. Nouns § 58.

NOTE 1. The poets sometimes neglect this syncope, and write e. g. πατέ-
ρος, θυγατέρεσσι. Sometimes also they employ the syncope where it is not
usually found, as θύγατρες, θυγατρῶν, etc. πατρῶν Hom.

NOTE 2. The *Accent* of these forms is very anomalous. 1) It stands in
the full forms (except in the compound Δημήτηρ) always upon the ε, and
therefore in the forms of μήτηρ, θυγάτηρ, is first shifted to that place. 2)
After the ε is dropped, the accent is thrown in the Gen. and Dat. of most
of them, upon the ending, as μητρός, θυγατρῶν, θυγατράσι; which elsewhere
occurs only in forms from monosyllabic Nominatives. 3) Δημήτηρ on the
contrary draws the tone back in all the syncopated forms, as Δήμητρος, etc.
So too θυγάτηρ, but only in the Nom. and Acc. when syncopated by the
poets, as θύγατρα, θύγατρες, θύγατρας.

NOTE 3. The word γαστήρ has in the Dat. Plur. γαστράσιν and γαστῆρσιν.
So also ἀστήρ, έρος, star, has the Dat. Plur. ἀστράσιν; but is not syncopated
in the other cases.

Contracted Third Declension.

§ 48. *Words with the Gen. in* ος *pure.*

1. Of words which have ος *pure* in the Genitive (§ 42), there
are few which are not in some of their forms *contracted;* al-
though this is far from taking place in all those forms, where the
general rules would permit it.

2. In some instances the mode of contraction deviates from the
general rules; and one instance of this deviation lies in the fol-
lowing special rule :

The contracted *Accusative Plural* of the third declension is
always formed like the contracted *Nominative Plural.*

NOTE 1. Thus e. g. the Nom. Plurals ἀληθέες, βόες, are regularly con-
tracted into ἀληθεῖς, βοῦς; and then the Acc. Plural, contrary to the general
rules, assumes precisely the same form; e. g. ἀληθέας, βόας, contr. ἀληθεῖς,
βοῦς; and that too even in words which usually neglect the contraction of
the Nom. Plur. as in βοῦς, § 50. The only exception to this special rule,
(τοὺς ἀγυιᾶς and the like), see in § 53. 3.

NOTE 2. In the third declension there can be strictly no ὁλοπαθῆ (§ 33. 5);
because the Nominative has no case-ending of its own, like the other cases.
But the *formative* ending of the Nom. can also be pure, and consequently
subject to contraction. This however must then be regarded as taking place
in the stem itself, and therefore as something apart from declension; as κέαρ
κῆρ, 'Οπόεις 'Οποῦς; and when we know the contracted form of the *Genitive*
(κῆρ κῆρος, 'Οποῦς 'Οποῦντος), all the other cases follow in the ordinary
manner. For this reason, this contraction has been already treated of above
in § 41. n. 5–7. It is only when both the formative ending and the case-
ending are pure, and consequently a double power of contraction exists, that
such a word becomes ὁλοπαθής; see § 53. 3.

Examples for practice in all the following instances of contraction, see
in Appendix E.

§ 49. *Contraction of Words in* ης, ες, ος, ω, ως.

1. Words in ης and ες, G. εος, (all of them properly adjectives,)
Neuters in ος, G. εος, and *Feminines* in ω and ως, G. οος, are con-
tracted in all the cases where two vowels come together.

2. There are no substantives proper in ης G. εος; and even in
τριήρης we must supply ναῦς. But besides adjectives there are
many *proper names* in ης G. εος, (e. g. Διομήδης, and those in
κράτης, as Σωκράτης,) the flexion of which follows τριήρης, ex-
cept that they often make the Acc. in ην, like Dec. I; see § 56.
n. 4.

3. Neuter adjectives in ες are declined, with the exception of
this ending itself, entirely like Neuters in ος; thus from ἀληθής,
Neut. ἀληθές, Plur. τὰ ἀληθέα ἀληθῆ.

Sing.	ἡ (galley)		τὸ (wall)		ἡ (echo)	
Nom.	τριήρης		τεῖχος		ἠχώ	
Gen.	τριήρεος	τριήρους	τείχεος	τείχους	ἠχόος	ἠχοῦς
Dat.	τριήρεϊ	τριήρει	τείχεϊ	τείχει	ἠχόϊ	ἠχοῖ
Acc.	τριήρεα	τριήρη	τεῖχος		ἠχόα	ἠχώ
Voc.	τρίηρες		τεῖχος		ἠχοῖ	
Dual.						
N. A. V.	τριήρεε	τριήρη	τείχεε	τείχη	ἠχώ	
G. D.	τριηρέοιν	τριηροῖν	τειχέοιν	τειχοῖν	as Dec. II	
Plur.						
Nom.	τριήρεες	τριήρεις	τείχεα	τείχη	ἠχοι	
Gen.	τριηρέων	τριηρῶν	τειχέων	τειχῶν	as Dec. II.	
Dat.	τριήρεσι (ν)		τείχεσι (ν)			
Acc.	τριήρεας	τριήρεις	τείχεα	τείχη		
Voc.	τριήρεες	τριήρεις	τείχεα	τείχη		

NOTE 1. Feminines in ώ and ώς are usually found only in the Singular.
When the Dual and Plural are necessary, they are formed according to Dec
II.—The masc. ἥρως see in the anom. Nouns § 58.

NOTE 2. The Dual in η, (e. g. Aristoph. Thesm. 282 ὦ περικαλλῆ Θεσμο-
φόρω,) deviates from the general rule, as being contracted from εε (§ 28. 3).
The Attics employ the uncontracted form; e. g. τὼ γένεε, Plato Polit. 260. b.

NOTE 3. The Attics never neglect the contraction in these words, except
in the Gen. Plur. where we very commonly find ἀνθέων, κερδέων, τριηρέων,
etc. and so in Ἄρεος, Gen. of Ἄρης *Mars*.—The uncontracted forms of words
in ώ and ώς occur nowhere, not even in the Ionic dialect.

NOTE 4. Several *paroxytone* compound adjectives in ης, remain paroxytone
in the contracted Gen. Plur. e. g. συνήθης (from ἦθος), τῶν συνήθων (uncontr.
συνηθέων), αὐτάρκης αὐτάρκων, etc. Comp. adverbs in ως § 115. n. 1.—Also
the Gen. Pl. τριηρῶν, which is given above as regular, is commonly accented
τριήρων, as coming from an adjective τριήρης *three-oared*.

NOTE 5. The irregular contraction of such words as have still another
vowel before the usual contraction, see in § 53.

NOTE 6. The Dorics and the epic writers contract the Gen. in εος into ευς
(§ 28. n. 5); e. g. τοῦ γένευς from τὸ γένος.

NOTE 7. The accent of the Accus. of words in ώ (τὴν ἠχώ) is contrary to
the rule in § 28. 6. In words in ώς, (of which there are but two, ἠώς and
αἰδώς,) the Accus. is accented regularly: τὴν ἠόα, ἠῶ.—The Ionics often form
the Accus. from both these terminations in οῦν, e. g. Ἰώ Ἰοῦν, ἠώς ἠοῦν.

§ 50. *Partial Contraction.*

For all other words which have ος pure in the Gen. and are contracted, the rule holds true almost universally, that they admit of contraction only in the *Nominative, Accusative,* and *Vocative Plural;* a few likewise in the *Dative Singular.* We adduce here especially those in υς G. υος; also those in ις when they have G. ιος in the Ionic and Doric manner; and with them we connect the declension of the single words βοῦς and γραῦς, in order to exhibit to the eye their general accordance with those in υς and ις.

Sing.	ὁ (*fish*)		ἡ (*city*)		ὁ, ἡ (*ox, cow*)	ἡ (*old woman*)
Nom.	ἰχθύς		πόλις		βοῦς	γραῦς
Gen.	ἰχθύος		πόλιος		βοός	γραός
Dat.	ἰχθύϊ		πόλιϊ	πόλῑ	βοΐ	γραΐ
Acc.	ἰχθύν		πόλιν		βοῦν	γραῦν
Voc.	ἰχθύ		πόλι		βοῦ	γραῦ
Dual.						
N. A.	ἰχθύε		πόλιε		βόε	γράε
G. D.	ἰχθύοιν		πολίοιν		βοοῖν	γραοῖν
Plur.						
Nom.	ἰχθύες	ἰχθῦς	πόλιες	πόλις	βόες (βοῦς)	γράες (γραῦς)
Gen.	ἰχθύων		πολίων		βοῶν	γραῶν
Dat.	ἰχθύσι (ν)		πόλισι (ν)		βουσί (ν)	γραυσί (ν)
Acc.	ἰχθύας	ἰχθῦς	πόλιας	πόλις	βόας βοῦς	γράας γραῦς
Voc.	ἰχθύες	ἰχθῦς	πόλιες	πόλις	βόες βοῦς	γράες γραῦς

In this last word, the unusual contraction of γράες and γράας into γραῦς is to be noted. The Ionics have γρηῦς, γρηός, etc. without contraction.—For ναῦς see Anom. Nouns § 58.

NOTE 1. The epic language contracts also the Dat. in υϊ; as ἰχθυῖ, (νέκυϊ νέκυῖ) νέκυϊ.

NOTE 2. The Dorics spoke and wrote βῶς, βῶν; and the word has this Acc. in Homer (Il. η, 238) where it stands as fem. for *cow-hide, shield of hide;* comp. Il. μ, 105 βόεσσιν.

NOTE 3. In all the above words the contraction is often *neglected* by Attic writers; most frequently in the Nom. Plur. and especially in forms from *monosyllables,* as κίες, μύες, δρύες, γράες, βόες; often also ἰχθύες, etc.

NOTE 4. It is worthy of remark, that by this contraction the Plural becomes again like the Nom. Sing. Even where the quantity is different, this is not always apparent from the accent, e. g. in ὁ βότρυς and τοὺς βότρῦς.

NOTE 5. In the common language, the flexion in ις, G. ιος, is exhibited (besides in κίς) only by single forms from ἡ ὁ τίγρις *tiger,* πόρτις *heifer,* πόσις *husband,* ἡ μῆνις *wrath,* ἡ τρόπις *keel,* (some of which however take also δ in the Gen. § 56. n. 5); and further by some proper names, as Ἰφις, and by adjectives in ις, ι, § 63. 1. The multitude of other words in ις, which assume no consonant in the Genitive, follow the model in the next section. —For the shortening of the ι in the Dat. Sing. see § 28. n. 10.

NOTE 6. The word ὄϊς *sheep* conforms to the above mode of declension

(Parad. πόλις); and has Gen. ὄϊος, Nom. and Acc. Plur. ὄϊς (long ι). Commonly however the Nom. Sing. is contracted (οἶς), and the word is then thus declined: N. ἡ οἶς, G. οἰός, D. οἰί, A. οἶν, *Plur.* οἶες, οἶας, both contr. οἶς, consequently ἡ, αἱ, τὰς οἶς.—But in the Dat. Plur. Homer has ὄεσσιν, according to the next section.

NOTE 7. Most words in ους belong to the contracted Dec. II ; as πλοῦς, ῥοῦς, νοῦς. Like βοῦς are declined only χοῦς (§ 58) and ῥοῦς when it signifies *sumac ;* but these are never contracted.

§ 51. *Contraction of Words in* ις, υς (G. εως), ι, υ.

1. Most words in ις and ι, and some few in υς and υ, retain in the common language, the vowel of the Nominative only in the *Nom. Acc.* and *Voc. Singular.* In all the other endings they change it into ε, and then contract the Dat. εϊ into ει, the Plur. εες and εας into εις, and Neut. εα into η. Other endings are not contracted.

2. Substantives in ις and υς then assume also what is called the

Attic Genitive,

i. e. they form the Gen. Sing. in ως instead of ος, and the Gen. Dual in φν instead of οιν (see n. 6); but they accent *all three* Genitives as if the last syllable were short, § 11. 8.

3. *Neuters* in υ and ι have the common Genitive; e. g. ἄστυ, ἄστεος, ἀστέοιν· πέπερι, πεπέρεος.

4. Hence arises for *substantives* the following usual mode of declension :

Sing.	ἡ (state)	ὁ (ell)	τὸ (city)	Plur.		
Nom.	πόλις	πῆχυς	ἄστυ	πόλεις	πήχεις	ἄστη
Gen.	πόλεως	πήχεως	ἄστεος	πόλεων	πήχεων	ἀστέων
Dat.	πόλει	πήχει	ἄστει	πόλεσι (ν)	πήχεσι (ν)	ἄστεσι (ν)
Acc.	πόλιν	πῆχυν	ἄστυ	πόλεις	πήχεις	ἄστη
Voc.	πόλι	πῆχυ	ἄστυ	πόλεις	πήχεις	ἄστη

Dual. N. A.	πόλεε	πήχεε	ἄστεε
G. D.	πόλεων	πήχεων	ἀστέοιν

5. *Adjectives* in υς, Neut. υ, have the common Genitive, and do not contract the neuter Plural (§ 62); e. g.

ἡδύς Neut. ἡδύ   Gen. ἡδέος Dat. ἡδεῖ
Plur. ἡδεῖς Neut. ἡδέα   G. ἡδέων.

NOTE 1. The greater part of words in υς are declined according to the preceding section. Like πῆχυς are declined only πέλεχυς, and in part ἔγχελυς and πρέσβυς, see § 58. Like ἄστυ are declined (besides πῶῦ which does not occur contracted) a number of names of plants and minerals in ι, as σίναπι, κυνάβαρι, etc.

NOTE 2. The Attic poets have the Gen. ἄστεως, which later writers use also in prose; Plut. Sull. 13 πεπέρεως.

NOTE 3. The Ionics always decline words in ις Gen. ιος (as πόλιος, etc.) according to § 50. There exists also a Genitive in εος, but only among the Attics, when they shorten that in εως on account of the metre, e. g. πόλεος, ὕβρεος, etc.—The epic poets have the Ionic flexion; except that in the Dat.

they make εῖ in order to avoid the cacophony of υι; e. g. πόσις, πόσιος, πόσεϊ. Hence, when they contract this Dative, they often make it in ει (πόλει), instead of ῑ (πόλῑ), which is peculiar to Ionic and Doric prose.—On the other hand, of the words in υς which belong here (except ἔγχελυς), the Ionic form is εος, εῖ, as πῆχυς, πήχεος, πήχεῖ, etc.

Note 4. The word πόλις alone has in the epic language a Gen. πόληος, and then the Accus. is πόληα.

Note 5. Contractions like πηχῶν, and G. ἡμίσους, Plur. τὰ ἡμίση, from the Neut. adject. ἥμισυ, belong to the later and less pure Attic dialect.

Note 6. The *Gen. Dual* in εφν is inserted above for the sake of the analogy, and because the Grammarians cite this form as Attic. But in our Attic texts we find every where only γενεσέοιν, κινησέοιν, πολέοιν, etc. This is certainly not accidental, since probably the ι in this ending made the feeling of length more prominent than in the Sing. and Plural. Comp. βασιλέοιν in the next section.

§ 52. *Contraction of Words in* εύς.

Words in εύς have likewise the Attic Genitive, but only that of the Sing. in ως, and without any peculiarity in the Accent; inasmuch as the tone in the Nom. is always on εύς, and therefore remains in the other cases on the penult (§ 43. 2. 1). In these words also, only the *Dat. Sing.* and *Nom. Voc.* and *Accus. Plur.* are contracted; but in the last case the uncontracted εας is the more usual form. The long *a* in the Accusative-endings *a* and *as* is an Attic peculiarity.

Sing.	ὁ (*king*)	*Dual.*	*Plur.*
Nom.	βασιλεύς	βασιλέε	βασιλεῖς
Gen.	βασιλέως	βασιλέοιν	βασιλέων
Dat.	βασιλεῖ		βασιλεῦσι (ν)
Acc.	βασιλέᾱ		βασιλέᾱς and βασιλεῖς
Voc.	βασιλεῦ		βασιλεῖς

Note 1. The Accus. in εῖς is used by writers not Attic, i. e. those called οἱ κοινοί (§ 1. 9). The Accus. Sing. in έα is sometimes contracted into ῆ by the Attic as well as other poets: Il. o. 339. Aristoph. Acharn. 1151 (1116).

Note 2. The earlier Attic writers, e. g. Thucydides, Aristophanes, contract the Nom. Plur. ῆς, e. g. οἱ ἱππῆς, οἱ Μαντινῆς. This contraction is sometimes marked with ι subscript, but incorrectly, because it comes from the ancient ῆες; see the next note.

Note 3. The Ionics decline throughout βασιλῆος, βασιλῆϊ, ῆα, ῆες, ῆας, etc. —The form in έος, εῖ, on the contrary, is here very rare, and peculiar to the poets.—For the Dat. Plur. βασιλέεσσι and ἱππήεσσι from ἱππεύς, see § 46. n. 2,

§ 53. *Varying and Double Contraction.*

1. Some deviations in the contractions of Dec. III, occur occasionally through the influence of the Attic dialect; especially when ε is both preceded and followed by a vowel. In such instances the ending εα is contracted not into η, but into *a*. This

E

occurs in words in ης (ες) and ος (§ 49); e. g. ὑγιής *healthy*, Acc. Sing. and Neut. Plur. ὑγιέα contr. ὑγιᾶ. So εὐφυᾶ, ἐνδεᾶ, from εὐφυής, ἐνδεής; also χρέος *debt*, Plur. χρέεα contr. χρέα. But in the Acc. Plur. we find ὑγιεῖς, ἐνδεεῖς, like the Nominative.

2. Even those endings of words in ευς which are not usually contracted, absorb in some words in like manner the ε before a, ας, and ως; thus χοεύς *a measure* (see χοῦς § 58), Gen. χοέως χοῶς, Acc. χοέα χοᾶ, Acc. Plur. χοέας χοᾶς. So Πειραιεύς G. Πειραιῶς A. Πειραιᾶ; also ἀγυιεύς *altar before the door*, τοὺς ἀγυιᾶς, and some others. So that in this single instance the contracted Acc. Plur. is not like the contracted Nominative Plur.

3. In proper names in -κλέης contr. κλῆς, there arises a double contraction, which however is usual only in the Dative, e. g.

Nom.	Περικλέης	—	Περικλῆς
Gen.	Περικλέεος contr. Περικλέους		
Dat.	Περικλέεϊ	—	Περικλέει — Περικλεῖ
Acc.	Περικλέεα	—	Περικλέα	
Voc.	Περίκλεες	—	Περίκλεις.

So also Ἡρακλῆς *Hercules*, and some others.

Note 1. The doubly contracted Accusative is rarely found, e. g. Ἡρακλῆ, Plat. Phædo p. 89. c.—The form Ἡρακλῆν in later writers is explained from § 56. n. 4.

Note 2. Sometimes instead of contraction, there was an *elision* of one of the vowels; e. g. Voc. Ἡρακλες, as an exclamation in the later prose; and in the poets, Gen. Σοφοκλέος, D. Ἡρακλεῖ; Hom. ὑπερδέα (instead of -εα) for ὑπερδεέα from -εής; σπέσσι for σπέεσσι.

Note 3. By means of this elision we can explain the instances, where the unaccented ending a, e. g. in τὰ κλέα (from κλέος), which from the contraction should be long, is nevertheless in epic writers short.   Comp. § 28. n. 10.

Note 4. The word ἁλιεύς *fisher*, has always the common forms: ἁλιέως, ἁλιέα, ἁλιέας.   See more in *Ausf. Sprachl.* § 53. n. 1.

Note 5. The Ionics always have ὑγιέα, Ἡρακλέεα, ἐνδεέες, etc.   The early poets contract the first εε into ει or η; e. g. from κλέος, σπέος, we find G. κλείος, Plur. κλεία; D. σπέϊ and σπῆϊ, and even Dat. Plur. σπήεσσι; also Ἡρακλῆος, ῆϊ, ῆα.

§ 54. *Contraction of Neuters in ας.*

1. Of Neuters in ας these two, κέρας *horn* and τέρας *wonder*, have the Gen. in ατος, from which the Ionics drop the τ:

κέρατος κέραος,   τέρατος τέραος,

and the following three, γῆρας *age*, γέρας *honour*, and κρέας *meat*, have every where only αος.

2. Hence arises the following contraction:

	Sing.		*Dual.*		*Plur.*	
N. A. V.	κέρας		κέραε	κέρᾱ	κέραα	κέρᾱ
G.	κέραος	κέρως	κεράοιν	κερῷν	κεράων	κερῶν
D.	κέραϊ	κέρᾳ			κέρασι (ν)	

NOTE 1. The word τέρας admits the contraction only in the Plural, as τέρα τερῶν; in the Sing. τέρατος alone is usual among the Attics. So too in κέρας, the form in ατος remained current along with the contracted one. The three other words commonly occur only in the contracted form. The form in αος is consequently, in all these words, merely Ionic.

3. Other neuters in ας, αος, take only the contracted forms in ᾳ and α; e. g. σέλας *light*, δέπας *goblet*, τῷ σέλᾳ, δέπᾳ, Plur. τὰ σέλα, δέπα. So also δέρας, σφέλας, etc.

NOTE 2. The middle syllable ρα in the forms from κέρας is originally long; as κέρᾱτα Anacr. 2. Eurip. Bacch. 919. Hence, in the later epic writers, comes the resolution of the long vowel, as κεράατα, and in like manner also τεράατα.

NOTE 3. On the other hand, the final syllable, e. g. in τὰ γέρα, κρέα, is sometimes used as *short;* see § 28. n. 10, and more in *Ausf. Sprachl.*

NOTE 4. The Ionics in flexion often change the α of these words into ε, and decline them as if from a Nom. in ος; e. g. κέρεος, τὰ γέρεα, κρέεσσιν, etc. Some old words have only this form; see the Anom. βρέτας, οὖδας, κῶας, and in part κνέφας, § 58.

§ 55. *Contracted Form of Comparatives in* ων, ον.

1. Comparatives in ων, Neut. ον, G. ονος, (§§ 67, 68,) drop the ν in the *Accusative Singular*, and in the *Nom. Accus.* and *Voc. Plural*, and then contract the vowels.   But unless this contraction takes place, the ν is never dropped, even by the Ionics.   E. g.

	Sing.		*Plur.*
Nom.	μείζων *greater,*	N. μεῖζον	μείζονες contr. μείζους, N. μείζονα μείζω
Gen.	μείζονος		μειζόνων
Dat.	μείζονι		μείζοσι(ν)
Acc.	μείζονα contr. μείζω, N. μεῖζον		μείζονας contr. μείζους, N. μείζονα μείζω
Voc.	μεῖζον		Like the Nom.

Dual uncontr. N. μείζονε, G. μειζόνοιν.

The Attics employ the forms μείζονα and μείζονας not less readily than they do the contracted ones; but μείζονες seldom occurs.

2. Similar is the usual Attic contraction of the Accusative in the two proper names Ἀπόλλων, ωνος, and Ποσειδῶν, ῶνος, *Neptune;* e. g. Acc. Ἀπόλλωνα Ἀπόλλω, Ποσειδῶνα Ποσειδῶ. Both forms are in use together.

NOTE. So also in the poets κυκεών *a mixed drink,* Acc. κυκεῶνα—κυκεῶ, epic κυκειῶ.—Compare on this contraction and some similar ones from εἰκών, ἀηδών, etc. § 56. n. 6. d, and n. 7.

§ 56. ANOMALOUS DECLENSION.

1. What is properly called *Anomaly* in declension, is, when from any Nominative one or more of the oblique cases are actually formed in an irregular and peculiar manner, i. e. not according to the above general rules; see in the list of Anomalous Nouns (§ 58) e. g. ἀνήρ, κύων, γάλα.

NOTE 1. To these mere deviations in flexion, may be referred the sim-

pler declension of some foreign and later proper names in *s*, with a long vowel, e. g.

     Φιλῆς   G. Φιλῆ   D. Φιλῆ   A. Φιλῆν   V. Φιλῆ
     Ἰησοῦς   G. Ἰησοῦ   D. Ἰησοῦ   A. Ἰησοῦν   V. Ἰησοῦ.

2. But the greater part of the actual deviations from regular declension, consist in what may be called the *commutation* or *interchange* of forms. In Greek it was very often the case, especially in the more ancient language, that a word had two or more endings and modes of flexion, with only one and the same signification. As the language became more cultivated, only one of these forms was for the most part retained as the current form ; but still the other often maintained its place, sometimes for the sake of well sounding alternation, sometimes accidentally, and most frequently in the poets. E. g. *Δημήτηρ*, more seldom *Δήμητρα, Ceres ; δάκρυον*, older form *δάκρυ, υος, a tear.*

NOTE 2. Here belong the instances where a Masc. in ος of Dec. II, is at the same time a Neut. in ος of Dec. III ; like ὁ and τὸ σκότος *darkness*, σκύφος *cup.* ὄχος *chariot.* Further, some prolongations of the feminine endings of Dec. I, e. g. σελήνη, ἀνάγκη, Ion. σεληναίη, ἀναγκαίη ; Αθηνᾶ *Minerva*, epic Ἀθήνη, Ion. Ἀθηναίη ; and many female names in η with the epic secondary form in εια, as Πηνελόπη and Πηνελόπεια, Περσεφόνεια, Τερψιχόρεια. And in general, many proper names have even in the Nom. a double form ; e. g. -κλῆς and -κλος, Ἰφικλῆς and Ἴφικλος ; and the poets therefore, according to the necessities of the metre, could follow sometimes one form, sometimes the other. Thus Homer has always in the Nom. Πάτροκλος, but in the Acc. both Πάτροκλον and Πατροκλῆα, Voc. Πάτροκλε and Πατρόκλεις, without its being necessary to consider this as a case of *Metaplasm;* see no. 5 below.

3. Of two modes of flexion in a word, when one became usual in one oblique case, and the other in another, the word thus became truly *anomalous.* E. g. γυνή would regularly follow Dec. I ; but actually has the Gen. γυναικός, from the obsolete Nom. ΓΥΝΑΙΞ. See the words Ζεύς, ὕδωρ, γόνυ, δένδρον, πῦρ, ναῦς, in § 58.

4. Not unfrequently both forms remained more or less in common use side by side, in the *same* case; e. g. υἱός, G. υἱοῦ and also υἱέος from a Nom. of Dec. III. See too Ͽέμις, κοινωνός, ὄρνις, χοῦς, in § 58. A word of this sort is called *Abundans.*

5. When both forms presuppose one and the same *Nominative,* from which they are only declined in a different manner, the word is called a *Heteroclite ;* e. g. Οἰδίπους, Gen. Οἰδίποδος and Οἰδίπου after the contracted Dec. II. When however one of the forms presupposes an unusual or obsolete Nominative, this is called a *Metaplasm ;* e. g. δένδρον, ου, Dat. Plur. δένδροις and also δένδρεσιν from the Ion. Nom. τὸ δένδρος.

6. It is also an instance of *Metaplasm,* when from a masculine in ος is formed a Neut. Plur. in *a* ; this occurs in prose particularly with

       τὰ δεσμά, σταθμά, σῖτα,

from ὁ δεσμός *fetter,* σταθμός *a balance* (*stall*), σῖτος *grain.*

NOTE 2 a. When σταθμός signifies *stall*, it has usually Plur. -οί, rarely
-ά ; but in the signif. *balance*, always -ά.   In the poets, from the Nom. in
ος (masc. or fem.) there come very often the Plurals τὰ δρυμά, κέλευθα, κύκλα,
λύχνα, μηρά *thighs* for sacrifice, ῥύπα, ταρσά, τάρταρα ; and sometimes as in
later writers also τὰ ἆθλα from ὁ ἆθλος *contest*, τὰ βόστρυχα, τὰ ἰά *arrows*, τὰ
χάλινα, etc.—Some words have the double form even in the Nominative ;
e. g. ὁ νῶτος and τὸ νῶτον *the back*, ὁ ζυγός and τὸ ζυγόν *yoke*. ὁ ἐρετμός and
τὸ ἐρετμόν *oar;* all which in the Plur. prefer the neuter form.

NOTE 3. Most of the common and poetical anomalies of declension con-
sist of Heteroclites and Metaplasms, or a mixture of both.   We here bring
into one view several classes of anomalous nouns.

Heteroclites.

NOTE 4. To the *Heteroclites* belong those words in ης which are declined
after both Dec. I, and III.   Some throughout ; e. g. μύκης *mushroom*, G. ου
and ητος ; especially proper names like Δάρης, G. ου and ητος ; see the Anom.
Θαλῆς, § 58.   Others in part ; thus all contracted proper names in ης which
have Gen. εος, form the Acc. both in η and ην ; e. g. Σωκράτης G. (εος) ους,
Acc. Σωκράτη Plat. and Σωκράτην Xenoph.—The Ionics on the other hand,
in words in ης which are usually declined after Dec. I, form the Acc. Sing.
and Plur. after Dec. III ; e. g.

> τὸν δεσπότεα, Plur. τοὺς δεσπότεας, from δεσπότης, ου
> Μιλτιάδεα from Μιλτιάδης, ου.*

NOTE 5. Another class of Heteroclites consists of some nouns in ις, which
in flexion sometimes assume a δ, and sometimes not ; e. g. μῆνις *wrath*, G. μή-
νιος and μήνιδος ; and several proper names, as 'Ανάχαρσις, ιδος Aristot. and
εως Plutarch.   So also feminines in ις, ιδος, e. g. πανήγυρις, μῆτις, 'Ισις,
Θέτις, etc. are declined by the Ionics and Dorics very commonly with G. ιος.
Comp. the epic δαΐ (ῐ) for δαΐδι, § 28. n. 10.

NOTE 6. The Nominative endings in ως, ων, ωρ, give occasion also to very
many anomalies.   Here belong as Heteroclites :

a. Nom. ως, G. ω and ωος.   So Μίνως, πάτρως, μήτρως ; but still in Plur.
more commonly πάτρωες, etc.   See also the Anom. κάλως, and comp.
ἥρως, § 58.

b. Nom. ως, G. ωτος.   These words sometimes drop their τ.   The word
ὁ ἱδρώς *sweat*, ἱδρῶτι, ἱδρῶτα, has also an Attic secondary form τῷ ἱδρῷ,
τὸν ἱδρῶ, which indeed is usually considered as contraction (like κέρατι,
κέρᾳ), but which also coincides with the forms of the Attic Dec. II ; as
does also χρωτί, χρῷ, from the Anom. χρώς.   A more evident transition
to the Att. Dec. II, see in Anom. γέλως (§ 58) and in some adjectives,
as εὐρύκερως, etc. § 63. n. 5.

Such as have already in the Nom. *two forms in use*, can properly be reck-
oned neither to the Heteroclites nor to the Metaplasms.   Such are :

c. Nom. ως and ος.   Even ἔρως, ωτος, *desire, love*, which most clearly be-
longs to Dec. III, has also a secondary poetic form ἔρος, Acc. ἔρον.   It
is therefore less surprising, when in some words which belong to the
Attic Dec. II, there occur single forms from the common Dec. II ; e. g.
ταώς, Nom. Plur. ταῷ and ταοί.   See also the Anom. κάλως and γέλως,
§ 58.

d. Nom. ως and ων.   Here the anomaly sometimes occurs even in the
Nominative ; e. g. ὁ ταώς G. ώ, and ὁ ταών G. ῶνος, *peacock;* ὁ τυφώς

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* All proper names which are formed like patronymics, as Μιλτιάδης, Εὐριπίδης,
etc. and most of those which are not (like Σωκράτης) compounded, e. g. Αἰσχί-
νης, Ξέρξης, Γύγης, etc. are declined in Greek, with the exception of this Ionic
anomaly, entirely after Dec. I ; while the Latins form them wholly after Dec. III,
as Gen. *Miltiadis, Xerxis*, etc.

G. ώ, and τυφών G. ῶνος, *whirlwind;* ἡ ἅλως G. ω and ωος, and ἡ ἅλων G. ωνος, *threshing floor.* In the Plur. of all these words, the forms of Dec. III, are the most usual.—With these may also be compared the Accusatives 'Απόλλω, Ποσειδῶ, κυκεῶ, § 55. 2.

　　e. Some Feminines in ων have a secondary form in ω, G. ους; as γλήχων ωνος, and γληχώ οῦς, *penny-royal;* also Γοργών, όνος, earlier Γοργώ, οῦς.

<center>*Metaplasms.*</center>

Note 7. Here belong: 1) Feminines in ων, whose secondary form in ώ has not been preserved in the Nom. like those in n. 6. c.　E. g.
　　from εἰκών, όνος, *image,* we find also G. εἰκοῦς A. εἰκώ Acc. Plur. εἰκούς.
　　from ἀηδών, όνος, *nightingale*—G. ἀηδοῦς Voc. ἀηδοῖ.
　　from χελιδών, όνος, *swallow* —Voc. χελιδοῖ.
In some of these examples however a contraction like that of μείζων, etc. can be assumed.　§ 55. 1.
　　2) One Subst. in ώρ, which presupposes an obsolete Nom. in ώς; e. g.
from ἰχώρ, ῶρος, *lymph,* Homer has Acc. ἰχῶ instead of ἰχῶρα.*

Note 8. Finally, in the epic and lyric poets, instead of the ordinary forms of certain words, there are found single cases of a *shorter* or *more simple* form, of which however the analogous Nominative does not occur.　So especially forms in Dec. III, with the case-endings ος, ι, α, ες, εσι, instead of the usual ones in Dec. I and II.
E. g. for ἀλκῇ from ἀλκή *strength*—ἀλκί from ΑΛΞ, Hom.
　　for κρόκην from κρόκη *woof* —κρόκα from ΚΡΟΞ, Hesiod.
　　for ἀΐδου, ἀΐδῃ, ἀΐδην from ὁ ἀΐδης *Hades*—ἄϊδος, ἄϊδι, ἄϊδα, from ΑΪΞ.
　　for κλάδῳ from ὁ κλάδος *bough*—κλαδί and in Plur. κλάδεσσι, from ΚΛΑΞ.
　　for ἀνδροπόδοις from τὸ ἀνδράποδον *slave*—ἀνδραπόδεσσι as if from ΑΝΔΡΑΠΟΥΞ, Hom.
　　for ὑσμίνη from ἡ ὑσμίνη *battle*—ὑσμῖνι from ΥΣΜΙΞ.
And so of some others.　Here belong also
　　αἱ στάγες for σταγόνες *drops*
　　θέραπα, θέραπες, for θεράποντα, ες, *servant*
　　μάστι, μάστιν, for μάστιγι, α, from ἡ μάστιξ *scourge.*
Some such forms can hardly be considered as Metaplasms; since their presupposed Nom. is for us entirely obsolete.　So
<center>τὴν νίφα *snow,* from ΝΙΨ,</center>
since the common word for *snow* is χιών, and νιφάς has only a derived signification, *snow-flake.*　Further, the cases
<center>τῆς στιχός, Pl. στίχες, ας, from ΣΤΙΞ</center>
cannot be referred to the prosaic ὁ στίχος *row,* on account of the difference of gender.

Note 9. A very peculiar anomaly in declension is occasioned by the paragogic ending
<center>φιν or φι</center>
which is so very common in epic poetry, and is used instead of the *Dative* or *Genitive* Sing. and Plur. being appended to words for the most part after the following analogy :

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　* All these appearances become perfectly plain, so soon as we have a correct idea of the original *oneness of all the declensions,* and perceive that the first and second, with their subordinate forms, are only ancient contractions and abridgements from the third.　In this way, the Acc. in ω of the Attic Dec. II, stands in connection with the contr. Acc. in ω of Dec. III; the Acc. in ν of Dec. III, with those of Dec. I and II; the Ionic δεσπότεα appears less irregular; and so of all the rest.　See *Ausführl. Sprachl.* § 33. n. 3.

-οφιν in words of Dec. II, e. g. στρατός στρατόφιν.
-ηφιν in words of Dec. I, e. g. κεφαλή κεφαλῆφι, βία βίηφιν.*
-εσφιν in neuters in ος G. εος, e. g. ὄχος, στῆθος—ὄχεσφι, στήθεσφιν.
The few peculiarities and deviations which occur, like κράτεσφι from ΚΡΑΣ
κρατός, ναῦφιν from ναῦς, and the isolated ἐξ ἐρέβευσφι (see *Ausf. Sprachl.*),
may be left to the learner's observation.—But thus much, it would seem,
we may assume with certainty, viz. 1) That this form had originally
merely an *adverbial* and for the most part *local* signification; precisely like
the similar syllables 𝛳ι, 𝛳εν; hence ὄρεσφιν *in the mountains*, κεφαλῆφι
(λαβεῖν) *by the head*, 𝛳ύρηφι *before the door;* 2) That this signification how-
ever was often rendered more definite by the aid of a preposition, e. g. ἐπ'
ἰκριόφιν *upon the deck*, διὰ στήθεσφι *through the breast*. The instances are
few where this form stands for a case, without a preposition; e. g. ἀγλαΐηφι
πεποιθώς *confiding in valour*, βίηφι *with force;* most rarely of all for the
simple Genitive alone, as ὀστεόφιν 𝛳ίς *a heap of bones*. Still this form ap-
proaches to the nature of a true case in this, that it is often grammatically
connected with regular cases, e. g. ἀπὸ πλατέος πτυόφιν, χειρὶ δεξιτερῆφι;
and even stands double, being repeated in the substantive and adjective, as
κρατερῆφι βίηφι. This however occurs also with the undisputed local end-
ing δε, in ὄνδε δόμονδε.

§ 57. *Nouns Defective and Indeclinable.*

1. *Defective* nouns are such as from their very nature cannot
occur in more than one number; e. g. either in the Sing. as αἰ-
θήρ *ether;* or only in the Plural, as τὰ ἔγκατα (Dec. III) *bowels*,
οἱ ἐτησίαι *trade-winds*, αἱ δυσμαί *the occident, west*, and the
names of festivals, as τὰ Διονύσια, etc.
2. Further, some words which are commonly used only in cer-
tain connections; mostly the following, viz.
τὸ ὄναρ *dream*, τὸ ὕπαρ *waking vision*, only as Nom. and Acc.
τὸ ὄφελος and τὸ ἦδος, *advantage*, only as Nom. e. g. τί ἂν ἡμῖν
ὄφελος εἴης; *what wouldst thou profit us?*
μάλη (old form for μασχάλη *shoulder*) only in the phrase ὑπὸ
μάλης *under the arm.*
See also ὦ μέλε and ὦ τάν in the list § 58. Here belong also
many, which from being originally nouns, have become adverbs;
as the Acc. ἐπίκλην, and ἐξαίφνης properly ἐξ αἴφνης, etc. (§ 115.
n. 3, 5.) Finally, all those in which certain cases are wanting;
see the Anom. ἀρνός, πρέσβυς, ὄσσε, § 58.
3. *Indeclinable* nouns in Greek are mostly some foreign words,
as τὸ πάσχα *passover;* and among these the names of the let-
ters, ἄλφα, μῦ, etc.† Of genuine Greek words, the only ones in-
declinable are the cardinal numbers, § 70.
NOTE 1. In a certain sense we may also reckon as indeclinable the neut.

* The Grammarians assume, that this syllable is in all instances a mere ap-
pendage to that actual case, which under the circumstances is required. Hence,
when it stands for the Dative of Dec. I, they put ι subscript under the η, in order
to distinguish it from the Genitive. This is manifestly incorrect; see *Ausführl.
Sprachl.* § 56. n. 2.
† From σίγμα is found τὰ σίγματα; but the reading is doubtful.

Participle τὸ χρεών *necessity,* usual only in Nom. and Acc. from Impers. χρή (§ 114) ; on account of the Gen. τοῦ χρεών, e. g. Eurip. Hipp. 1256 οὐκ ἔστι μοίρας τοῦ χρεών τ' ἀπαλλαγή. Comp. θέμις § 58.

NOTE 2. It is not entirely correct, when Grammarians reckon among the *defective* nouns many *old* and *poetic* words, which occur very seldom, and have accidentally therefore been preserved only in this or that case ; as e. g. νίφα, already mentioned in § 56. n. 8 ; see also the Anom. λιτί, λίπα, ἦλέ, § 58. So too when they reckon, as *indeclinable,* words of a similar kind, which accidentally have been preserved only in the Nominative ; or if neuters, in the Nom. and Accusative ; e. g. ἡ δώς *gift,* τὸ δέμας *shape.* Among these last there may indeed be many, which the Greeks really never used in the Genitive or Dative, as e. g. δέμας ; but then they are *defective.* They could be *indeclinable* only when they actually occurred e. g. in the Genitive without changing the form, like τοῦ πάσχα.

NOTE 3. Some such short secondary forms of usual words, which we may regard as remnants of the ancient language, have in this manner been preserved ; but only in the Nominative. Such are :

τὸ δῶ *house;* fuller form τὸ δῶμα. The Plur. χρύσεα δῶ in Hesiod may be considered as a contraction ; see the Anom. κάρα § 58.

τὸ κρῖ *barley;* fuller form ἡ κριθή, with different gender.

τὸ ἄλφι *meal;* fuller form ἄλφιτον. The short form was probably declined like μέλι, ιτος.

τὸ γλάφυ *cave;* manifestly Neut. of an adject. ΓΛΑΦΥΣ, for which γλαφυρός *excavated* was afterwards used.

See also the Anom. κάρα, κάρη, § 58 ; also some adjectives in § 64. 3, 4.

§ 58. *Catalogue of Anomalous Nouns.*

NOTE. All that belongs to ordinary prose is here printed large, either wholly or in part ; that which is poetical or rare, small. The obsolete Nominatives are in capitals.

ἀηδών § 56. n. 7.   ‖ ἅλως and ἅλων § 56. n. 6. d.

ἀνήρ *man,* belongs to the same class of words as πατήρ (§ 47), but admits the syncope in *all* the cases which increase, and then inserts δ (§ 19. n. 1). Thus : ἀνδρός, ἀνδρί, ἄνδρα, ὦ ἄνερ. *Plur.* ἄνδρες, ἀνδρῶν, ἀνδράσιν, ἄνδρας.

In the epic language also regularly, ἀνέρος etc. but with long ă; and in Dat. Plur. ἀνδρεσσιν.

Ἀπόλλων, Acc. § 55. 2. Voc. § 45. n. 2.

ἀργέτος, -τι, epic instead of Gen. ἀργῆτος Dat. ῆτι from ἀργής *white.*

Ἄρης *Mars,* G. Ἄρεος, does not contract the Gen. but contracts the Dat. Ἄρει.—Acc. Ἄρη and Ἄρην, § 56. n. 4.

In the epic language Ἄρηος, Ἄρηϊ, Ἄρηα. A Gen. Ἄρεως often occurs, which however is doubtful ; see *Ausf. Sprachl.* § 58.

ἀρνός τοῦ, τῆς, *the lamb's,* ἀρνί, ἄρνα, *Plur.* ἄρνες, ἀρνῶν, ἀρνάσι, ἄρνας. As Nom. Sing. the form ἀμνός is used.

These are cases from an obsolete Nom. ΑΡΗΝ or ΑΡΡΗΝ, G. ενος, whence ἀρνός etc. by Syncope, as in ἀνήρ.

Βάττος has the metaplastic Gen. Βάττεω of Dec. I, in Herodotus.

βρέτας τό, *image,* G. βρέτεος, Plur. βρέτη, see § 54. n. 4.

γάλα τό, *milk,* has G. γάλακτος Dat. γάλακτι ; comp. § 41. 5 and the marginal note.

γάλως *sister-in-law,* G. γάλω ; Ion. Nom. γαλόως G. γαλόω.

γέλως ὁ, *laughter*, G. ωτος, Acc. γέλωτα and γέλων after the Att.
    Dec. II. § 56. n. 6. b.
      Homer has also the Dat. γέλῳ, and in Od. v. 346 stands the Acc. γέλον,
    but with the various reading γέλω. § 37. n. 2. § 56. n. 6. c.

γόνυ τό, *knee*, G. γόνατος etc. Dat. Plur. γόνασιν, as from ΓΟ-
    ΝΑΣ. Comp. δόρυ, δόρατος.
      Ionic γουνάτος etc. and in the poets γουνός, γουνί, Plur. γοῦνα, γούνων.
    Comp. δόρυ.

Γοργών and Γοργώ, § 56. n. 6. e.

γυνή *woman*, γυναικός, γυναικί, γυναῖκα, ὦ γύναι. Plur. γυναῖκες,
    γυναικῶν, γυναιξίν, γυναῖκας, all from ΓΥΝΑΙΞ.
      For the Voc. γύναι, comp. ἄνα § 45. n. 5, and § 41. 5. marg.—The ac-
    cent of γυναικός etc. forms an exception to § 43. 2.

δένδρον τό, *tree*, in Dat. Plur. commonly δένδρεσι from τὸ δένδρος,
    which occurs in Ionic. Comp. κρίνον.
      From another Ionic form δένδρεον came the Plur. δένδρα, δενδρέοις,
    which are also not unknown in the common prose.

Διός, Διί, see Ζεύς.

δόρυ τό, *spear*, G. δόρατος etc. Dat. Plur. δόρασι from ΔΟΡΑΣ.
    Comp. γόνυ, γόνατος.
      Ionic δούρατος etc. From another still more simple form came the
    (more poetic) cases δορός, δορί, Ion. δουρός, δουρί, Plur. δοῦρα, δούρων,
    δούρεσσιν. Comp. γόνυ.

ἔαρ, ἦρος, see § 41. n. 7.   ‖ ἐάων see εὔς.

ἔγχελυς ἡ, *eel*, G. υος, has in the Plur. Ion. ἐγχέλυες etc. Att. ἐγχέ-
    λεις, ἐγχέλεων, § 51. n. 1.

εἰκών § 56. n. 7.   ‖ ἔρως, ἔρος, § 56. n. 6. c.

εὔς *good*, an epic word, from which come Gen. ἐῆος* Acc. ἐύν.—Also ἠύς,
    Acc. ἠύν, Neut. ἠύ.—From another form ΕΟΣ, α, ον, and its Neut. Plur.
    τὰ ΕΑ, comes the epic Gen. Pl. ἐάων, *goods*, § 35. n. 4. c.

ἕως § 37. n. 2.

Ζεύς *Jupiter*, G. Διός, D. Διί, A. Δία, as if from ΔΙΣ; and also a
    less common form Ζηνός, Ζηνί, Ζῆνα, from ΖΗΝ.—Voc. Ζεῦ.

ἠλέ, Il. o. 128 φρένας ἠλέ, *madman!* a Vocative formed by apocope from the
    infrequent ἠλεός; Od. β. 243 φρένας ἠλεέ.

ἦρα a defective Accus. in the epic writers: ἦρα φέρειν, *gratify, help.*

ἥρως, *hero*, G. ωος, contracts among the Attics the Accusatives
    ἥρωα, ἥρωας, into ἥρω, ἥρως.
      For the sake of the metre, the other endings are sometimes contracted
    and the short vowel absorbed; as Dat. ἥρῳ for ἥρωϊ, Nom. Plur. ἥρως for
    ἥρωες. Comp. § 56. n. 6. a.

ἠύς, ἠώς, see εὔς, ἕως.

Θαλῆς, G. Θάλεω D. Θαλῇ A. Θαλῆν. With this accent, drawn

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    * From this Genitive there has usually been distinguished in Homer a Gen. ἑῆος,
with the rough breathing, where the sense seemed to require the possessive *thine*,
e. g. παιδὸς ἑῆος *of thy son.* This was considered as the Gen. of an old form 'ΕΥΣ
for ἑός *his*, which, like other forms of the third person, stood for the second person
(Synt. § 127. n. 5). But the form ἐῆος only is correct. The pronoun is not ex-
pressed, and the adjective ἑύς takes in some measure its place; just as the com-
mendatory ἐσθλός sometimes stands with a stronger meaning, where otherwise the
possessive could stand; e. g. Il. ε. 469. π. 573; comp. particularly Od. γ. 379
with Il. ω. 422. See *Lexil.* I. 23.

back only in the Genitive, and with this Ionic Genitive (§ 34. n. IV. 5), this name is found in the earliest and best writers, as Herodotus, Plato, etc. The Gen. Θαλοῦ and the forms Θάλητος, ητι, ητα, are later. Forms after Dec. I, with the accent on the penult, (except Θάλεω,) are to be rejected.

Θέμις ἡ, *Themis, law,* has the old epic form G. Θέμιστος etc. Dor. Θέμιτος (Plato also has Θέμιτος for the goddess); commonly Θέμιδος, Ion. Θέμιος.

In the phrase Θέμις ἐστί, *fas est,* the word Θέμις has in a measure become indeclinable or neuter; hence as Acc. φασὶ Θέμις εἶναι, Plato Gorg. 505. Soph. OC. 1191.

Θρίξ ἡ, *hair,* G. τριχός etc. Dat. Plur. Θριξί, according to § 18.

ἱδρώς § 56. n. 6. b. ‖ Ἰησοῦς § 56. n. 1.

κάλως ὁ, *cable,* G. ω, Acc. ων. *Plur.* κάλωες and κάλοι, Acc. κάλους, all from *ΚΑΛΟΣ*; see § 56. n. 6. a, c.

κάρα Att. κάρη Ion. τό, *head.* From the first form, although it occurs often in the Attic writers, there is found no other case, except Dat. κάρᾳ. To κάρη we have above assigned the cases κάρητος, ητι (§ 41. 8); along with which there exists in the epic writers a fuller form καρήατος from the less frequent Nom. κάρηαρ. Comp. § 41. n. 7.—In Hom. Hymn. Cer. 12, occurs the Plur. κάρα, for -αα or -ηα.

Herewith are to be connected the forms of ΚΡΑΑΣ and ΚΡΑΣ, likewise poetic; but the Nom. Sing. does not occur. The first is epic and *neuter,* Plur. τὰ κράατα; the other, κρατός, κρατί, is common to all the poets and is usually *masculine;* Acc. Sing. τὸν κρᾶτα Hom.—Peculiar to Sophocles is a third form, Nom. and Acc. Sing. τὸ κρᾶτα, Philoct. 1457.

κλείς ἡ, *key,* G. κλειδός, has in Acc. κλεῖδα, oftener κλεῖν, and in Plur. κλεῖδες, κλεῖδας contr. κλεῖς.

κνέφας, *darkness,* prefers in the Gen. the form -ους, (κνέφους Aristoph. Eccl. 290,) and in the Dative the form ᾳ, § 54. n. 4; epic -αος, -αῖ.

κοινωνός, *partaker;* instead of the regular plural, Xenophon employs κοινῶνες and -ας. Comp. § 56. n. 8.

ΚΡΑΑΣ, ΚΡΑΣ, see κάρα.

κρίνον τό, *lily,* has a secondary form in the Plur. τὰ κρίνεα (Hdot.) and κρίνεσι (Aristoph.) as from ΚΡΙΝΟΣ. Comp. δένδρον.

κύων ὁ, ἡ, *dog,* κυνός, κυνί, κύνα, ὦ κύον, *Plur.* κύνες, κυνῶν, κυσί, κύνας.

κῶας τό, *fleece,* G. κώεος, *Plur.* κώεα. § 54. n. 4.

λᾶας contr. λᾶς, ὁ, *stone,* G. λᾶος D. λᾶϊ (§ 43. n. 4), Acc. λᾶαν λᾶν (§ 44. n. 1), D. Plur. λάεσσιν. An Acc. λᾶα is also found; likewise a Gen. λάου, as if from λάᾱς of Dec. I.

λίπα an old Subst. neut. (*oil, fat,* Hippocr.) for which also we find λίπας. The Dat. λίπαϊ, λίπᾳ, was shortened in pronunciation and sounded like λίπᾰ, especially in the phrase λίπα ἀλείφεσθαι *to anoint oneself with oil.* Here belongs also the Homeric λίπ᾽ ἐλαίῳ, which may be considered as the Dat. of λίπα ἔλαιον *olive-oil.*

λῖς ὁ, *lion,* Acc. λῖν. No other form occurs in the earlier writers.

λιτί, λῖτα, *linen,* Dat. and Accus. The Nom. is wanting.

μάρτυς *witness,* forms μάρτυρος, μάρτυρι, Acc. μάρτυρα and μάρτυν, D. Plur. μάρτυσιν.

μείς is the Ion. Nom. instead of ὁ μήν *month,* G. μηνός, etc.

μέλε, a Vocative found only in the familiar phrase ὦ μέλε, in both genders.*

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* This has been regarded as formed by apostrophe for μέλεε from μέλεος un-

μήτρως § 56. n. 6. a.   ‖ Μίνως ibid.

ναῦς ἡ, *ship.* ·The Attic mode of declension is the following:

   Sing. N. ναῦς   G. νεώς   D. νηΐ   A. ναῦν
   Plur. N. νῆες   G. νεῶν   D. ναυσί   A. ναῦς.
   Dual. N. A. not found ; G. D. νεοῖν Thuc.

   The old and Doric form is G. ναός (whence νεώς § 27. n. 10) etc.· Ionic,
νηῦς, νηός, etc. Acc. νῆα and νηῦν.   From this comes a second Ionic form,
G. νεός A. νέα, Plur. νέες, νέας.

Οἰδίπους, G. Οἰδίποδος and Οἰδίπου, D. οδι, A. οδα and ουν, V. ου.
   An epic and lyric secondary form (as if from Nom. Οἰδιπόδης) is G.
Οἰδιπόδαο, Dor. -ᾱ, Ion. εω, D. ῃ, A. ην, V. Οἰδιπόδα.

ὄϊς, οἶς, § 50. n. 6.

ὄνειρον *dream,* forms as Neut. ὀνείρατος, etc. *Plur.* ὀνείρατα ; ·comp.
πρόσωπον. But it is also found as Masc. ὁ ὄνειρος, ου.

ὄρνις ὁ, ἡ, *bird,* G. ὄρνιθος, etc.   It has in the Plur. a secondary
form (declined like πόλις), ὄρνεις, ὀρνέων ; comp. § 56. n. 5.
   In the Attic poets occurs also the Acc. Plur. ὄρνῖς (§ 50, πόλις).   The
Dorics wrote ὄρνῖχος, ὄρνῖχα, etc. (§ 16. n. 1. a,) without however forming
the Nom. in ξ.

ὄσσε N. and A. Dual, *eyes,* forms the Gen. and Dat. only in the Plur. and
after Dec. II, ὄσσων, ὄσσοις, ὄσσοισιν.

οὖδας τό, *floor,* οὔδεος, οὔδεῖ, § 54. n. 4.

οὖς τό, *ear,* G. ὠτός, etc. Gen. Plur. ὤτων (§ 43. n. 4. d), D. Plur.
ὠσίν.   Contr. from οὖας, ατος ; Dor. Nom. ὦς.

παῖς, *child, boy,* παιδός, has in the dissyllabic epic form πάϊς, the Acc. πάϊν.

πάτρως § 56. n. 6. a.   ‖ Πειραιεύς § 53. 2.

πνύξ ἡ, *pnyx* (a place of meeting in Athens), has in the earlier
writers πυκνός, πυκνί, πύκνα ; later πνυκός, etc. § 19. n. 2.

Ποσειδῶν, ῶνος, Acc. Ποσειδῶνα and Ποσειδῶ, Voc. Πόσειδον, § 45.
n. 2. § 55. 2.
   Ancient form, Ποσειδάων, ονος and ωνος.   Dor. Ποσειδάν or Ποτειδάν,
ᾶνος.   Ion. Ποσειδέων, ονος.

πρέσβυς ὁ, in the signif. *old man, elder,* has further only Acc.
πρέσβυν, V. πρέσβυ.   The Plur. οἱ πρέσβεις etc. belongs to
the signif. *ambassador.*   The other cases were supplied from
πρεσβύτης *elder,* and πρεσβευτής *ambassador.*   Thus
   πρέσβυς *elder,* G. πρεσβύτου, D. πρεσβύτῃ, A. πρέσβυν, V. πρέσβυ,
   Plur. πρεσβῦται, etc.
   πρεσβευτής *ambassador,* οῦ, ῇ, ήν.   Plur. πρέσβεις, πρέσβεων, πρέσ-
   βεσι, πρέσβεις.
   Single poetic examples like G. πρέσβεως *of an ambassador,* Aristoph.
Acharn. 93, and πρέσβηες *elders,* Scut. Herc. 245, prove nothing against
the common usage.

πρόσωπον τό, *countenance,* Plur. epic προσώπατα, προσώπασιν. Comp. ὄνειρον.

πρόχοος ἡ, *water-pot,* Att. πρόχους, Gen. πρόχου, comp. § 60. 5.
   It passes over in the Plur. into Dec. III ; as Dat. Plur. πρόχουσιν, Aris-
toph. Nub. 272. Eurip. Ion. 434 ; like βοῦς, βουσίν.

πῦρ τό, *fire,* forms its Plural (e. g. *watch-fires*) after Dec. II, τὰ
πυρά, Dat. πυροῖς, Xen. Anab. 7. 2.   Comp. § 7. n. 8. marg.

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happy, like ἠλέ above.· But it often occurs in an entirely good and even com-
mendatory sense, as Plat. Theæt. 90, comp. Schol.   Consequently, like the ex-·
pression "my good friend," it is to be taken as a mode of address in either

σής ὁ, *moth*, G. σεός, *Plur.* σέες, σέας, Genit. σέων, § 43. n. 4. In
later writers σητός, etc.

σκώρ τό, *filth*, G. σκατός. See ὕδωρ.

σμῶδιξ ἡ, *induration, weal,* forms σμώδιγγος, etc.

στέαρ, στῆρ, G. στητός, § 41. n. 7.

τάν, only as Voc. ὦ τάν, a mode of address in common life, *O thou!*
more seldom *O ye!**

ταώς § 56. n. 6. c, d.   ‖ τυφώς § 56. n. 6. d.

ὕδωρ τό, *water*, G. ὕδατος, etc. D. Plur. ὕδασιν.

> Comp. σκώρ, σκατός. The old Nom. is ΥΔΑΣ, from the confounding
> of which with ὕδος (comp. § 54. n. 4) the epic Dat. ὕδει can be explained.

υἱός ὁ, *son*, is declined regularly ; but we also find very often, es-
pecially among the Attics, the following forms after Dec. III ;
G. υἱέος D. υἱεῖ (A. υἱέα). *Dual* υἱέε, υἱέοιν. *Plur.* υἱεῖς, υἱέων,
υἱέσιν, υἱέας and υἱεῖς Plato Legg. p. 695.

> Of these last, the most usual are the Gen. Sing. and all the Plural
> cases, and these are even preferred to the regular forms. The Acc. υἱέα
> is rejected by the Atticists, as also the form of the Gen. υἱέως. The Ionics
> form G. υἱῆος, etc. All these are prolongations of the cases derived by
> epic writers from the simplest ancient form ΥΙΣ, in which the accent of
> the Gen. and Dat. Sing. seems to indicate a contraction from ὕι- ; G. υἷος,
> D. υἷι, A. υἷα, *Plur.* υἷες, υἷας, D. υἱάσι with a inserted (as in πατράσιν,
> ἀρνάσι), because the diphthong υι does not usually stand before a con-
> sonant.

φάρυγξ ἡ, *gullet,* G. φάρυγγος, poetic φάρυγος, etc.

φρέαρ, Gen. φρέατος and ᾶτος contr. φρητός, etc. see § 41. n. 7.

χείρ ἡ, *hand*, G. χειρός, has in Gen. and Dat. Dual χεροῖν, and in
Dat. Plur. χερσί. For τὼ χεῖρε see § 123. 2.

> In the poets also G. χερός, χερί, χέρα ; Dual χειροῖν, epic χείρεσι, χεί-
> ρεσσιν.

χελιδών, § 56. n. 7.

χοῦς ὁ (a measure, *congius*,) is in part declined regularly (like
βοῦς), χοός, χοΐ, χοῦν, *Plur.* χόες, χουσί, χόας. But since it is strictly con-
tracted from χοεύς (Hippocrat.) it therefore has also (§ 53. 2) the better
Attic forms G. χοῶς, A. χοᾶ, A. Pl. χοᾶς.†—But ὁ χοῦς *heap of earth,*
has only G. χοός, A. χοῦν, etc.

χρέων § 57. n. 1.

χρέως τό, *debt*, Gen. also χρέως, Ionic-Attic form for the common
and less approved χρέος, G. χρέους. *Plur.* χρέα, § 53. n. 2.

> The Dat. is wanting in both numbers.—The epic writers have also
> Nom. χρεῖος and χρείως.‡

χρώς ὁ, *skin*, G. χρωτός, etc. Ionic χροός, χροΐ, χρόα. The Attic
Dat. χρῷ occurs only in the phrase ἐν χρῷ, § 56. n. 6. b.

ὦ τάν, see τάν.   ‖ ὠτός, see οὖς.

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* The mode of writing this phrase ὦ 'ταν, rests on the incorrect derivation from
ἔτης *friend*, ὦ ἔτα ; see *Ausf. Sprachl.* § 57.

† Not to be confounded with χοᾶς, from αἱ χοαί *libation.*

‡ The form χρέως occurs often in earlier editions as Nom. and Accusative ; more
recently it has been restored from the manuscripts as Genitive also ; e. g. Demosth.
c. Timoth. p. 1189, 25. 1203, 16.—The form is to be explained from the verb
χράω. The oldest form of the noun was ΧΡΑΟΣ, Gen. ΧΡΑΟΥΣ, and hence arose
Nom. and Gen. χρέως ; just as λεώς from λαός and λαούς. Χρέος was afterwards
formed by shortening the ω.

ADJECTIVES.

§ 59. *Endings.*

1. The Greek Adjectives, in consequence of the distinction of
genders (*motio*), may be mainly divided into two classes : 1)
Those of *three* endings, of which the first is *masculine*, the sec-
ond *feminine*, and the third *neuter*. 2) Those of *two* endings,
in which, as in Latin, the Masc. and Fem. have a common form,
i. e. they are *generis communis.*—A third class, those of *one* end-
ing, does not strictly exist; since the few which might seem to
be of this kind, are not *generis omnis*, as in Latin ; but only of
common gender without a neuter form. See § 63. 3–5, and the
apparent exceptions ib. n. 2.

2. The *Feminine* of adjectives of three endings always follows
Dec. I.

3. The *Neuter* has always in the Nominative, and consequent-
ly in the three *like* cases, a form of its own ; in all the other cases
it is like the masculine.

4. The *Neuters* of Adjectives of Dec. III, with the exception
of the monosyllable πᾶς (§ 62) and the compounds of ποῦς (§ 63.
n. 4), always have a short vowel in the last syllable. But no
Neuter is ever formed, unless the masculine stem has already a
short final vowel. Adjectives with a long stem-vowel have no
neuter form ; § 63. 3, 4, and n. 5.

Note. In order therefore to decline adjectives correctly, it is only neces-
sary to know the nominative of each gender, and the Genitive of the mas-
culine.

§ 60. *Adjectives in* ος.

1. The largest class of adjectives are those in **ος, of Dec. II,**
corresponding to the Latin in *us*, and either (like these) of *three*
endings,

         Masc. ος,   *Fem.* η or ᾱ,   *Neut.* ον,

or of *two* endings,

         Comm. ος,   *Neut.* ον.

For the few Pronouns which have the Neut. *o*, see § 74.

2. Those of *three* endings are the most numerous, and have
the Fem. always in η ; except when preceded by a *vowel* or by
ρ, where the Fem. has ᾱ, Gen. ας. E. g.

     κοῦφος, κούφη, κοῦφον, *light*
     φίλος, φίλη, φίλον, *dear, a friend*
     δεινός, δεινή, δεινόν, *frightful*
     νέος, νέα, νέον, *young*
     φίλιος, φιλία, φίλιον, *friendly*

ἐλεύθερος, έρα, ερον, *free*
πυῤῥός, ά, όν, *fiery-red.*

NOTE 1. But those in οος have the Fem. in η; e. g. ὄγδοος ὀγδόη, θοός θοή; yet when ρ precedes, these also have a, as ἀθρόος, ἀθρόα.—The Fem. in a of adjectives in ος, is *always long; except in δῖος, δῖα, δῖον, divine,* and some few adjectives in ειος. Comp. πότνια § 64. n. 3; also μία § 70.—For the *accent of feminines* in the Nom. and Gen. Plur. see § 34. III. 1. 2.

3. Of Adjectives of *two* endings, or *common,* there are few among primitives or those uncontracted. Such are ὁ, ἡ βάρβαρος *not Greek,* δάπανος *lavish,* ἥμερος *tame,* ἥσυχος *quiet,* λοίδορος *railing,* λάβρος *furious,* λάλος *talkative,* τιθασός *tame,* χέρσος *barren,* χαῦνος *flabby.*—Others are variable in the poets and even among the Attics; who in adjectives of three endings often prefer the form in ος for the feminine; as ἡ ἐλεύθερος, ἡ ἀναγκαῖος, ἡ ἔρεμος, ἡ ἔτοιμος, etc. See on the Comparative § 65. n. 6.

4. More especially, *compound* adjectives are of the common gender, i. e. have only *two* endings; as ὁ, ἡ βαθύκολπος, εὔφωνος, ἄδηλος, ἀργός (for ἀεργος), ἀπόκληρος, ἐγκύκλιος, διάλευκος (although the simple Adj. is λευκός, ή, όν), πολυγράφος, and also those derived from compound verbs, as διάφορος, ὑπήκοος, ἐξαίρετος. But those which are derived by appending the syllable κός, have always three endings, even in compounds; as ἐπιδεικτικός, ή, όν (from ἐπιδείκνυμι), εὐδαιμονικός, ή, όν (from εὐδαίμων); and often also those in ιος (οιος, etc.) when compounded with *ά privative;* as ἀνάξιος, ία, ιον.

NOTE 2. Adjectives which are clearly derived from other words by appending the terminations

κος, λος, νος, ρος, τος, εος,

as μαντικός, δειλός, δεινός, φανερός, πλεκτός, χρύσεος, have always, in prose at least, the *three* endings. On the contrary, those with the endings

μος, ιος, ειος, αιος,

are more or less of the *common* gender. But the poets sometimes allow themselves, for the sake of the verse, to write ἡ λαμπρός, φανερός, κλυτός, etc.

NOTE 3. Another tolerably certain rule is, that those adjectives, which in forming a feminine in η or a would make it like the kindred *abstract substantive,* have the feminine in ος; some always, others often; e. g. ἡ σωτήριος, ἐλευθέριος, βασίλειος, because of the substantives ἡ σωτηρία, ἐλευθερία, βασιλεία. So φίλιος with the fem. φιλία, has also ἡ φίλιος, because of the substantive ἡ φιλία.

NOTE 4. As exceptions from the rule in no. 4 above, we find also those adjectives that are only strengthened by παν-; as παγκάλη Plato, παμπόλλη Xen. The poets use also, with a feminine form, such compounds as are usually of *common* gender; e. g. ἀθανάτη, ἀμφιλύκη Hom. ἀδμήτη Soph. Also several in ιος, as παρακτία, παραθαλασσία Plato.

Examples of Adjectives in ος for practice, see in App. E.

5. Some adjectives in οος are *contracted;* viz.

a) Those of common gender, which are compounded *with contracts* of Dec. II, as πλοῦς, νοῦς, etc. e. g. εὔνους, εὔνουν, *well-disposed.* Being thus formed in part of words already contracted, their flexion is not subject to the usual rules of ac-

cent for contraction; that is, in all the cases where the uncon-
tracted form would move the accent forward, they retain it
on the syllable where the Nom. has it; e. g. G. εὔνου, un-
contr. εὐνόου. Hence they may be best declined as already
contracted. They even take the circumflex on the penult,
when it is long by nature, before the contracted οι of the
Nom. Plural, as εὖνοι; but the accent can never be thrown
back upon the *antepenult;* hence περίπλοι, κακόνοι from κα-
κόνους *ill-disposed.** The Neut. Plur. in οα remains un-
changed, as τὰ ἄνοα.—Thus

Sing.	εὔνους εὔνουν		Plur.	εὖνοι εὔνοα
	εὔνου			εὔνων
	εὔνῳ			εὔνοις
	εὔνουν εὔνουν			εὔνους εὔνοα.

b) The multiple numerals of three endings, ἁπλόος, η, ον, *sin-
gle,* διπλόος *double,* etc. They have this peculiarity, that
they every where contract όη into ῆ, and όα into ᾶ. Thus

Sing. διπλόος διπλοῦς, διπλόη διπλῆ, διπλόον διπλοῦν
    διπλόου διπλοῦ, διπλόης διπλῆς, etc.
Plur. διπλόοι διπλοῖ, διπλόαι διπλαῖ, διπλόα διπλᾶ
    διπλόων διπλῶν, etc.†

NOTE 5. The Adj. ἀθρόος, α, ον, *all together,* is not contracted in good
prose, in order to distinguish it from ἄθρους *noiseless.* Also ἀντίξοος *op-
posing,* δικρόος δικροῦς *forked,* εὔπνοος *well-breathing,* εὔχροος *fresh-looking,*
are contracted only in single forms: τὰ δικρᾶ, τὸν εὔπνουν, etc.

6. Some adjectives in εος, denoting a *material,* are contracted
and the accent shifted; viz. when the ending εος is preceded by
a consonant (as χρύσεος *golden*), there is in the *Singular* a con-
traction of έα into ῆ; but when preceded by ρ or a vowel (as ἀρ-
γύρεος *silver,* ἐρέεος *woollen*), the contraction is into ᾶ. In the
Plural and *Dual* the ε is every where absorbed by the following
diphthong or vowel; like the ο in no. 5. b, above. So Plur.
Neut. τὰ χρυσᾶ, Acc. fem. χρυσᾶς, etc. E. g.

Sing.	χρύσεος	σοῦς	χρυσέα	σῆ	χρύσεον	σοῦν
	χρυσέου	σοῦ	χρυσέας	σῆς	χρυσέου	σοῦ
	χρυσέῳ	σῷ	χρυσέᾳ	σῇ	χρυσέῳ	σῷ
	χρύσεον	σοῦν	χρυσέαν	σῆν	χρύσεον	σοῦν
Plur.	χρύσεοι	σοῖ	χρύσεαι	σαῖ	χρύσεα	σᾶ, etc.

On the other hand, from ἀργύρεος, εα, εον, we have ἀργυροῦς,
ρᾶ, ροῦν, G. ἀργυροῦ, ρᾶς, etc. and so ἐρεοῦς, ἐρεᾶ, ἐρεοῦν, G. ἐρεοῦ,
ᾶς, etc.

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* As in those long by position; § 11. 4, 6. In common speaking these contrac-
tions in ους passed over into shortened forms in ος. Hence *proper names* in νοος
have secondary forms in νος; which however then always lengthen the preceding
syllable; e. g. Εὐθύνους and Εὐθῦνος, Ἀρχίνους and Ἀρχῖνος, Καλλίνους for Καλλίνοος.
† With these numeral forms must not be confounded the compounds with πλοῦς
sailing, which are of common gender; as ὁ, ἡ ἄπλους, εὔπλους, etc. Neut. ουν, Neut.
Plur. οα.—Herodotus resolves the form διπλῆ into διπλέη, 3. 42.

§ 61. *Adjectives in* ως.

1. Adjectives in ως of the Attic Dec. II, (§ 37,) are mostly of common gender; e. g. ὁ, ἡ ἴλεως, τὸ ἴλεων, *gracious.* Some of them form the Neut. in ω; e. g. ἀγήρως, Neut. ἀγήρων and ἀγή-ρω. § 37. n. 2.

2. Of three endings is only the simple πλέως *full*, πλέα, πλέ-ων, Neut. Plur. πλέα. But its compounds conform throughout to the above rule; e. g. ἀνάπλεως, ἀνάπλεων; Neut. Plur. ἔκ-πλεω, etc.

NOTE. Secondary forms in ος are not unfrequent; as Ion. ἴλαος, ἀγήραος; and so too even in Attic prose, πλέος, ἔμπλεοι, ἔκπλεα.—For those in -γελως and -κερως, see § 63 ; for σῶς see § 64.

§ 62. *Other Adjectives of three Endings.*

In all other Adjectives of *three endings*, the Masc. and Neut. follow Dec. III. The *a* of the Fem. is here always *short.* The Neuter takes regularly the short stem-vowel of the word (as in χαρίεις -ιεν, σαφής -ές), and thus in flexion often accords with the stem, as in μέλας, σώφρων. Only those in υς G. εος retain υ; as γλυκύς -ύ. See § 59. 4.

1. In υς, εια, υ, G. εος ; § 51. 5.   E. g. γλυκύς *sweet.*

Sing.				Plur.			
γλυκύς	εῖα	ύ		γλυκεῖς	εῖαι	έα
γλυκέος	είας	έος		γλυκέων	ειῶν	έων
γλυκεῖ	είᾳ	εῖ		γλυκέσι	είαις	έσι
γλυκύν	εῖαν	ύ		γλυκεῖς	είας	έα
(γλυκύ)	εῖα	ύ		γλυκεῖς	εῖαι	έα

Dual   γλυκέε   εία   έε
        γλυκέοιν   είαιν   έοιν

Examples, mostly oxytone : βαρύς *heavy*, βραδύς *slow*, βραχύς *short*, εὐρύς *broad*, ἡδύς *pleasant*, ὀξύς *sharp*, ταχύς and ὠκύς *swift.* But also θῆλυς, θήλεια, θῆλυ, *female.*

2. In εις, εσσα, εν, G. εντος ; § 46. n. 1.·   E. g. χαρίεις *graceful.*

Sing.			Plur.			
χαρίεις	ίεσσα	ίεν	χαρίεντες	ίεσσαι	ίεντα
χαρίεντος	ιέσσης	ίεντος	χαριέντων	ιεσσῶν	ιέντων
χαρίεντι	ιέσσῃ	ίεντι	χαρίεσι	ιέσσαις	ίεσι
χαρίεντα	ιέσσαν	ίεν	χαρίεντας	ιέσσας	ίεντα
χαρίεν	ίεσσα	ίεν	χαρίεντες	ίεσσαι	ίεντα

Dual   χαρίεντε   ιέσσα   ίεντε
        χαριέντοιν   ιέσσαιν   ιέντοιν

Examples : αἱματόεις *bloody*, ὑλήεις *woody*, φωνήεις *resounding.*

3. In ᾱς, αινα, ᾰν, Gen. ᾰνος ; like δαίμων. E. g. μέλας, μέ-λαινα, μέλαν, *black*, Gen. μέλανος.

The only other example is τάλας *unfortunate.*

4. The following single examples :

τ έ ρ η ν τέρεινα τέρεν, G. τέρενος τερείνης, etc. *tender.*

ἐ κ ώ ν ἑκοῦσα ἑκόν, G. ἑκόντος ἑκούσης, etc. *willing.*

π ᾶ ς πᾶσα πᾶν, G. παντός πάσης, etc. *all, every ;* see § 43. n. 4. b.

To tne above classes are to be added all *Participles* of the Act-
ive form; § 88. 8, and § 103.

NOTE 1. The Voc. masc. of γλυκύς is formed by Sophocles (Trach. 1042)
according to § 45. 1, ὦ γλυκὺς Ἀίδας.—The poets use those in υς also in the
common gender; as ἡδὺς ἀϋτμή Hom. Θῆλυς νεολαία Theocr.—The Ionics,
instead of the Fem. εῖα, have ἔα and έη; as ὠκέα, βαθέην Hom.　Instead of
ἡμίσεια, from ἥμισυς *half*, the old Attic also had ἡμίσεα; see the note on
Plat. Meno 17, and *Ausf. Sprachl.* § 62. n. 3.

NOTE 2. From ἑκών comes the compound ἀέκων, contr. ἄκων, ουσα, ἆκον,
unwilling.—The Neut. πᾶν is long only as a monosyllable (§ 59); in com-
position it is made short, according to the general analogy; as ἅπᾶς, ἅπᾶσα,
ἅπᾶν, *all together, the whole.*

NOTE 3. Some adjectives in εις are contracted; viz. the endings ήεις,
ήεσσα, ῆεν, into ῆς, ῆσσα, ῆν; also όεις, όεσσα, όεν, into οῦς, οῦσσα, οῦν; e. g.
　　τιμήεις ήεσσα ῆεν, contr. τιμῆς ῆσσα ῆν
　　τιμήεντος ήεσσης ήεντος, contr. τιμῆντος, ῆσσης, ῆντος, etc.
　　μελιτόεις όεσσα όεν, contr. μελιτοῦς οὖσσα οὖν
　　μελιτόεντος οέσσης όεντος, contr. μελιτοῦντος οὔσσης οὖντος, etc.

So too Ὀποῦς Ὀποῦντος.—The learner should not neglect to write out full
paradigms of these adjectives through all the cases, according to the rules of
accent and quantity; see § 41. n. 5.

§ 63. *Adjectives of two Endings, and of one Ending.*

1. Other adjectives of *two* endings are the following; all be-
longing to Dec. III.

1) M. and F. ης, Neut. ες, G. εος contr. ους; like τριήρης and
τεῖχος.

　　E. g. Sing. σαφής σαφές *evident.*　　　*Plur.* σαφεῖς σαφῆ
　　　　　σαφοῦς　　　　　　　　　　　　　σαφῶν
　　　　　σαφεῖ　　　　　　　　　　　　　　σαφέσι
　　　　　σαφῆ σαφές　　　　　　　　　　　σαφεῖς σαφῆ
　　　　　　　　Dual N. σαφῆ, G. σαφοῖν

Examples: ἀληθής *true*, ἀγεννής *degenerate*, ἀκριβής *exact*, αὐθάδης (long a)
proud, αὐτάρκης *sufficient*, εὐπρεπής *comely*, θηριώδης *brutal*, πλήρης *full*,
πρηνής *inclining forwards*, ψευδής *false*, ἀλής *collected*.　For ὑγιής see in
§ 53. 1.—Gen. Plur. § 49.

2) M. and F. ων, N. ον, Gen. ονος.　E. g. πέπων, πέπον, *ripe*,
Gen. πέπονος; like δαίμων.

Examples: ἀμύμων (long υ) *blameless*, ἀπράγμων *unoccupied*, εὐγνώμων *well
meaning*, εὐδαίμων *happy*.　Here belong also *Comparatives* in ων and ιων
(§§ 67, 68); which however admit of contraction in the cases specified
in § 55.

3) M. and F. ις, N. ι, Gen. ιος.　So ἴδρις ἴδρι *knowing*, Gen.
ἴδριος, etc. like πόλις § 50.

The only other examples are νῆστις *fasting*, τρόφις *well-fed*.　The Attic
poets form the Gen. also in ιδος; e. g. ἴδριδος.

4) The following single adjective:

ἄρρην or ἄρσην, Neut. ἄρρεν, ἄρσεν, *male*, G. ἄρρενος, ἄρσε-
νος, etc.

2. Besides all these classes of adjectives, others are often form-

ed by *composition* from a substantive, retaining as much as possible the ending and declension of the substantive; as may be best seen in the examples. All such adjectives are of common gender; and have a neuter, when it can be formed after the same analogy, § 59. E. g.

εὔχαρις εὔχαρι *graceful*, G. ιτος, from ἡ χάρις, ιτος.
εὔελπις εὔελπι *hopeful*, G. ιδος, from ἡ ἐλπίς, ίδος.

Also those compounded with ἡ πατρίς and ἡ φροντίς.

μονόδους μονόδον *one-toothed*, G. οντος, from ὁ ὀδούς, όντος.
ἄδακρυς ἄδακρυ *tearless*, G. -υος, from τὸ δάκρυ, -υος.

This last word usually borrows its cases from the lengthened form ἀδάκρυτος -ον.—Sometimes in the ending, η is changed into ω, and ε into ο; e.g.

from πατήρ, έρος, comes ἀπάτωρ, ορ, *fatherless*, G. ορος.
from φρήν, φρενός, comes σώφρων, ον, *intelligent*, G. ονος.

3. Adjectives of *one ending*, but which are only of *common* gender and not *generis omnis*, are all those from which no analogous Neuter can be formed (§ 59. 1, 4); e. g. ὁ, ἡ ἄπαις G. δος *childless;* ὁ, ἡ μακρόχειρ *longimanus, long-armed*.

4. Of one ending and common gender are also those in
ης G. ητος, ως G. ωτος, and those in ξ and ψ,
as likewise the single ἀπτήν G. ἀπτῆνος *unfledged*.

Examples: In ης, e. g. γυμνής *light-armed*, ἀργής *white*, and all ending in θνής, δμής, βλής, κμής; as ἡμιθνής *half dead*, etc.—In ως, e. g. ἀγνώς G. ῶτος *unknown;* also several compounds in χρώς and βρώς.—In ξ and ψ, e. g. ἧλιξ G. ικος *of like age*, παραπλήξ G. ῆγος *insane*, μῶνυξ G. χος *solid hoofed*, αἰγίλιψ G. πος *steep*, etc.

5. Of one ending are further those in
ας G. αδος, ις G. ιδος, υς G. υδος.

Examples: λογάς *selected*, φυγάς *fugitive*, νομάς *nomadic*, σποράς *scattered*, ἄναλκις *weak*, ἔπηλυς *immigrant*, σύγκλυς *brought together*.

More commonly, however, those in ας and ις are only *feminine;* and through the omission of a substantive become themselves substantives; e. g. ἡ μαινάς (γυνή) *Bacchante*, ἡ ματρίς (γῆ) *father-land;* and so fem. gentile names, as ἡ Ἰάς *the Ionian woman*, ἡ Ἑλληνίς *the Greek woman*.

6. Many adjectives are only *masculine;* so especially γέρων G. οντος *old*, πρέσβυς *old*, ἀκάμας G. αντος *unwearied*, πένης, ητος, *poor;* and of Dec. I, ἐθελοντής *voluntary*, γεννάδας *well-born*, and many in ίας, as τροπίας, μονίας. See note 7.

NOTE 1. In some adjectives of common gender there are also secondary feminine forms, but for the most part only poetic; so especially Masc. in ης has a Fem. in εια, e. g. μουνογένεια, ἡδυέπεια, from μουνογενής, ἡδυεπής. Here the shifting of the accent is to be noted; § 64. n. 3.

NOTE 2. Since according to § 59. 3, the Neut. is always declined like the masculine, the Gen. and Dat. of such words as have no neuter in the Nom. are sometimes employed as neuter, and then these cases are actually *generis omnis*. Still, this is done only by the poets; e. g. Eurip. Or. 834 δρομάσι βλεφάροις. Nicand. Ther. 631 ἀργῆτι ἄνθει.

Note 3. In other instances, where the neuter is wanting, it is supplied by a derived form in *ον*; e. g. βλακικόν, ἁρπακτικόν, μώνυχον, as Neut. of βλάξ, ἅρπαξ, μῶνυξ.

Note 4. Compounds with πούς, ποδός, *foot*, are declined regularly after the analogy of this substantive; e. g. δίπους, οδος, etc. In the Neut. they have ουν, (as εὔνους, εὔνουν, like the contracted Dec. II,) but decline it nevertheless according to the general rule (§ 59. 3) like the Masc. as τὸ δίπουν, τοῦ δίποδος, etc.

Note 5. Compounds of γέλως, ωτος, *laughter*, forsake commonly the declension of their substantive and follow the Att. Dec. II. (§ 61.) So too those compounded with κέρας, ατος, *horn*, which likewise change the *a* into ω. But both kinds have also the Gen. ωτος; and the Neut. in ων has the same anomaly as in the compounds of πούς; e. g. φιλόγελως, δίκερως, Neut. ων, G. ω and ωτος. The compounds of ἔρως conform to the Att. Dec. II, only in the accent of the Nom. e. g. δύσερως G. ωτος.

Note 6. The compounds of πόλις assume δ in declension; e. g. φιλόπολις, ι, G. ιδος. The Ionics and Dorics have regularly G. ιος.

Note 7. Finally, the Greek adjectives and substantives stand in such intimate relation to each other, both in form and syntax, and so readily pass over one into the other, that not only many of the above adjectives (as πρέσβυς, πένης) may equally well be regarded as *substantives;* but also acknowledged substantive forms (in της, τωρ, ευς) can often be considered as *adjectives* (e. g. μυλίτης λίθος *mill-stone*, ἱππότης ἄρτος); and when masculine, they are even made of common gender by the poets; see § 123. n. 1.

§ 64. *Anomalous and Defective Adjectives.*

1. The two adjectives, μέγας *great* and πολύς *much*, have from these simple forms only the *Sing. Nom.* and *Acc. Masc.* μέγας, μέγαν; πολύς, πολύν; *Neut.* μέγα, πολύ. All the other cases, as well as the whole of the feminine, come from the unusual forms ΜΕΓΑ΄ΛΟΣ, η, ΟΝ, and πολλός, ή, όν; thus:

Nom.	μέγας	μεγάλη	μέγα	πολύς	πολλή	πολύ
Gen.	μεγάλου	μεγάλης	μεγάλου	πολλοῦ	πολλῆς	πολλοῦ
Dat.	μεγάλῳ	μεγάλῃ	μεγάλῳ	πολλῷ	πολλῇ	πολλῷ
Acc.	μέγαν	μεγάλην	μέγα	πολύν	πολλήν	πολύ

The *Dual* and *Plural* are declined regularly like adjectives in ος; e. g. μεγάλω, α, ω· μεγάλοι, αι, α· πολλοί, αί, ά, etc.

Note 1. As the Voc. of μέγας Æschylus has μεγάλε Ζεῦ Sept. 807; Sophocles μέγας ὦ βασιλεῦ Rhes. 380.—The forms πολλός, πολλόν belong to the Ionics; and the regular forms from πολύς are found in the epic language; e. g. πολέος, πολέες, -εῖς, etc. The epic writers have also πουλύς, πουλύ; and use the masc. form also as fem. e. g. Il. κ. 27.

2. The adjective πρᾷος *gentle*, *meek*, is usual in this form only in the Sing. Masc. and Neut. The whole Fem. and most of the Plural forms are borrowed from the form πραΰς without ι subscript (Ion. πρηΰς), found in the dialects. Thus

Sing. πρᾷος	πραεῖα	πρᾷον G. πρᾴου, etc.
Plur. πρᾷοι and πραεῖς	πραεῖαι	πραέα
πραέων	πραειῶν	πραέων
πρᾴοις and πραέσιν	πραείαις	πρᾴοις and πραέσιν
πρᾴους and πραεῖς	πραείας	πραέα

3. The form σῶς *sound, salvus,* contr. from ΣΑΟΣ, is usually of common gender; and is strictly in use only in the forms σῶς and σῶν, e. g.

Sing. N. σῶς, σῶν, A. σῶν, σῶν,   *Plur.* A. σῶς.

All the rest are from σῶος, *a, ov,* (Ion. σόος,) which by degrees entirely supplanted the monosyllabic form.

NOTE 2. The Acc. Plur. σῶς is readily explained, as contracted from ΣΑΟΥΣ. But the Nom. Plur. σῶς, which also occurs, is a transition to Dec. III, σῶς, σῶες.—In the same manner as σῶς from ΣΑΟΣ, arose also the Homeric ζώς from ΖΑΟΣ; and hence the common ζῶος. Comp. the verbs σαόω σώω, ἔζαον ἔζων.

4. *Defectives* are chiefly the following:

a. ἀλλήλων, see § 74. 4.

b. ἄμφω, see § 78. 4.

c. φροῦδος *gone, fled,* which is used only in the Nom. of all genders and numbers, § 150. m. 30.

NOTE 3. We adduce here some rare and poetic examples:
1. πότνια, epic πότνα, *venerable,* only feminine.
2. μάκαρ *blessed* is of comm. gender; but has also in the Fem. μάκαιρα. The Neut. does not occur.
3. Some masculine adjectives have a less common derived form for the fem. e. g. πένης, fem. πένησσα; πρέσβυς, fem. πρέσβειρα.
4. Some also of common gender have such secondary forms of the fem. (comp. § 63. n. 1,) e. g. πίειρα from ὁ, ἡ πίων *fat;* πρόφρασσα from ὁ, ἡ πρόφρων *favourably disposed.*
5. Old and simple forms used by the poets, such as we have seen among the substantives (§ 57. n. 3), are: πρέσβα for πρέσβειρα, λίς for λισσή *smooth.*
6. Also θαμέες and ταρφέες *crowded, thick,* are two epic forms found only in the Plur. Their feminines are θαμειαί, ταρφειαί.
7. From the case with which adjectives can be formed by composition from substantives (§ 63. 2), the poets are accustomed, whenever they find it convenient, to form *single cases,* to which the Nom. Sing. sometimes cannot be analogically even presupposed; as ἐρυσάρματες ἵπποι, from ἅρμα, ατος; πολύαρνι Θυέστῃ, from Gen. ἀρνός, etc.
8. See also the Anom. ἀργέτος, ἐΰς, ἠλέ, § 58.

DEGREES OF COMPARISON.

§ 65. *Comparison of Adjectives in* ος.

1. The Greeks, like the Latins and English, have the three degrees of comparison, *Positive, Comparative,* and *Superlative,* as in the words *long, longer, longest;* and for each of these they have particular forms. Both the Comparative and Superlative are derived for all the genders from *one* form only of the Positive, viz. the masculine; and in each the only distinction is in the endings of the genders.

2. The most common forms of comparison are made by the endings

-τερος, τέρα, τερον, for the Comparative,
-τατος, τάτη, τατον, for the Superlative.

3. Adjectives in ος cast off their ς before these terminations, and retain the ο unchanged, when it is preceded by a *long sylla-ble ;* e. g. βέβαιος βεβαιώτερος, ἰσχυρότερος, πιστότατος. So also generally after the concurrence of a *mute before a liquid*, e. g. σφοδρός σφοδρότατος, πῠκνός πυκνότερος. There are however exceptions ; see *Ausf. Sprachl.* § 65. n. 2.

4. When however the ο is preceded by a *short syllable*, it is changed into ω ; e. g. σοφός σοφώτερος, καίριος καιριώτατος, ἐχῠ-ρώτερος, καθᾰρώτατος.

NOTE 1. The poets make here exceptions, and the ω stands in epic writers after really long syllables, as ὀϊζῠρώτατος, κακοξεινώτερος Hom. and in Attic poetry after the concurrence of a mute before a liquid, e. g. δυσποτμώτατος Eurip.

NOTE 2. Some adjectives in ος, especially among the Attics, insert instead of this ο or ω more commonly
αι, or εσ, or ισ. E. g.
1) αι, as in μέσος *mid,* μεσαίτερος, μεσαίτατος. So too in ἴσος *like,* ἥσυχος *quiet,* ἴδιος *own,* εὔδιος *clear,* πρώϊος and ὄρθριος *early,* ὄψιος *late.*
2) εσ mostly only by the Attics in two words : ἐρρωμένος *stout,* ἐρρωμενέ-στερος, -τατος, and ἄκρατος *unmixed* (§ 66. n. 2). Sometimes also ἄφθονος *bounteous,* αἰδοῖος *venerable;* and others in the dialects, as σπουδαῖος, etc.
3) ισ, as λάλος, λαλίστερος, -τατος. So too πτωχός *beggarly,* ὀψοφάγος *dainty.*—Along with all these three forms of comparison, the common form is also partially in use.

NOTE 3. Some in αιος, viz. γεραιός *old,* παλαιός *ancient,* σχολαῖος *slow,* commonly drop the ο before the ending ; e. g. γεραίτερος, παλαίτατος.

NOTE 4. The word φίλος *dear, a friend,* commonly either drops the ο, or substitutes αι ; e. g. φίλτερος, φίλτατος, or φιλαίτερος, τατος. The Dor. φίν-τερος see in § 16. n. 1. d. So ἄσμενος *glad* has as adj. only ἀσμενώτερος, -τα-τος; but when used adverbially it has both ἀσμεναίτερα and ἀσμενέστερα.

NOTE 5. Those contracted in εος -ους change εω to ω, i. e. the ε is ab-sorbed ; e. g. πορφυρεώτατος πορφυρώτατος. Those in οος, -ους, on the con-trary, most commonly assume εσ in the uncontracted form (as in note 2) ; as ἁπλόος ἁπλοέστατος, εὐνοέστερος; and hence contr. ἁπλοῦς ἁπλούστατος, εὐνούστερος. We find also ἁπλοώτερος Thuc. εὐχροώτερος Xen.

NOTE 6. These forms of comparison appear very seldom in the common gender ; in Attic writers perhaps never. The only exception is occasion-ally in such as are common in the Positive ; e. g. Thuc. 3. 101 δυσεσβολώ-τατος ἡ Λοκρίς. But Homer has also ὀλοώτατος ὀδμή.

§ 66. *Comparison of other Adjectives.*

1. Of other adjectives, those in υς merely cast off the ς; e. g. εὐρύς, εὐρύτερος, ὕτατος.

2. Those in ας, G. ανος, do the same, and then resume the ν which had been dropped before ς ; they thus annex τερος, τατος, to the stem ; e. g. μέλας G. μέλανος—μελάντερος.

3. Those in ης and εις shorten these endings into ες; e. g. ἀλη-θής G. έος—ἀληθέστατος· πένης G. ητος—πενέστατος· χαρίεις χα-ριέστατος.

4. All other adjectives take the forms έστερος, έστατος ; more rarely ίστερος, ίστατος ; and are changed before them, just as be-

fore the case-endings. That is, they annex these endings of comparison directly to the simple stem of the word. E. g. ἄφρων (ἄφρονος) ἀφρον–έστερος· ἅρπαξ (ἅρπαγος) ἁρπαγ-ίστατος.*

Note 1. Since the substantive ending ης of Dec. I, is often employed in an adjective sense (comp. § 63. n. 7), it admits also the degrees of comparison; but always with the form ίστερος, ίστατος, e. g. κλεπτίστατος from κγέπτης *thief, thievish.* But ὑβριστής *a violent person,* has for the sake of euphony ὑβριστότερος.

Note 2. The word ψευδής, G. έος, *false,* has also -ίστερος; so too according to the Grammarians ἀκρατής *incontinent,* because ἀκρατέστερος belongs to ἄκρατος *unmixed.* But in the printed editions at least, ἀκρατέστερος is found also from the former word, e. g. Xen. Mem. 1. 2. 12; just as ἐγκρατέστερος from ἐγκρατής *continent.*

Note 3. The simplest formation is found in μάκαρ μακάρτατος, ἄχαρις ἀχαρίστερος Hom. On the other hand, Xenophon from ἐπίχαρις forms ἐπιχαριτώτερος.

§ 67. *Other Forms of Comparison.*

1. Another form of comparison, of less frequent occurrence, is :
   -ίων, Neut. -ιον, (also ων, ον,) for the Comparative,
   -ιστος, η, ον, for the Superlative.
The declension of this Comparative, see above in § 55.

2. This form of comparison is assumed :
   1) By some adjectives in υς ; e. g. ἡδύς, ἡδίων, ἥδιστος.
   2) By four in ρος, after dropping the ρ ; e. g.
      αἰσχρός, αἰσχίων, αἴσχιστος, *shameful,*
      ἐχθρός, ἐχθίων, ἔχθιστος, *hostile,*
      οἰκτρός, (οἰκτρότερος), οἴκτιστος, *pitiable,*
      κυδρός, κυδίων, κύδιστος, *glorious;* poetic.

3. In some Comparatives of this form (ιων), the preceding consonant, together with the ι, is changed into σσ or ττ (see note 7). The word ταχύς *swift,* Sup. τάχιστος, takes in this, its usual form of the comparative, an initial Ֆ:

Ֆάσσων Neut. Ֆᾶσσον; Att. Ֆάττων, Ֆᾶττον,

whence it appears that the τ in ταχύς was originally Ֆ. § 18. 2.

Note 1. This form of comparison *always* has the accent on the antepenult, when the quantity of the last syllable permits it; e. g. ἡδύς, ἡδίων Neut. ἥδιον, ἥδιστος.

Note 2. The ι of this comparative is sometimes made short by the poets, especially the epic writers.

Note 3. Of adjectives in υς, only ἡδύς and ταχύς have usually this form. Of the rest some have always ύτερος, ύτατος, (as δασύς, βαρύς, etc.) while others have both forms of comparison ; and then that in ίων, ιστος, is peculiar to the poets. Thus in Homer, βάθιστος from βαθύς *deep;* βράσσων, βράδιστος or by metathesis βάρδιστος, from βραδύς *slow;* πάσσων, πάχιστος. from παχύς *thick;* βραχίων, ὤκιστος, etc.

* In Xenophon we find twice (Mem. 3. 13. 4. ib. 4. 2. 20) βλακώτερος, ώτατος, from βλάξ ; without doubt false, as is shown by the ω, since the α in βλάξ, βλακός. is long. The true reading is either βλακίστερος or βλακικώτερος, τατος, from the secondary form βλακικός. Comp. § 63. n. 3, and the *Ausf. Sprachl.*

NOTE 4. In adjectives in ρος, the other form is more or less usual at the same time; while οἰκτρός never has the *comparative* in ιων.—The form ίων, ιστος appears, in such words, to have come from an old positive in υς. § 69. n. 1.

NOTE 5. To the same class belongs μακρός *long*, on account of the forms μάσσων (for μακίων), μήκιστος, where the new vowel of the superlative is found also in the Subst. τὸ μῆκος *length*, and in other derivatives. More usual however are the forms μακρότερος, μακρότατος.

NOTE 6. Some other words which take this form, see among the anomalous examples in the following sections. In some, this form is used only by the poets, e. g. φιλίων, φίλιστος, from φίλος.

NOTE 7. Here belong also the comparative Adverbs ἆσσον *nearer*, ἄγχιστα, from ἄγχι Hom. and the very frequent μᾶλλον *magis*, μάλιστα, from μάλα. § 115. 7.

§ 68. Anomalous Comparison.

Several adjectives are entirely *anomalous* in their comparison; mostly from the circumstance that they borrow their degrees of comparison from obsolete Positives. When several forms of comparison belong to one Positive, (see ἀγαθός and κακός,) each of them is usually employed in some one of the special meanings of the Positive; see the notes.

	Comp.	Sup.
1. ἀγαθός *good*	ἀμείνων, ἄμεινον, *better*	ἄριστος, *best*
	βελτίων	βέλτιστος
	κρείσσων or κρείττων	κράτιστος
	λωΐων comm. λῴων	λωΐστος or λῷστος.

In respect to *signification*, we find ἀμείνων, ἄριστος, specially for *abler, braver, fitter*; βελτίων βέλτιστος *better* in a moral sense; κρείσσων κράτιστος *stronger, superior*; while λῴων λῷστος is used only in certain connections, as λῷόν ἐστι *it is better, more advisable*, and in the Voc. ὦ λῷστε. —In the earlier poets we find the proper comparative of ἄριστος, viz. ἀρείων,* and even the positive of κράτιστος, viz. κρατύς.—For κρείσσων the Ionics have κρέσσων, the Dorics κάρρων (for ΚΑΡΣΩΝ) from another form of the positive; whence also the adverb κάρτα *very*, and the poetic superlative κάρτιστος.—For βελτίων, λωΐων, the epic language has βέλτερος, λωΐτερος.—The Dor. βέντιστος see in § 16. n. 1. d.—Even the regular ἀγαθώτερος, -τατος, is found in late writers, as Diodorus etc.

2. κακός *bad, wicked*	κακίων	κάκιστος
	χείρων	χείριστος
	ἥσσων or ἥττων	ἥκιστος

The Compar. κακίων signifies *worse, pejor;* χείρων, *less good, deterior:* ἥσσων (Ion. ἕσσων) *weaker, inferior*, the opp. of κρείσσων.—The poets use the regular form κακώτερος. For χείρων the Ionics have χερείων, the Dorics χερήων. In epic writers are found the forms D. χέρηϊ, A. χέρηα, Plur. χέρηες, τὰ χέρεια, which are used instead of this comparative, although they are strictly cases of an obsolete positive ΧΕΡΗΣ.†—The Superl.

* The ancient Positive is indicated in the name of the war-god Ἄρης, *Mars*, which was probably identical with it; also in the abstract noun ἀρετή.

† They are usually regarded as syncopated forms of the Comparative, like πλέες : but the forms of both point too distinctly to Positives, in the signification of which (*little, much*) there is already a gradation.

ἥκιστος is rare as an adjective; but Neut. Plur. ἥκιστα is very common as an adverb. § 115. 7.*

3. μέγας *great*	μείζων, Ion. μέζων	μέγιστος
4. μικρός *small*	{ ἐλάσσων, ττων	ἐλάχιστος
5. ὀλίγος *little, few*	{ μείων	ὀλίγιστος

Since these two words (μίκρος and ὀλίγος) are so nearly related in meaning, the forms ἐλάσσων, ἐλάχιστος, and μείων, are employed both for the idea of *smallness*, and for that of *fewness*. The old positive ἐλαχύς is still found in the poets. The regular form μικρότερος, τατος, is also used. The poets too have a Compar. ὀλίζων (ὑπολίζονες), and a Superl. μείστος.

6. πολύς *much*	πλείων or πλέων *more*	πλεῖστος *most.*

The Attics use also πλεῖν for the Neut. πλεῖον, but only in such connections as πλεῖν ἢ μύριοι.—The Ionics and Dorics contract thus: πλέον πλεῦν, πλέονες πλεῦνες.—Homer uses also in the Plur. πλέες, πλέας, a positive form instead of the comparative.†

7. καλός *beautiful*	καλλίων	κάλλιστος
8. ῥάδιος *easy*	ῥάων	ῥᾷστος

The Ionics have in the positive ῥηΐδιος, and then form ῥηΐων, ῥήϊστος; the epic has ῥηΐτερος, τατος; all from ΡΑϊΣ, ΡΗϊΣ, from the Neut. Plur. of which, ΡΗϊΑ, comes the adverb ῥεῖα, ῥέα, *easy.*

9. ἀλγεινός *painful*	ἀλγίων	ἀλγιστος

The regular form ἀλγεινότερος, τατος, is nevertheless more usual in the masculine and feminine.

10. πέπων *ripe*	πεπαίτερος	πεπαίτατος
11. πίων *fat*	πιότερος	πιότατος.

NOTE. To the peculiarities of the poets belongs the old Superlative in ατος; as μέσατος *middlemost* from μέσος, and νέατος, νείατος, *last*, from νέος *new, young*. The contracted feminine of this last, viz. νήτη (sc. χορδή), is used in prose for the last or lowest string of an instrument; which with us is the highest.

§ 69. Defective Comparison.

1. There are also *defective* forms of comparison, i. e. without a Positive; see the notes. Among these may be reckoned several of the above anomalous forms, as ἥττων, κρείττων, λῷστος, etc.

2. Here belong also those forms which denote an *order* or *series*, the Positive of which is mostly a *Particle* of place: e. g.

πρότερος *prior*, πρῶτος *primus*, from πρό *before.*

ὑπέρτερος *higher*, -τατος and ὕπατος *highest*, from ὑπέρ *above.*

ἔσχατος *uttermost*, from ἐξ *out.*

ὕστερος *later*, ὕστατος *last*, from (ὑπό).

So too adjective forms of comparison derived from adverbs; e. g.

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* This Superlative stands as an adjective Il. ψ, 531, according to the only correct reading; see *Lexil.* I. 4.—From an error of the ancient Grammarians, this whole form of comparison has commonly been placed in grammar under μικρός, because the adverbial form could be translated by *minus, minime.*

† Compare the second marginal note above, on χέρηϊ, etc. The form πλέες is just as clearly syncopated from πολέες, as the comparative πλείων is formed by the same syncope from πολύς.

πλησιαίτερος, τατος, from πλησίον *near ;* like Lat. *prope, pro-prior, proximus.*

προυργιαίτερος, τατος, from προύργου *serviceably.*

ἠρεμέστερος, τατος, from ἠρέμα *quietly.*

The Compar. περαίτερος may also be best referred to the Posit. πέρα, πέραν, *across, beyond;* although there exists an Adjective περαῖος.*

3. Sometimes the degrees of comparison are formed from a substantive, which can be taken in an adjective sense ; e. g. ἑταῖρος *friend,* ἑταιρότατος ; δοῦλος *slave,* δουλότερος *more slavish,* κλέπτης *thief,* κλεπτίστατος *most thievish,* etc. § 66. n. 1.

NOTE 1. In consequence of an erroneous system, it was formerly usual to refer to degrees of comparison formed from substantives, several defect-ives in ιων, ιστος, to which there existed a kindred abstract substantive in ος; e. g. ῥιγίων *more terrible,* κέρδιστος *slyest,* ὕψιστος *highest;* Subst. τό ῥῖγος *shuddering,* κέρδος *artifice,* ὕψος *height.* In the same manner were explained several of the deviations above given (§§ 67, 68), as ἔχθιστος from τό ἔχθος *hatred,* μήκιστος from τό μῆκος *length,* κάλλιστος from κάλλος *beauty,* etc. But it is undeniable, that these substantives and these degrees of comparison presuppose rather the corresponding *positive* forms ; and this is the more certain, because a few of these forms have been preserved in the earliest poetry ; e. g. κρατύς, whence κράτιστος and τό κράτος ; ἐλεγχέες *in-famous,* whence ἐλέγχιστος and τό ἔλεγχος. Comp. § 119. m. 9 and 39.

NOTE 2. In the poets, and especially the epic poets, occur many forms of comparison which belong under this section ; e. g.

φέρτερος, φέρτατος and φέριστος, *braver, most excellent,* which can be re-ferred to ἀγαθός.

κύντερος *more shameless,* from κύων, κυνός, *dog.*

βασιλεύτερος *mightier,* from βασιλεύς.

πύματος, μύχατος, ὁπλότερος, παροίτερος, ὀπίστατος, and others, which are sufficiently explained in tho lexicons.

NOTE 3. In a few very rare instances, we find a new degree of comparison formed, *for the sake of emphasis,* from a word which is already in the com-parative or superlative degree, o. g. ἐσχατώτατος, πρώτιστος, from ἔσχατος, πρῶτος. Such instances occur mostly in later writers, at least in those not Attic.—When the epic poets sometimes combine both forms of the compara-tive in one, e. g. χειρότερος, μειότερος, this is done for the sake of tho verse, and not to produce an emphatic sense.—In several superlatives tho poets insert ι; e. g. μεσάτιος, ὑστάτιος, and λοίσθιος from λοῖσθος *last.*

NOTE 4. The early language had also a *derivative* adjective ending in τερος, which must not be confounded with the comparative ; e. g. ἀγρότερος *rural,* ὀρέστερος *of a mountain, wild;* θηλύτερος i. q. θῆλυς *female.*

NUMERALS.

§ 70. *Cardinal Numbers.*

For the letters as used to mark the numerals, see the Alpha-bet, last column, and § 2. n. 3, 4.

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* We find also ἀνώτερος, ἐνδότατος, etc. from ἄνω, ἔνδον ; but in many passages these are manifestly corrupted from the adverbial form ὁ ἀνωτέρω, ὁ ἐνδοτέρω, etc. See § 115. § 125. 6.

1. εἷς, μία, ἕν, G. ἑνός, μιᾶς, ἑνός, *one.*

Observe the anomalous shifting of the accent in μία, μιᾶς, μιᾷ, μίαν.— Instead of this Fem. epic writers have also ἴα, G. ἰῆς.

Hence, by composition with the negatives οὐδέ and μηδέ, come the negative adjectives

οὐδείς, οὐδεμία, οὐδέν, } *no one, none.*
μηδείς, μηδεμία, μηδέν, }

In declension in the Sing. these retain the accent of the simple word; as G. οὐδενός οὐδεμιᾶς, D. οὐδενί οὐδεμιᾷ, Acc. οὐδένα οὐδεμίαν. The infrequent Plur. οὐδένες has again in Gen. and Dat. the accentuation οὐδένων, οὐδέσι.

The mode of writing these compounds separately, οὐδὲ εἷς, μηδὲ ἕν, etc. where there is always a hiatus (§ 29. n. 1), serves for emphasis : *not even one, not the least.*—The Ionics make the Plur. οὐδαμοί, μηδαμοί.—Several writers, mostly later ones, write οὐθείς, Neut. -θέν, for οὐδείς; but employ the usual feminine.

2. δύο Nom. Acc. δυοῖν Gen. Dat. *two.*

The Attics write also δυεῖν, but only in the Genitive. They likewise use δύο as indeclinable for Gen. and Dative.—Forms not Attic are, N. A. δύω G. δυῶν D. δυσί, δυσίν.—Ion. δυοῖσιν.—Epic δοιώ and δοιοί, which are declined throughout.

3. τρεῖς M. and F. τρία Neut. *three,* G. τριῶν, D. τρισί(ν), Acc. like the Nom.

4. τέσσαρες or τέτταρες, Neut. *a, four,* G. τεττάρων, D. τέσσαρσι, τέτταρσι (poet. τέτρασι), Acc. ας, α.

Ion. τέσσερες, Dor. τέττορες, τέτορες, ancient and Æol. πίσυρες.

The remaining units or simple numbers up to *ten,* and the tens or round numbers up to *one hundred,* are not declined.

5. πέντε	7. ἑπτά	9. ἐννέα
6. ἕξ	8. ὀκτώ	10. δέκα
20. εἴκοσι or -σιν	50. πεντήκοντα	80. ὀγδοήκοντα
30. τριάκοντα	60. ἑξήκοντα	90. ἐνενήκοντα
40. τεσσαράκοντα	70. ἑβδομήκοντα	100. ἑκατόν.

Not only the long α in τριάκοντα, but also the short α in τεσσαράκοντα, passes over into η among the Ionics; as τριήκοντα, τεσσερήκοντα. Other Ionic and epic forms are ἐείκοσι, ὀγδώκοντα, ἐννήκοντα; Doric, 5 πέμπε, 20 εἴκατι.

The numbers compounded with *ten,* i. e. the numbers 11–19, have commonly the following forms:

11. ἕνδεκα	14. τεσσαρεσκαίδεκα	17. ἑπτακαίδεκα
12. δώδεκα	15. πεντεκαίδεκα	18. ὀκτωκαίδεκα
13. τρισκαίδεκα	16. ἑκκαίδεκα	19. ἐννεακαίδεκα

Less frequent are δεκατρεῖς, δεκαπέντε, etc.—*Tρεῖς* and τέσσαρες are declined in the compounds also, e. g. τεσσαρακαίδεκα, τεσσαρσικαίδεκα, δεκατριῶν, etc.

Δυώδεκα and δυοκαίδεκα are Ionic and poetic.—The forms τρισκαίδεκα, ἑκκαίδεκα, shew that the other numbers connected by καί up to 19 are not to be written separately.—Τεσσερεσκαίδεκα is with the Ionics indeclinable; e. g. Hdot. 1. 86 bis.

Other compound numbers are usually written separately. When the *smaller* number stands first, they are connected by καί; otherwise not; e. g. 21 εἰς καὶ εἴκοσι or εἴκοσιν εἰς (μία, ἕν); 32 τριάκοντα δύο or δύο καὶ τριάκοντα.

The round numbers above one *hundred* are Adjectives of three endings, like Dec. II, and I. E. g.

200,	διᾱκόσιοι, αι, α	900,	ἐννᾱκόσιοι	7,000,	ἑπτακισχίλιοι
300,	τριᾱκόσιοι	1,000,	χίλιοι, αι, α	8,000,	ὀκτακισχίλιοι
400,	τετρᾱκόσιοι	2,000,	δισχίλιοι	9,000,	ἐννακισχίλιοι
500,	πεντᾱκόσιοι	3,000,	τρισχίλιοι	10,000,	μύριοι, αι, α*
600,	ἑξᾱκόσιοι	4,000,	τετρακισχίλιοι	20,000,	δισμύριοι
700,	ἑπτᾱκόσιοι	5,000,	πεντακισχίλιοι	30,000,	τρισμύριοι
800,	ὀκτᾱκόσιοι	6,000,	ἑξακισχίλιοι		etc.

The α in the first two of these numbers is long; Ion. διηκόσιοι, etc.— Old Homeric forms are ἐννεάχιλοι, δεκάχιλοι.—These larger numbers can also stand, as *collectives*, in the Singular; e. g. Xen. Cyr. 4. 6. 2 ἵππον ἔχω εἰς χιλίαν τριακοσίαν; An. 1. 7. 10 ἀσπὶς μυρία καὶ τετρακοσία.

Note 1. Instead of the numbers compounded with ὀκτώ 8 and ἐννέα 9, a circumlocution is often used; e. g. for 49 or 48 we find: ἑνὸς (μιᾶς) v. δυοῖν δέοντες, 50 *less one* or *two*. Here of course the Part. δέοντες, conforms to its Subst. in gender, and case; Thuc. 5. 68 δυοῖν δέοντες πεντήκοντα ἄνδρες. Dem. p. 480 πεντήκοντα μιᾶς δεούσας ἔλαβε τριήρεις. Thuc. 8. 17 μιᾶς δεούσαις εἴκοσι ναυσίν; ib. 25 δυοῖν δεούσαις πεντήκοντα ναυσίν.—Another much later mode of expression (e. g. in Plutarch and Eusebius) is that with the Gen. absolute (§ 145), thus: 49, ἑνὸς δέοντος (μιᾶς δεούσης) πεντήκοντα; 48, δυοῖν δεόντοιν (δεούσαιν) εἴκοσι. Hence in the single like passage known to us in earlier writers, Xen. Hell. 1. 1. 5 ἦλθε δυοῖν δεούσαιν εἴκοσι ναυσίν, we probably ought to read δεούσαις, as above in Thucydides.

Note 2. When three or more numerals are compounded, they are regularly all connected by καί; and then we may begin either with the least or the greatest; e. g. ἑπτὰ καὶ εἴκοσι καὶ ἑκατόν, or ἑκατὸν καὶ εἴκοσι καὶ ἑπτά.

Note 3. When other parts of speech are to be compounded with numerals, the first four numerals have a particular form, viz. *unity* is expressed by μονο- (μόνος *alone*), *two* by δι-, *three* by τρι-, and *four* by τετρα- ; e. g. μονόκερως, δίκερως, δισύλλαβος, διετής (from ἔτος), διώβολον (from ὀβολός), τρίπους, τετράπους, etc.† The other numerals either retain in such compounds their usual form, with a few necessary changes for the sake of euphony, e. g. πεντεναία, ἑκατόμπυλος, ἔκπηχυς from ἕξ, etc. or they are likewise formed with a or o; e. g. πεντά-μετρος, ἑξά-γωνον, εἰκοσά-εδρος, πεντηκοντό-γυος, ἑκατοντα-μναῖος, χιλιο-τάλαντος. An Ionic form from ἐννέα is εἰνάπηχυς, etc.—The α in such compounds sometimes remains before vowels, and sometimes not; the o is dropped, or in compounds with ἔτος *year* is contracted; thus: ἑπταετής *of seven years*, better ἑπτέτης; τριακονταετής or τριακοντούτης for -οέτης. These words have the Gen. in εος, ους, and are of common gender; but they admit also a Fem. in ις, e. g. τριακοντούτιδες σπονδαί. Observe also ἐνναέτης *of nine years*, ἐννῆμαρ *nine days long*.

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* Distinguished from μυρίοι *many, innumerable*, by the accent.

† Compounds with δισ-, τρισ-, are formed only where the proper signification of δίς, τρίς, *twice, thrice*, must be expressed; as in δισθανής Hom. δισμύριοι, δισεφθος, τρισάθλιος, etc.

§ 71. *Ordinals and other derived Numerals.*

1. The *Ordinal Numbers* are all Adjectives in ος of three endings. The first two are defective forms of comparison; see § 69. 2

1. πρῶτος, or of two	12. δωδέκατος		30. τριακοστός	
πρότερος	13. τρισκαιδέκατος		40. τεσσαρακοστός	
2. δεύτερος, α, ον*	14. τεσσαρακαιδέκατος		50. πεντηκοστός	
3. τρίτος, η, ον	15. πεντεκαιδέκατος		60. ἑξηκοστός	
4. τέταρτος, η, ον	16. ἑκκαιδέκατος		70. ἑβδομηκοστός	
5. πέμπτος	17. ἑπτακαιδέκατος		80. ὀγδοηκοστός	
6. ἕκτος	18. ὀκτωκαιδέκατος		90. ἐνενηκοστός	
7. ἕβδομος	19. ἐννεακαιδέκατος		100. ἑκατοστός	
8. ὄγδοος	20. εἰκοστός		200. διακοσιοστός, etc.	
9. ἔνατος or ἔννατος	21. εἰκοστὸς πρῶτος or		1,000. χιλιοστός	
10. δέκατος	πρῶτος καὶ εἰκοστός		2,000. δισχιλιοστός	
11. ἑνδέκατος	etc.†		10,000. μυριοστός, etc.	

To these ordinals corresponds the interrogative πόστος, *quotus*, lit. *the how-many-eth ?‡*

For τέταρτος we find on account of the metre τέτρατος; for ἔνατος we find ἔννατος, Ion. εἴνατος.—Epic forms are: τρίτατος, ἑβδόματος, ὀγδόατος. —The Dorics have πρᾶτος for πρῶτος, contr. for πρόατος.

NOTE 1. In the ordinals also the construction with δέω (§ 70. n. 1), is formed as follows; Thuc. 8. 6 ἑνὸς δέον εἰκοστὸν ἔτος *the nineteenth year.* 4. 102 ἑνὸς δέοντι τριακοστῷ ἔτει.

2. The numeral *Adverbs*, which answer to the question *how many times*, are: ἅπαξ *once*, δίς, τρίς, τετράκις, πεντάκις, ἑξάκις, ἑπτάκις, ὀκτάκις, ἐννεάκις or ἐννάκις, δεκάκις, εἰκοσάκις, ἑκατοντάκις, χιλιάκις, etc. (Poet. -κι.)   Interrog. is ποσάκις;

3. The numeral *Adjectives* which answer to the question *how many fold*, are: ἁπλοῦς *simple*, διπλοῦς *double*, τριπλοῦς, τετραπλοῦς *four-fold*, πενταπλοῦς, etc. (§ 60. 5.)   Or also διπλάσιος etc.

4. The numeral *Substantives* are all formed in άς, G. άδος; as ἡ μονάς *monad, unity*, δυάς, τριάς, τετράς, πεντάς (also πεμπτάς and πεμπάς), ἑξάς, ἑβδομάς, ὀγδοάς, ἐννεάς, δεκάς, εἰκάς, τριᾱκας, τεσσαρακοντάς, etc. ἑκατοντάς, χιλιάς, μυριάς.

NOTE 2. The fractional parts of a number, as *one third, one fifth,* etc. are commonly expressed with the Subst. μέρος or μοῖρα; e. g. τὸ τρίτον μέρος, $\frac{1}{3}$; τῶν πέντε μερῶν τὰ δύο, $\frac{2}{5}$.—The fraction *one half* is made by compounds with ἡμι- (§ 120); e. g. ἡμιτάλαντον, ἡμιδαρεικόν, etc. and so in the Plur. τρία, πέντε, ἑπτὰ ἡμιτάλαντα, i. e. $1\frac{1}{2}$, $2\frac{1}{2}$, $3\frac{1}{2}$ *talents.*   But where the Sing. is put with *ordinals*, as τὸ τρίτον, τέταρτον, ἕβδομον ἡμιτάλωντον, this signifies $2\frac{1}{2}$, $3\frac{1}{2}$, $6\frac{1}{2}$ *talents;* like Germ. *dritthalb, viertehalb,* etc. Hdot. 1. 50.

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* A corresponding Superl. δεύτατος *the last of two*, is only poetic.

† Also as in Eng. ἑνὶ καὶ εἰκοστῷ ἔτει, in the one and twentieth year, Lat. 'uno et vicesimo anno.' Elsewhere this mode of expression was used only where the smaller number is indeclinable, as πεντεκαιεικοστός; but Ὀλυμπιὰς τρίτη καὶ ἐνενηκοστή Xen. Or a different turn was given; e. g. with ἐπί, as τῇ ἕκτῃ ἐπὶ τριάκοντα sc. ἡμέραις; also with πρός, as Ὀλυμπιὰς τετάρτη πρὸς ταῖς ἐνενήκοντα.

‡ So too πολλοστός *one of many*, ὀλιγοστός *one of a few*. Hence τὸ πολλοστὸν μέρος *one part among many*, a very small part.

PRONOUNS.

§ 71 a. *Division of the Pronouns.*

1. The general division of the Pronouns may be presupposed as known from the Latin grammar; and hence in the following sections they are taken up in the order in which they are etymologically derived from one another.

2. The Pronouns, according to the usual division, fall under three classes, viz. *Substantive Pronouns*, or such as stand *only* substantively or for a person; *Adjective Pronouns*, or such as are *mostly* used adjectively, but can also stand substantively; and *Adverbial Pronouns.*

I. The Substantive Pronouns are:
   1. Personal Pronouns, ἐγώ, σύ, ἵ, § 72. 3 sq.
   2. Reflexive Pronouns, ἐμαυτοῦ, σεαυτοῦ, ἑαυτοῦ, etc. § 74. 3.
   3. The Recipr. Pron. ἀλλήλων etc. § 74. 4.
   4. The Indef. Pron. ὁ ἡ τὸ δεῖνα, § 73.

II. The Adjective Pronouns are:
   1. Demonstrative Pronouns; to which belong:
   The prepositive Article ὁ, ἡ, τό, § 75.
   οὗτος, αὕτη, τοῦτο, *this*, § 76. 2.
   ὅδε, ἥδε, τόδε, *this*, § 76. 1.
   ἐκεῖνος, η, ο, *that*, § 74. 1.
   αὐτός, ἡ, ό, *self*, § 74. 1.   Also ὁ αὐτός *the same*, ib. 2.
   ὁ ἕτερος *one of two, the other*, § 78. 2 and 4.
   2. Relative Pronouns; to which belong:
   The postpositive Article ὅς, ἥ, ὅ, *who* with the strengthened forms
     ὅσπερ, etc. § 75.
   ὅστις, ἥτις, ὅτι, *who*, etc. § 77. 3.
   ὁπότερος *which of two*, § 78. 2.
   3. The Interrogative Pron. τίς, τί, *who? what?* § 77. 1.   Also πότερος *which of the two?* § 78. 2.
   4. The Indefinite Pron. τὶς, τὶ, *some one, any one*, § 77. 1.   Also πότερος *one of the two*, § 78. n. 1.
   5. Possessive Pronouns, ἐμός, ἡ, όν, *my*; σός, etc. § 72. 4.
   6. Negative Pronouns, οὔτις, μήτις, ι, § 77. 4; οὐδείς, μηδείς, -δεμία, -δέν, § 70. 1; οὐδέτερος, μηδέτερος, § 78. 2.
   7. Correlative Pronouns; see in §§ 78, 79.

III. The Adverbial Pronouns.
   Here belong all those Adverbs of *manner, place,* and *time,* which are derived from Pronouns; see § 116.

§ 72. PRONOUNS SUBSTANTIVE AND POSSESSIVE.

1. The substantive or personal Pronouns of the *first* and *second* persons are ἐγώ *I*, ἡμεῖς *we;* σύ *thou,* ὑμεῖς (long υ) *ye.*

2. In the Pronoun of the *third* person, the Nom. Sing. ἵ is wanting in the common dialect;* just as in the Lat. *se,* to which this

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  * On this very rare Nominative, and its actual use by the Attics, see *Ausführl. Sprachlehre,* with the note to p. 284.

pronoun, among the Attics, corresponds also in its reflexive sense, *self*. In the Plural it has a particular form for the *Neuter*, which however is also infrequent.

NOTE 1. This pronoun throughout is not frequent in the Attic language; for in the reflexive sense (*self*) the compound ἑαυτόν (§ 74. 3) is more commonly used; and in the direct sense (*him, her, it*) the oblique cases of the pronoun αὐτός (§ 74. 2) are employed. In Ionic and epic writers, on the contrary, who employ it indiscriminately for *him* and for *himself*, it occurs more frequently.—For all that concerns the use and misuse of the reflexive pronoun, see Synt. § 127.

3. These pronouns are declined as follows:

Sing.	*I*	*thou*	*he (himself)*
Nom.	ἐγώ	σύ	(ἵ)
Gen.	ἐμοῦ and μοῦ	σοῦ	οὗ
Dat.	ἐμοί and μοί	σοί	οἷ
Acc.	ἐμέ and μέ	σέ	ἕ
Dual.	*we two*	*ye two*	*they two*
N. A.	(νῶϊ) νώ*	(σφῶϊ) σφώ	σφωέ
G. D.	(νῶϊν) νῷν	(σφῶϊν) σφῷν	σφωΐν
Plur.	*we*	*ye, you*	*they*
Nom.	ἡμεῖς	ὑμεῖς	σφεῖς N. σφέα
Gen.	ἡμῶν	ὑμῶν	σφῶν
Dat.	ἡμῖν	ὑμῖν	σφίσι(ν)
Acc.	ἡμᾶς	ὑμᾶς	σφᾶς N. σφέα

NOTE 2. *Enclitic* are the following:
1) The oblique cases of the *second* and *third* Pers. Singular; yet not so but that they may also become orthotone, as pointed out in § 14. 8.
2) The like cases of ἐγώ when *monosyllabic*, μοῦ, etc. This form is *always* enclitic; and only the dissyllable can be made orthotone; see in n. 3.
3) Of the forms which begin with σφ, only the oblique cases of the *third* person are enclitic, including the forms of the dialects given in note 6; and even here, σφῶν and σφᾶς in this circumflexed form are excepted. But when resolved into σφέων, σφέας (note 6. 8), or when sometimes the latter is shortened by the poets to σφάς, these also are enclitic.

NOTE 3. When one of these pronouns is governed by a preposition, it regularly retains its accent, or is orthotone, as περὶ σοῦ, ἐν σοί, παρὰ σφίσιν; and so from ἐγώ—κατ᾽ ἐμέ, ἐξ ἐμοῦ. Some Grammarians except πρός με; and it is thus actually found in Attic writers in most instances. See *Ausführl. Sprachl.*

NOTE 4. For the sake of emphasis, the particle γέ is often appended to these pronouns (§ 149. 2). In such instances, ἐγώ, ἐμοί, and ἐμέ draw back the accent, as ἔγωγε (equidem), ἔμοιγε, ἔμεγε, (but Gen. ἐμοῦγε); and the oblique cases of σύ cease to be enclitic, e. g. μὴ σέγε, not μὴ σέγ᾽—, Od. a. 386.

NOTE 5. The oblique cases of ἡμεῖς and ὑμεῖς, according to the ancient Grammarians, are also capable of inclination; inasmuch as in all instances where the forms above specified are enclitic, these, though they do not throw their tone upon the preceding word, draw it back; as ἥμων, ἥμιν, ὕμιν, etc. This however is not commonly observed in our editions.

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* The uncontracted forms of the Dual are only Ionic.

NOTE 6. DIALECTS.   1) For ἐγώ, an old Doric and epic form is ἐγών.
2) The Dorics have τύ for σύ, and in the enclitic Accus. also τύ. The
Accus. τέ is rare and only orthotone, Theocr. 1. 5. In place of it the
Æolics and even Dorics have elsewhere retained σέ.—An old epic form
of the Nom. is τύνη.
3) In the Dative, the Ionics and Dorics have τοί for σοί, but only as an
enclitic.
4) The Genitive in ου of these pronouns came from εο; hence the epic
forms ἐμέο, σέο, ἕο, or ἐμεῖο, σεῖο, εἷο. The Ionics and Dorics have
thence ἐμεῦ, μεῦ, σεῦ, εὗ (§ 28. n. 5); the Dorics for σεῦ have also τεῦ
and τεῦς. Wholly anomalous is the Gen. τεοῖο for σέο, σεῖο, Il. 9. 37.
5) The poets have a peculiar Genitive, formed by appending the syllable
θεν (comp. § 116): ἐμέθεν, σέθεν, ἕθεν. Of these, ἕθεν in the direct sense
(note 1) may have the inclination, e. g. Il. α. 114.
6) Orthotone Doric Datives (§ 14) are ἐμίν, τίν or τεῖν, ἵν (not ἵν), for ἐμοί,
σοί, οἷ. But τίν is also sometimes Accus. Theocr. 11.
7) The old Ionic of the epic writers augments the pronoun of the third
person by a prosthesis of ε, as G. ἑεῖο D. ἑοῖ A. ἑέ. These forms are
always orthotone, like ἐμοῦ.
8) The Ionics resolve the contraction in the Plural, and write ἡμέες,
ὑμέες, σφέες, G. ἡμέων etc. (epic ἡμείων etc.) Acc. ἡμέας, etc.
9) The poets make the endings ιν and ας short, e. g. ἡμίν, ὑμίν, ἡμάς, ὑμάς,
σφάς. When these shortened forms then come to be enclitic (comp.
note 5), they are accented thus: ἥμιν, etc.
10) The Dorics shorten the ending of the Nom. as ἁμές, ὑμές; and in the
Accus. they assume the otherwise Dual ending ε, as ἁμέ, ὑμέ, for ἡμᾶς,
ὑμᾶς; all with long α and υ. Hence arise, through a change of the
pronunciation and of the tone, the following old Æolic forms, which
have been retained in the epic language:

> Nom. ἄμμες, ὕμμες
> Dat. ἄμμῖν, ὕμμῖν, or ἄμμῖ, ὕμμῖ
> Acc. ἄμμε, ὕμμε.

Whenever ἁμέ or ἄμμε occurs for ἐμέ (Theocr. 11. 42), this is the same
figure by which ἡμεῖς often stands for ἐγώ.
11) In the *third* person also there is a similar apocope of the Plural:
> Dat. σφί or σφίν, Acc. σφέ,

both enclitic.—The Accus. σφέ is likewise employed by the Attics, but
for *all* genders and numbers; consequently for αὐτόν, ἥν, ὅ, and αὐτούς
άς, ά. Very rarely σφίν also stands for the Singular. Comp. *Lexil.*
I. 17, 14.
12) Finally, there is still another enclitic Accusative of the third person:
> Ion. μίν, Dor. and Att. νίν,

which in like manner stands for all genders and numbers, but only in
the direct sense (note 1), for *him, her, it*, Plur. *them*. The Attics em-
ploy their νίν only in poetry.

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4. To the flexion of these Pronouns may properly be subjoined
that of the *Possessives* derived from them.   These are regular
adjectives of three terminations.   Their common form is derived
from the Gen. Sing. as follows: -
> Gen. ἐμοῦ — ἐμός, ἐμή, ἐμόν, *my*
> Gen. σοῦ —σός, σή, σόν, *thy*
> Gen. οὗ —ὅς, ἥ, ὅν, *his, her ;*
and from the Nom. Plur. thus:

ἡμεῖς — ἡμέτερος, α, ον, *our*
ὑμεῖς — ὑμέτερος, α, ον, *your*
σφεῖς — σφέτερος, α, ον, *their.*

For the Possessives, especially of the *third* person Sing. and Plur.
there is often substituted in prose the Gen. of the substantive
Pronouns; see more in § 127. 7.

NOTE 7. DIALECTS. 1) For σός the Dorics and Ionics have τεός, ά (ή),
όν, and for ὅς they have ἑός, ά (ή), όν.—For the supposed form ἑῆος see
the note to the Anom. εὔς § 58.
2) For the Plural possessives there is an old and shorter form : ·

ἀμός, ή, όν· ὑμός, ή, όν· σφός, ή, όν,

which is used by Doric and by epic writers ; except that the last pro-
nounce the first person with the smooth breathing ;

ἀμός, ή, όν.

In this form it is used also by the Attic poets, but only with the signi-
fication of the Sing. (for ἐμός, comp. note 6. 10,) e. g. Eurip. Electr.
555. Soph. Electr. 558.

NOTE 8. The poets form also a possessive of the first and second persons
from the Dual :

νῶϊ   — νωΐτερος *our*, i. e. of us two
σφῶϊ — σφωΐτερος *your*, i. e. of you two.

§ 73. *The Pronoun* δεῖνα.

To the substantive Pronouns belongs also the indefinite
ὁ, ἡ, τὸ δεῖνα,
some one, such an one, Fr. *un tel.*   This is declined as follows :

N. and A. δεῖνα G. δεῖνος D. δεῖνι,
Plur. οἱ δεῖνες   G. δείνων D. —— A. δεῖνας.

NOTE. Sometimes, though very rarely, δεῖνα is found indeclinable ; e. g.
τὸν δεῖνα τὸν τοῦ δεῖνα (υἱόν), Arist. Thesm. 622.

§ 74. ADJECTIVE PRONOUNS.

1. The four following *adjective* Pronouns are regularly de-
clined, except that they have the Neut. in *o.*

αὐτός, αὐτή, αὐτό, *self*
ἐκεῖνος, ἐκείνη, ἐκεῖνο, *that*
ἄλλος, ἄλλη, ἄλλο, *other*
ὅς, ἥ, ὅ, for which see § 75.

NOTE 1. The Ionics often insert ε in some of the forms of αὐτός, e. g. αὐ-
τέη, αὐτέων, § 28. n. 3.—Ἐκεῖνος comes from ἐκεῖ *there.*   The Ionic form is
κεῖνος, η, o, and the Doric τῆνος, a, o.   The Æolics had the intermediate
form κῆνος.—For ὦλλοι instead of οἱ ἄλλοι, see § 29. n. 6.

2. The Pronoun αὐτός has a three-fold signification : 1) *self;*
2) In the oblique cases, *him, her, it;* 3) With the article, *the
same.*   The details are given in the Syntax, § 127. 2.   We mere-
ly remark here that, in the last signification, it often *forms a
crasis* with the article in all those cases where the article begins

with τ and does not end with a consonant (§ 29. n. 4).   It must also be noted, that the Neut. then ends in ον as well as ο.   Hence

ὁ αὐτός	ἡ αὐτή	ταὐτό and ταὐτόν
ταὐτοῦ	τῆς αὐτῆς	ταὐτοῦ
ταὐτῷ	ταὐτῇ	ταὐτῷ, etc.

NOTE 2. One must take care not to confound the forms ταὐτῇ and ταὐτά (especially when the *coronis* ‿ is omitted) with ταύτῃ and ταῦτα from οὗτος (§ 76). For the Ionic forms ωὐτός, τωὐτό, see § 29. n. 6.

3. From αὐτός are formed the common *Reflexive Pronouns*, by compounding with it the Accusatives of the substantive Pronouns, ἐμέ, σέ, ἕ.   They are then declined in the three oblique cases thus :

1 Pers. G. ἐμαυτοῦ, ἐμαυτῆς, D. ἐμαυτῷ, ῇ, A. ἐμαυτόν, ήν, *of myself, to myself, myself*

2 Pers. G. σεαυτοῦ or σαυτοῦ, ῆς, etc. *of thyself*

3 Pers. G. ἑαυτοῦ or αὑτοῦ, ῆς, etc. *of himself;* it forms also an Acc. Neut. ἑαυτό, αὑτό.

The *third* person is declined also in the Plural; but in the first and second persons Plur. the words are separated :

1 Pers. G. ἡμῶν αὐτῶν *of ourselves*, D. ἡμῖν αὐτοῖς, αἷς, Acc. ἡμᾶς αὐτούς, άς, etc.

2 Pers. G. ὑμῶν αὐτῶν *of yourselves*, D. ὑμῖν αὐτοῖς, αἷς, etc.

3 Pers. G. ἑαυτῶν or αὐτῶν *of themselves*, D. ἑαυτοῖς or αὐτοῖς, Acc. ἑαυτούς or αὐτούς, άς, ά, *themselves*.

NOTE 3. The Singular also was naturally used at first in the separate form.   And since Homer has still σοὶ αὐτῷ and οἷ αὐτῷ, so too the forms ἓ αὐτήν, ἔμ' αὐτόν etc. are at present written separately in his poems, Il. α. 271. ξ. 162. In Od. ξ. 185. Il. ζ. 490, τὰ σ' αὐτοῦ, τὰ σ' αὐτῆς, is regarded as an elision of τὰ σά.

NOTE 4. The Ionics have in these compounds ωυ instead of αυ (§ 27. n. 11), and do not elide the ε in the first person ; e. g. ἐμεωυτοῦ, σεωυτόν, ἑωυτόν, etc.—For ἑωυτέην, see note 1.

4. From ἄλλος is formed the *Reciprocal Pronoun,* marking the *mutual* action of one upon another :

G. ἀλλήλων *of one another*, D. ἀλλήλοις, αις, A. ἀλλήλους, ας, ἄλληλα

Dual, G. D. ἀλλήλοιν, αιν, A. ἀλλήλω, α.

This Dual expresses mutual action between two; for which however the Plur. may stand just as well.

§ 75. THE ARTICLES.

1. In Greek grammar *the Articles* (τὰ ἄρθρα) are the two most simple adjuncts of a Substantive, which have a mutual reference to each other in two connected clauses of a complete sentence.   Of these in modern languages the one is called the DEF-

INITE ARTICLE, *the;* and the other the RELATIVE PRONOUN, *who, which, what.**

2. Of these two articles, the one is called the

Prepositive Article

ὁ, ἡ, τό, hic, hæc, hoc, *the.*

This coincides in flexion with the adjective pronouns, § 74; except that

1) The Masc. and Fem. in the Nom. Sing. and Plur. are *atona,* unaccented (§ 13. 3), and have the *Spir. asper;* while all the other forms have an initial τ.

2) Not only the Neuter, as in the adjective Pronouns, but also the Masc. in the Nom. Sing. ends in *o* (ὁ).

The other is called the

Postpositive Article

ὅς, ἥ, ὅ, qui, quæ, quod, *who, which, what.*

This is declined precisely like the adjective Pronouns, § 74. 1.

	Prepos. Art.			Postpos. Art.		
Sing.	hic	hæc	hoc	qui	quæ	quod
Nom.	ὁ	ἡ	τό	ὅς	ἥ	ὅ
Gen.	τοῦ	τῆς	τοῦ	οὗ	ἧς	οὗ
Dat.	τῷ	τῇ	τῷ	ᾧ	ᾗ	ᾧ
Acc.	τόν	τήν	τό	ὅν	ἥν	ὅ
Dual.						
N. A.	τώ	τά	τώ	ὥ	ἅ	ὥ
G. D.	τοῖν	ταῖν	τοῖν	οἷν	αἷν	οἷν
Plur.						
Nom.	οἱ	αἱ	τά	οἵ	αἵ	ἅ
Gen.	τῶν —	τῶν —	τῶν	ὧν —	ὧν —	ὧν
Dat.	τοῖς	ταῖς	τοῖς	οἷς	αἷς	οἷς
Acc.	τούς	τάς	τά	οὕς	ἅς	ἅ

NOTE 1. The variations in the dialects are the same as in the endings of Dec. I, and II; e. g. τοῖο for τοῦ, ἁ for ἡ, τᾶς for τῆς, etc.—For the Gen. of the postpos. οὗ, there is an unfrequent Homeric form ὅου; and for ἧς we find once ἕης Il. π. 208.

NOTE 2. In the earlier language the two articles were alike in form; (just as the German *der, die, das* can still stand for both;) and were distinguished only by position and tone, as has ever continued to be the case

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* Such a complete sentence, in which both the (Greek) articles appear, is e. g. "This is *the* man, *who* will deliver us." οὗτός ἐστιν ὁ ἀνήρ, ὃς σώσει ἡμᾶς. It was because these two words refer so intimately to each other, and as it were lock into one another like joints, and thus connect the two clauses as members or limbs of one sentence, that the Greeks called them τὰ ἄρθρα, *articuli, joints.* The first of these, however, ὁ, ἡ, τό, *the,* stands very commonly with its own simple clause alone; and is therefore, strictly speaking, in such instances no longer an article or *joint.* This arises from the circumstance, that in very many such instances, the second clause or apodosis is not expressed in words, but is left to be mentally supplied; such as "who is spoken of," or "who is here concerned," or "whom you know," etc. See more on the article § 124.

with the forms ἡ, οἱ, αἱ. The epic writers have still the form ὅ (inaccurately ὁ) for ὅς; and all the cases of the prepositive article which begin with τ, are used by the Ionics and Dorics for the corresponding forms of the postpositive; thus

<center>τό for ὅ, τήν for ἥν, etc.</center>

The Dorics have τοί, ταί, for both οἱ, αἱ, and οἱ, αἱ; the epic writers only for οἱ, αἱ, in demonstrative clauses: ταὶ δέ, etc.

NOTE 3. Strictly speaking, both articles are nothing more than the ancient simple *demonstrative* pronoun, *this;* and were used (as will be shown in the Syntax § 126) for this pronoun in many connections, even in prose; as is the case with the German *der, die, das.* The common demonstratives, which have sprung from this form, see in § 76.

3. The postpositive Article, or simple relative Pronoun, is in many connections *strengthened,* by receiving an accession for the sake of emphasis; sometimes by the enclitic particle περ, as ὅσπερ, ᾧπερ, ἥπερ; and sometimes by composition with the pronoun τὶς, as ὅστις, etc. See § 77. 3.

NOTE 4. For the enclitic τέ, which is appended in the epic language to ὅς, as ὅς τε or ὅστε for ὅς, see § 149. m. 8.

<center>§ 76. Demonstrative Pronouns.</center>

1. For the common demonstrative Pronoun *this,* the Greeks have a double form. The one is made from the prepositive article, by merely appending the enclitic δε (§ 14. n. 3); e.g.

ὅδε, ἥδε, τόδε, G. τοῦδε, τῆσδε, etc. A. τόνδε, τήνδε, τόδε
Plur. οἵδε, αἵδε, τάδε, A. τούσδε, etc.

2. The other, οὗτος, comes from the same article; and hence it follows that article in its very anomalous flexion. Where the article has the rough breathing or the initial τ, this pronoun has the same; where the article has ο or ω, this pronoun has ου in its first syllable; where the former has η or α, the latter has αυ; e.g.

	Sing.			*Plur.*		
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Nom.	οὗτος	αὕτη	τοῦτο	οὗτοι	αὗται	ταῦτα
Gen.	τούτου	ταύτης	τούτου	τούτων —	τούτων —	τούτων
Dat.	τούτῳ	ταύτῃ	τούτῳ	τούτοις	ταύταις	τούτοις
Acc.	τοῦτον	ταύτην	τοῦτο	τούτους	ταύτας	ταῦτα

		Masc.	Fem.	Neut.
Dual.	N. A.	τούτω	ταύτα	τούτω
	G. D.	τούτοιν	ταύταιν	τούτοιν

NOTE 1. As the prepositive article was the only *demonstrative* in the ancient language (§ 126), but by degrees lost that power, it is apparent that both the above forms are only a *strengthening* of this article; and that οὗτος especially is in a certain sense the superlative of ὁ.

NOTE 2. In the dialects there is no special peculiarity, except the Ionic ε (§ 74. n. 1) in τουτέου, ταυτέης, etc. and the very anomalous epic form

<center>Dat. τοῖσδεσι, τοῖσδεσσι, for τοῖσδε.</center>

NOTE 3. The Nom. οὗτος, αὕτη, is often used as a kind of Vocative or exclamation, like the Lat. *heus! you there! hear!*

§ 77. Interrogative and Indefinite Pronouns, τίς, τὶς.

1. The simple *interrogative* pronoun τίς; τί; G. τίνος; *quis, quæ, quid? who? what?* always has the accent on the ι; and this always the *acute*, even in the monosyllabic forms; § 13. n. 2. —By these two circumstances it is distinguished from the simple *indefinite* pronoun τὶς, τὶ, G. τινός, *aliquis, a, id; one, some one, a certain one;* which moreover, as an enclitic, most commonly stands without accent. The ι of both pronouns is every where short.

2. For the Gen. and Dat. Sing. of both these pronouns we often find the forms τοῦ, τῷ, for all genders; and these too are enclitic where they stand for the pron. indefinite. E. g. τῷ τεκμαίρει τοῦτο; *by what dost thou prove this?* γυναικός του *of a certain woman;* χρῆσθαί τῳ *to use something.*—For the Neut. Plur. of the *indefinite* form, we find ἄττα, Ion. ἄσσα, for τινά, but always orthotone; e. g. δεινὰ ἄττα for δεινά τινα. Od. τ. 218 ὁποῖ᾽ ἄσσα. —Hence

	Pron. Interrogative.			Pron. Indefinite.	
		Sing.			
N. τίς;	Neut. τί;		τὶς		Neut. τὶ
G.	τίνος or τοῦ;			τινός or τοῦ (του)	
D.	τίνι or τῷ;			τινί or τῷ (τῳ)	
A. τίνα;	τί;		τινά		τὶ
		Dual.			
N. A.	τίνε;			τινέ	
G. D.	τίνοιν,			τινοῖν	
		Plur.			
N. τίνες;	τίνα;		τινές		τινά and ἄττα
G.	τίνων;			τινῶν	
D.	τίσι(ν);			τισί(ν)	
A. τίνας;	τίνα;		τινάς		τινά and ἄττα

NOTE 1. In the unfrequent instances where the monosyllabic form τὶς, τὶ, receives an acute accent because of another following enclitic, it is to be distinguished from the interrogative either by the connection, or by the accent of the preceding word, e. g. ἀνήρ τίς ποτε, εἴ τί που.

NOTE 2. For the interrogative τί used as an adverb, the poets and Attic comic writers have an emphatic lengthened form, τίή; *wherefore then! how so?*

3. The compound relative ὅστις, *who, whoever,* which is only a strengthening of ὅς (§ 75. 3), is doubly declined, i. e. both the ὅς and τὶς are inflected at the same time:

Sing. Nom. ὅστις, ἥτις, ὅ,τι § 15. 2.
    Gen. οὗτινος, ἧστινος, D. ᾧτινι, ᾗτινι
    Acc. ὅντινα, ἥντινα, ὅ,τι
Plur. Nom. οἵτινες, αἵτινες, ἅτινα
    Gen. ὧντινων, D. οἷστισι, αἷστισι
    Acc. οὕστινας, ἅστινας, ἅτινα.

There is also a form compounded with the secondary form of τις mentioned above in no. 2:

ὅτου, ὅτῳ, for οὗτινος, ᾧτινι, but not for the feminine.
ἄττα, Ion. ἄσσα, for ἅτινα.

NOTE 3. This secondary form τοῦ, τῷ, must never be confounded with the article, from which it is fundamentally distinct, as the threefold gender and the dialects show. The τοῦ of the article is by epic writers resolved into τοῖο; the τοῦ for τίνος, τινός, on the contrary, into τέο, whence Ion. and Dor. τεῦ, and Ion. Dat. τέῳ. So too in the compound relative, ὅτεο, ὅττεο, ὅτευ, ὅτεῳ.

NOTE 4. The Ionics have likewise the secondary form in the Gen. and Dat. Plur. τέων, τέοισι, for τινῶν, τισίν. And in the compound relative we find among the Attics, though very rarely, ὅτων, ὅτοισι, Xen. An. 7. 6. 24. (Ec. 3. 2. v. Schneid. Soph. Œd. T. 414. Aristoph. Eq. 758. The Ionics write ὅτεων, ὀτέοισιν, and also in the Fem. ὀτέῃσιν.

NOTE 5. Epic writers had the license of forming the compound relative with the first syllable indeclinable; as ὅτις, ὅτινα (for ὅντινα and ἅτινα), ὅτινας.—They write the Neut. when the τ is doubled, thus : ὅ,ττι.

4. From τὶς are formed, by composition with οὐ and μή, the negative pronouns οὔτις, μήτις, ι, G. οὔτινος, μήτινος, etc. *no one, none;* which are declined like the simple τὶς. § 78. 1.

§ 78. *Correlative Pronouns and Adjectives.**

1. *Correlatives* are certain words having such a mutual rela-tion *to each other*, that when one implies a certain question, the others contain the simplest answers to that question in a like form. Those Correlatives which are wholly of a *general* nature, have already been given above; viz. the
  Interrogative τίς ; *who?*
  Demonstrative ὁ, ὅδε, οὗτος, *this ;* ἐκεῖνος *that*
  Indefinite τὶς, *one, some one*
  Relative ὅς, compound ὅστις, *who, whoever*
  Negative οὔτις, μήτις, (§ 77. 4,) or οὐδείς, μηδείς, (§ 70. 1,) *no one, none ;*
each of course with its Fem. and Neuter.
2. When these correlative ideas are limited to *two* objects or parts, they are thus expressed :
  Interrogative πότερος, α, ον ; *which of the two?*
  Demonstrative, as above in no. 1 ; with ὁ ἕτερος *the other, al-ter ;* see in no. 4.
  Indefinite πότερος, α, ον, *one or the other* (of two), *alteruter ;* see n. 1.
  Relative ὁπότερος, *which of the two*
  Negative οὐδέτερος, μηδέτερος, *neither of the two.*

NOTE 1. Πότερος as indefinite corresponds to τὶς when referring to the Plural ; e. g. Plat. Theæt. 8 τί δ', εἰ ποτέρου τὴν ψυχὴν ἐπαινοῖ ; and so often. That also ὁπότερος is so used, see Heindorf in loc. cit.—For the crasis ἅτε-ρος, 9ατέρου, etc. see § 29. n. 5.

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* The idea of the *pronoun* cannot be so accurately and systematically defined, as not to include much, which may in general be considered as belonging likewise to the adjective.

3. To the questions τίς; and πότερος; can also be answered *every, each.* In Greek this has the form of a comparative and superlative:

ἑκάτερος, α, ον, *each of two,*
ἕκαστος, η, ον, *each* (of many), *every.*

4. Other general answers to the question τίς are:

ἄλλος *another,* § 74. 1.
πᾶς, πάντες, *all,* § 62. 4.

To these correspond, when the question is made by πότερος,

ὁ ἕτερος *the other,*
ἀμφότερος, α, ον, ἀμφότεροι, αι, α, *both.*

For this last there is used, in certain connections, the Dual

N. A. ἄμφω, G. D. ἀμφοῖν

(the latter with the accent shifted,) which stand for all genders.

Note 2. By the poets ἄμφω is sometimes used as *indeclinable,* i. e. also for the Gen. and Dative, without change.—See more on ἄλλος and ἕτερος in § 127. 10.

§ 79. *Special Correlatives:* πόσος, ποῖος, πηλίκος.

1. Besides these general Correlatives, there are also some special *distinctive* ones, which refer more particularly to the qualities and relations of an object; as, how constituted? where situated? etc. These are formed in Greek after a very clear analogy; and have partly the form of *Adjectives,* partly that of *Adverbs.* For the latter, see § 116.

2. Every series or set of such special Correlatives, has its root and formative ending in common; but the several words of each set are distinguished among themselves by their initial letters or by the accent. The *interrogative* begins with π, e. g. πόσος; *quantus? how much? how great?* etc.—The *indefinite* has usually the same form, but with a change of the tone, e. g. ποσός, *aliquantus, of a certain size or number.*—The *demonstrative* has τ instead of π, e. g. τόσος, *tantus, so great, so much.*—The *relative,* instead of this initial consonant, begins the word with the rough breathing; e. g. ὅσος, *quantus, so great as, so much as.*—A particular *negative* for these special correlatives, does not occur in the common language.

3. Along with this simple relative, there exists also a *compound* one, which is preferred in certain connections. It is formed by prefixing the syllable ὁ to the interrogative:

πόσος; *Relat.* ὅσος and ὁπόσος, poet. ὁππόσος.

4. The simple demonstrative, τόσος, occurs in the full sense of a demonstrative, for the most part only in the poets; in prose only in certain connections. E. g. ὅσῳ βελτίων ἐστί, τόσῳ μᾶλλον φυλάττεται, *by how much . . . by so much,* Xen. Cyr. 1. 6. 26. So τόσος καὶ τόσος, *so and so great,* Demosth. in Phorm.

p. 4.   More commonly a *strengthened* form is employed; and just as the article ὁ is strengthened either into ὅδε or into οὗτος (§ 75. 3), precisely so here; e. g.

<p align="center">τόσος — τοσόσδε or τοσοῦτος.</p>

The first form is declined in the middle syllable:

<p align="center">τοσόσδε, τοσήδε, τοσόνδε, G. τοσοῦδε, etc.</p>

(For the accent, see § 14. n. 3.) The other form coincides in respect to the diphthongs ου and αυ entirely with οὗτος, and has in the Neut. both ον and ο; thus

Sing. τοσοῦτος, τοσαύτη, τοσοῦτον and τοσοῦτο
    G. τοσούτου, τοσαύτης, etc.
Plur. τοσοῦτοι, τοσαῦται, τοσαῦτα, etc.

5. The following are the three *complete* sets or series of Correlatives:

Interrog.	*Indefin.*	*Demonstr.*	*Relat.*
πόσος;	ποσός	τόσος	ὅσος
quantus? how great?		τοσόσδε	ὁπόσος
how many?		τοσοῦτος	
ποῖος;	ποιός	τοῖος	οἷος
qualis? how?		τοιόσδε	ὁποῖος
how constituted?		τοιοῦτος	
πηλίκος;	πηλίκος	τηλίκος	ἡλίκος
how old? how large?		τηλικόσδε	ὁπηλίκος
		τηλικοῦτος	

<p align="center">For the Ionic forms κόσος, κοῖος, ὁκόσος, etc. see § 16. n. 1. c.</p>

NOTE 1. There are some other *incomplete* sets of correlatives, which, (like πότερος, ὁπότερος, § 78. 2,) besides the interrogative, have only the compound relative; so especially ποδαπός; ὁποδαπός; *where born?* and the derivatives from πόσος, as πόστος, ποσταῖος, ποσαπλάσιος,—ὁπόστος, etc.—To the correlatives belongs also the demonstrative τύννος, τυννοῦτος, *tantillus, so small*.

NOTE 2. Other words likewise, as ἕτερος, ἄλλος, πᾶς, often receive correlative endings. E. g. to the question ποῖος, answers also ἑτεροῖος, ἀλλοῖος, *of another kind,* παντοῖος *of every kind.* So too (ποδαπός,) ἀλλοδαπός, παντοδαπός, ἡμεδαπός *our countryman,* etc.

NOTE 3. It is incorrect to regard τοσοῦτος etc. as *compounds* with οὗτος. That the ending -οὗτος both here and in οὗτος itself, is nothing but a sort of superlative *strengthening* of the ending ος, is apparent, and becomes still more evident in the particles ἐνταῦθα, ἐντεῦθεν. See § 116. 7.

NOTE 4. The poets use the form τηλικοῦτος also for the Fem. e. g. Soph. Electr. 614. OC. 751; comp. § 60. 3, and n. 2.

<p align="center">§ 80. <i>Paragogic Endings:</i> πέρ, οὖν, ί.</p>

1. All the *Relatives* take the enclitic πέρ as a strengthening; usually for no other cause than to give to the shorter forms more emphasis. E. g.

<p align="center">ὅσπερ, οὗπερ, ὅσοσπερ, οἷάπερ.</p>

Further, all the Relatives thus or otherwise compounded or

strengthened, as ὅστις, ὅτου, ὅσπερ, ὁπόσος, etc. annex to all their forms the particle οὖν, which retains the tone upon itself; and which in this connection corresponds exactly to the Latin *cunque*, and marks the sense as full and complete; e. g.

ὅστις *who*, ὁστισοῦν *quicunque, whoever, whosoever it may be*, ἡτισοῦν, ὁτιοῦν, ὁτῳοῦν, Acc. ὁντιναοῦν or ὁντινοῦν, etc. ὁσπεροῦν, ὁποσοσοῦν, ὁπηλικουοῦν, etc.

NOTE 1. For a still greater strengthening of the sense, serves also the particle δήποτε; e. g. ὁστισδήποτέ ἐστιν, *whoever then it can be;* ὁσονδήποτε, etc. Such forms however are often written separate.

2. In like manner demonstrative words assume among the Attics, but only in the tone of social intercourse, the

<p style="text-align:center">*demonstrative* ί</p>

upon all their forms, in order to strengthen their demonstrative power. This suffix likewise always draws the tone upon itself, is always long, and absorbs all short final vowels, e. g.

οὗτος — οὑτοσί *this here*, Lat. *hicce*, Fr. *celui-ci;*
and so αὑτηί from αὕτη, τουτί from τοῦτο, ἐκεινοσί *that one there*, ἐκεινονί, etc. τοσουτονί, τοσονδί, i. e. *so much, so great, as you there see*, etc.

　For the shortening of the long vowels and diphthongs before this ι, see § 7. n. 16.

NOTE 2. When the demonstratives already have the enclitic particle γέ, this ι stands after it, e. g. τοῦτό γε, τουτογί.

NOTE 3. When this ι is preceded by σ, it sometimes takes after it the movable ν; e. g. οὑτοσίν, τουτουσίν. So too among the adverbs, οὑτωσίν from οὕτως.

<p style="text-align:center">VERBS.</p>

§ 81. Peculiarities. *The Tenses.*

1. The Greek language is richer in verbal forms, than either the Latin or English; inasmuch as it definitely distinguishes the *Middle* as a special form, separates the *Optative* from the Subjunctive as a distinct mood, makes the *Aorist* a distinct tense, the *Dual* a distinct number, and distinguishes also the various Moods and Participles in all the different tenses. But we must here remark, on the very threshold, that it is by no means the fact, that all which *can* be formed, *is actually* formed and usual in every verb; although in grammar it is customary to exhibit some *one* verb as complete in all its parts, in order to serve as a model for the rest.

2. Another preliminary remark is, that in Greek, far more frequently than in other languages, a certain mode of *formation*, which according to the prevailing analogy is connected with a particular *signification*, may also have another and often the contrary signification; e. g. the Passive form has often an Active sense.

3. The idea of Passive, Subjunctive, Imperative, Present, etc.

so far as is necessary for understanding the doctrine of forms, we may assume as sufficiently known from other languages. For the Optative, the necessary preliminary information is given in § 88. 2; and for the Middle, in § 89. The Greek *Tenses* alone require here a particular classification, in order to facilitate an acquaintance with their forms.

4. The simplest division of the tenses is into *present, past,* and *future.* The past, however, has in ordinary language a greater variety of modifications, than both the others. In the tenses of the past, which are all included under the general name of *Preterites,* there is this essential distinction, viz. in *one* of them, the *Perfect,* I remain with my thoughts in the present time, and only *speak of* a thing as done and past; e. g. τέθνηκε *he has died,* i. e. is *now* dead. In the others, my thoughts are transported back into the past, and I *relate* what then took place; e. g. ἔθανε *he died* at that time.* This narrative species of tense has again subdivisions; in Latin and English the *Imperfect* and *Pluperfect;* in Greek, besides these, the *Aorist;* of which the complete signification can be developed only in the Syntax. § 137.

5. The Perfect, as we shall see, remains in respect both to signification and form entirely in the analogy of the Present and Future; while the narrative class follows an analogy of its own. On this difference we found, especially for the grammar of the Greek language, a second division of all the tenses, and include under the name of

<div align="center">Primary Tenses</div>

the *Present, Perfect,* and *Future;* and under the name of

<div align="center">Secondary or Historical Tenses</div>

the *Imperfect, Pluperfect,* and *Aorist.*

6. The difference of form in the Greek tenses, is of two kinds: 1) All the tenses are distinguished from one another by their *endings.* 2) All the Preterites are further distinguished by an addition at the beginning, called the *Augment;* § 82 sq. 3) The *historical* tenses are again distinguished from the primary ones by a particular manner of inflecting the endings through the different numbers and persons; § 87.

<div align="center">AUGMENT.</div>

<div align="center">§ 82. *Syllabic Augment.*</div>

1. The *Augment* is in general that addition which the *Preterites* assume before the root or stem. The Fut. 3 also has it; see no. 4.

2. The augment is of two kinds. When the verb begins with

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* In animated narration, this transposition of the thoughts into the past occasions not unfrequently the use of the Present tense.

a consonant, the augment forms a syllable of itself, and is therefore called the *Syllabic Augment.* We treat first of this, because it is the foundation of the other, or *Temporal Augment.*

3. In each single verb again there are two species of augment, viz. that of the *Perfect,* and that of the *historic* tenses.

4. The augment of the *Perfect,* in verbs beginning with a *consonant,* is formed by repeating this first consonant with ε before the root of the verb, e. g.

<div align="center">τύπτω, Perf. τέ-τυφα,</div>

where of course, if the first letter be an aspirate, the corresponding smooth mute is prefixed instead of it·(§ 18), e. g.

<div align="center">φιλέω πεφίληκα, θύω τέθυκα, χωρέω κεκώρηκα.</div>

This augment is also called *Reduplication.* The *Future* 3, which includes in itself the sense of the Perfect, retains also this augment. § 99.

5. The *historical* tenses, on the other hand, prefix simply an ε, which in distinction from the reduplication of the Perfect is called simply *the Augment;* e. g.

<div align="center">τύπτω, Imperf. ἔ-τυπτον, Aor. ἔ-τυψα.</div>

The *Pluperfect* also, which unites the historic quality with the signification of the Perfect, takes this ε before the reduplication of the Perfect, e. g.

<div align="center">τύπτω, Perf. τέτυφα, Plupf. ἐ-τετύφειν.</div>

Hence the primary tenses, in respect to increase at the beginning, are distinguished from the historical tenses thus: The *primary* take either no augment at all, as the Pres. and Future; or only the reduplication, as the Perfect. The *historical* take the simple augment; and the Plupf. as one of them and in accordance with its signification, receives both.

6. All the augments appear both in the Active, and in the Passive and Middle; the simple augment, however, only in the *Indicative,* but the reduplication throughout all the moods and tenses. As now the Imperfect and Pluperfect exist only in the Indicative, the preceding rule may be expressed thus:

> *The reduplication of the Perfect is retained through all the moods and participles; the augment of the Aorist occurs only in the Indicative.*

Thus from τύπτω

<div align="center">

PERF.   τέτυφα, Inf. τετυφέναι, Part. τετυφώς

AOR. { 1. ἔτυψα, — τύψαι, — τύψας
      { 2. ἔτυπον, — τυπεῖν, — τυπών.

</div>

The Fut. 3 conforms here also to the Perfect; see 4 above.

NOTE. This rule may be expressed more exactly thus: *All that is* REDUPLICATION, *or which stands in the place of reduplication, is retained through all the moods and participles; all that is* SIMPLE AUGMENT *occurs only in the Indicative;* comp. § 83. 2, 3. § 84. 1. Hence, according to the former part

of this rule, we have the irregular reduplication of the Aorist λέλαθον, Part. λελαθών, etc. § 83. n. 10; while in accordance with the latter part, the irreg. Aor. ἤγαγον casts off in the Infin. only the temporal augment, as ἀγαγεῖν, etc. § 85. n. 2.—What can here be adduced by way of exception, whether with or without ground, see in the Anom. ἄγνυμι and εἰπεῖν, § 114.

§ 83. *Syllabic Augment, continued.*

1. The preceding paragraph (§ 82. 6) exhibits the syllabic augment in its proper and regular shape; the present section treats of its deviations and peculiarities.

2. When a verb begins with ρ, this letter is doubled after the ε, e. g.

ῥάπτω, Imperf. ἔρραπτον.

See § 21. 2, and the exceptions in n. 2. This form of the augment is then employed in the Perfect and Pluperfect, instead of the reduplication, e. g.

Perf. ἔρραφα, Plupf. ἐρράφειν.

3. When a verb begins with a *double* consonant, (ψ, ξ, ζ,) the simple augment (ε) is alone prefixed both in the Perfect and Pluperfect, instead of the reduplication. E. g.

ψάλλω, Perf. ἔψαλκα, Plupf. ἐψάλκειν

ζητέω, ξέω, Pass. Perf. ἐζήτημαι, ἔξεσμαι, Plupf. ἐξέσμην.

The same takes place, in most instances, where a verb begins with *two* consonants; e. g.

φθείρω, Perf. ἔφθορα, Plupf. ἐφθόρειν

σπείρω, Pass. Perf. ἔσπαρμαι, Plupf. ἐσπάρμην

κτίζω, πτύσσω, Pass. Perf. ἔκτισμαι, ἔπτυσμαι.

In all the examples under 2 and 3, the augment of the Perfect (and Fut. 3) remains the same in all the moods:

ἔρραφα, Inf. ἐρραφέναι· ἔκτισμαι, Part. ἐκτισμένος.

NOTE 1. The following are *exceptions* to the last rule, and accord with the general rule, i. e. are reduplicated as usual.

a) Two consonants, of which the first is a mute and the other a liquid, i. e. a mute before a liquid; e. g. γράφω γέ-γραφα; so κέ-κλιμαι, πέπνευκα, τέ-θλακα, etc. Yet γν assumes only ε, and γλ, βλ are variable; e. g. γνωρίζω ἐγνώρισμαι, κατ-εγλωττισμένος, δι-εγλυπται and δια-γέγλυπται, βλάπτω βέβλαμμαι, βλαστάνω ἐβλάστηκα.*

b) The Perfects μέμνημαι and κέκτημαι from μνάω and κτάομαι. But the Ionics (and the Attics often, e. g. Plato. Meno 39) write ἔκτημαι. All other verbs beginning with μν and κτ take only ε; e. g. ἐμνημόνευκα, ἐκτεάτισμαι, ἔκτονα.

c) The Perfects πέπταμαι, πέπτωκα, πεπτηώς, see the Anom. πετάννυμι, πέτομαι, πίπτω, πτήσσω, § 114; all which however have arisen rather by syncope out of old verbs from the root ΠΕΤΩ. All Perfects immediately and regularly derived from πτ, have simply ε; thus the usual Perf. from πτήσσω is ἔπτηχα; and so ἐπτόημαι, ἔπτισμαι, from πτοέω, πτίσσω.

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* It is to be observed, that γν, γλ, βλ, belong to those instances of a mute before a liquid, which form also in prosody an exception to the general rule (§ 7. 9, 10). The other exceptions there adduced, do not here occur; for δέδμημαι is an instance of syncope; see the Anom. δέμω, § 114.

NOTE 2. The same kind of augment which now belongs to verbs beginning with ρ, probably occurred in the ancient language in verbs beginning with other *semivowels;* hence the two Perfects ἔμμορα and ἔσσυμαι; see the Anom. μείρομαι and σεύω, § 114.—The epic poets, for the sake of the metre, *double* all the liquids, but only in the Imperf. and Aorist; as ἔλλαβεν, ἔμμαθε.—For ἔδδεισε, see the Anom. δεῖσαι, § 114.

NOTE 3. Some few words beginning with a *liquid,* take even in the common language, instead of the reduplication, the syllable εἰ or εἴ; e. g. εἴληφα.   See the Anom. λαμβάνω, λαγχάνω, λέγω, μείρομαι, and ΡΕΩ under εἰπεῖν, § 114.

NOTE 4. Of the ancient reduplication before ρ, the only instance retained is the Homeric ῥερυπωμένα, Od. ζ. 59.

NOTE 5. In the three verbs βούλομαι *will,* δύναμαι *can,* μέλλω *am about to do,* the Attics very commonly increase the syllabic augment by superadding the *temporal* augment; e. g. ἠδυνάμην instead of ἐδυνάμην.   See the same in ἀπολαύω, § 86. n. 2.—For the syllabic augment before a *vowel,* see § 84. n. 8.

NOTE 6. The augment of the historic tenses is *very often omitted* in poetry by writers not Attic; e. g. βάλε for ἔβαλε, βῆ for ἔβη, γένοντο for ἐγένοντο, etc.   See for the accent, § 103. n. I. 2.   In Attic poets this omission is rare, and only for the sake of the metre; see Herm. ad Eur. Hec. p. 32.

NOTE 7. In Attic prose the omission of the simple augment is very common in the *Pluperfect;* as τετύφεισαν, τέτυπτο, for ἐτετύφεισαν, ἐτέτυπτο; δεδίει for ἐδεδίει Plat.   In other tenses this never happens; except in χρῆν, see Anom. χράω § 114.

NOTE 8. Likewise in the Ionic prose of Herodotus this omission of the syllabic augment is *never* found; except in the iterative forms so called, in σκον, σκόμην, § 103. n. II. 1.   Yet in the same writer the neglect of the *temporal* augment is very common.   See however Hdot. 7. 54. ed. Gaisf.

NOTE 9. On the other hand, the omission of the regular *Reduplication* is very rare and doubtful.   For ἔδεκτο and the like, see § 110. 8; and for the epic reduplication δει instead of δε, see Anom. δεῖσαι and δείκνυμι § 114.

NOTE 10. In the epic poets the Aor. 2 (Act. and Mid.) often takes the *Reduplication,* which is then retained through all the moods (§ 82. 6, and note); e. g. πέπληγον, λελαθών, πεπιθεῖν, κεκάμω, λελαβέσθαι, etc.   In some few verbs they prefix, in the Indicative, still further the simple augment, as φράζω ἐπέφραδον; see the Anom. φράζω, and comp. κέλομαι and ΦΕΝΩ, § 114.—The *Present* and *Future* Act. have such a reduplication in a few forms derived from reduplicated tenses, but mostly ποetical; see § 111.

§ 84. *Temporal Augment.*

1. When a verb begins with a *vowel,* with either the rough or smooth breathing, the augment unites itself with this vowel, and thus forms with it one *long vowel;* and this kind of augment, which is called *temporal* (αὔξησις χρονική, from χρόνος *time* or *quantity* of syllables), is then the same in *all* the Preterites.   In this way, initial *a* or *ε* is generally changed into η, and *o* into ω; e. g.

ἀνύω	Impf.	ἤνυον	Perf.	ἤνυκα	Plupf.	ἠνύκειν	
ἁρμόζω	—	ἥρμοζον	—	ἥρμοκα	—	ἡρμόκειν	
ἐλπίζω	—	ἤλπιζον	—	ἤλπικα	—	ἠλπίκειν	
ὁμιλέω	—	ὡμίλεον	—	ὡμίληκα	—	ὡμιλήκειν.	

In respect to the moods the general rule holds good, § 82. 6. Hence in the Aorists, out of the Indicative, after the augment is dropped the original vowel reappears, e. g.

ἀνύω, Aor. ἤνυσα, Subj. ἀνύσω, Inf. ἀνύσαι.

But in the Perfect the lengthened vowel is retained in all the moods, because it stands instead of the reduplication; e. g. ὁμιλέω Perf. ὡμίληκα, Subj. ὡμιλήκω, Inf. ὡμιληκέναι.

2. The following verbs, viz.

ἔχω *have*   ἕρπω   ἑστιάω *entertain*
ἐάω *permit*   ἑρπύζω } *creep*   ἕπω   } *follow,* see
ἕλκω *draw* }   ἐθίζω *accustom* ἕπομαι }   § 114
ΕΛΚΤΩ } see § 114 ἑλίσσω *wind*   ἐργάζομαι *work,*

change the ε into ει, instead of into η; e. g. Impf. εἶχον, εἱστίων, Perf. εἴργασμαι, etc.   See note 4.

NOTE 1. See further εἶλον, ἑλεῖν, in the Anom. αἱρέω; also εἴωθα in the Anom. ἔθω, § 114; and the verbs derived from the root ῾ΕΩ, § 108.—The following are sometimes wrongly referred hither, viz. ἔπω and ἐρέω, see the Anom. εἰπεῖν; ἕξω on account of εἶσα, see § 108. II; ἐρύω and ἐρωτάω on account of εἴρυσα, εἰρώτων, which forms however belong to the Ionic εἰρύω, εἰρωτάω.

3. The vowels ι and υ can be augmented only when they are short, and then only by being *lengthened;* e. g. ἱκετεύω Eurip. Med. 971, Aor. ἱκέτευσα ib. 338.   And even where the syllable is already long by position, the augment must be made audible in the pronunciation; e. g. ἰσχύω ῎ἴσχυον, ὑμνέω ῞ὕμνουν.

4. Of vowels which are already long in themselves, ā usually becomes η (no. 1 above); the others, η, ω, ῑ, ῡ, are wholly incapable of being augmented; e. g. ἡττάομαι, Impf. ἡττώμην, Perf. ἥττημαι, Plupf. ἡττήμην.

5. Verbs beginning with a *diphthong* admit the augment, when the first vowel of the diphthong can be changed in the manner above specified; and then if the second vowel be ι, it is subscribed; e. g.

αὐλέω — ηὔλουν   εὔχομαι — ηὐχόμην
αἰτέω — ᾔτουν   ᾄδω — ᾖδον   οἰκέω — ᾤκουν.

But verbs beginning with ου and ει neglect the augment wholly, e. g.

οὐτάζω — οὔταζον· εἴκω — εἶκον, εἶξα,

with the exception of εἰκάζω, which is augmented only by the Attics, and rarely even by them: εἴκασα, εἴκασμαι, Att. ᾔκασα, ᾔκασμαι.—Verbs beginning with ευ have sometimes ηυ and sometimes ευ; as εὔχομαι, ηὐχόμην and εὐχόμην; εὑρίσκω, εὑρέθην, very rarely ηὑρέθην.

NOTE 2. It is true, in general, that very many verbs remain unchanged, in which the augment might produce cacophony or ambiguity. So especially some beginning with a, αυ, οι, with another vowel immediately following, as ἀίω, ἄημι, ἀηδίζομαι· αὐαίνω, οἰακίζω, οἰόω, and some others; except that short a, as in ἀίω, is made long; e. g. Imperf. ἄιον (long a), αὐαίνετο, οἰάκιζεν,

etc. But ἀείδω follows the general rule, ἤειδον; and ἐπαίω forms ἐπήϊσα Hdot. Some others beginning with οι have no augment, as οἰνίζω, οἰκουρέω, οἰστρέω.

Note 3. The Ionics (also Herodotus, comp. § 83. n. 8) and the poets not Attic, often omit this augment in all verbs, as well as the syllabic augment ; e. g. ἀμείβετο for ἠμείβετο, ἔων for εἴων from ἐάω, etc. and sometimes even in the Perf. and Plupf. Pass. e. g. ἄμμαι, οἴκημαι, from ἅπτω, οἰκέω, in Herodotus.—In verbs beginning with a the Dorics merely prolong the quantity into ᾱ, and never change the vowel into η.

Note 4. The temporal augment unquestionably arose from the contraction of the syllabic augment ἐ with the vowel of the verb, e. g. ἄγω ἔ-αγον ἦγον. Here however the contraction of εε into η, and of εο into ω, deviates from the common rule (§ 28. 3. b). Hence, and from the general rule that the accent can never go back beyond the augment (§ 103. m. 10), may be explained the accent of some compounds, e. g. in ἀνῆπτον from ἀνάπτω. In this way sometimes the augment becomes apparent only by the accent ; e. g. καθήκω (ἥκω), 3 pers. Impf. καθῆκεν ; and from ἀπείργω the form ἄπειργε is Imperative, but ἀπεῖργε is 3 pers. Impf.

Note 5. The *syllabic* augment is in many instances still actually preserved before a vowel. Besides several epic forms, this is found in the common language in the following three verbs, which according to the general rule above are not susceptible of the temporal augment :
ὠθέω, ὠνέομαι, οὐρέω
Imperf. ἐώθουν, ἐωνούμην, ἐούρουν.
The same takes place in the verb ΑΓΩ, Anom. ἄγνυμι, *break*, Aor. ἔαξα, etc. to distinguish it from ἄγω *lead*.

Note 6. In the Perfect likewise the temporal augment has arisen from the ε ; since in the case of a verb beginning with a vowel the ordinary reduplication was impossible. And this ε is still preserved unchanged (instead of the reduplication) in the verbs already quoted (note 5), as ἔαγα, ἔωσμαι, ἐώνημαι, ἐούρηκα, and besides these in
ἔοικα, ἔολπα, ἔοργα
from εἴκω, ἔλπω, ἔργω, all which once had the Digamma, § 6. n. 3. The ο in these Perfects comes from changing the vowel of the root (§ 97. 4. c), and the ε is instead of the reduplication ; thus ἔργω ἔ-οργα (ϜέϜοργα) like δέρκομαι δέδορκα.

Note 7. In verbs which have the rough breathing, this kind of temporal augment takes it also ; e. g. ἑάλων, ἑάλωκα from ᾹΛΟΩ, see Anom. ἁλίσκομαι ; also ἀνδάνω, ἕννυμι.

Note 8. We have seen above (§ 83. n. 5), that the *syllabic* augment is sometimes increased by the temporal ; in the same manner the *temporal* augment in the verb ὁράω *see* is commonly increased by the syllabic, which retains the same breathing, e. g. Impf. ἑώρων. For the Perf. ἑώρακα, see the Anom. ὁράω § 114 ; and also οἴγω, ἀνοίγω.—In the epic poets this takes place with some other verbs ; e. g. ἐῳνοχόει from οἰνοχοέω, ἐήνδανε from ἀνδάνω, § 6. n. 3.

Note 9. When a verb or verbal form begins with εο, the *second vowel* takes the augment. This occurs in the verb ἑορτάζω, Impf. ἑώρταζον, and with the three Perfects mentioned in note 6 when in the Plupf.
ἐῴκειν, ἐώλπειν, ἐώργειν.

§ 85. *Attic Reduplication.*

1. In verbs beginning with a vowel, the reduplication, as we have seen, cannot take place; § 84. n. 6. But several such, all of them radical verbs, have in the Perfect a special *Attic Reduplication* so called; which consists in repeating the first two letters of the verb before the temporal augment in the Perfect, the initial vowel remaining unchanged; e. g.

ἀγείρω (ἤγερκα) ἀγ-ήγερκα, ἀγήγερμαι
ἐμέω (ἤμεκα) ἐμ-ήμεκα
ὀρύττω (ὤρυχα) ὀρ-ώρυχα, ὀρώρυγμαι
ὄζω (ὦδα) ὄδ-ωδα.

The name *Attic* reduplication is only technical, and by no means implies that in these verbs it is peculiar to the Attics. On the contrary, the *simple* form of these Perfects was in all the dialects nearly obsolete, in some instances directly *not* Attic; see the anom. αἱρέω, ἄγω, § 114.

2. This form prefers a short vowel in the third syllable; and therefore exchanges the long vowels for the short stem-vowel which lies at the basis of the verb; § 92. 4, 9. E. g. in ἀλείφω, Perf. ἀλήλιφα, ἀλήλιμμαι; in ἀκούω, Perf. ἀκήκοα.

NOTE 1. Even from ἐρείδω, which commonly makes ἐρήρεισμαι, Homer could form ἐρηρέδαται by such a change; see § 103. n. IV. 4. The temporal augment of the second syllable sometimes falls away in the epic poets on account of the metre, e. g. ἐρέριπτο, ἀράρυῖα, from ἐρείπω, ΑΡΩ.

NOTE 2. The verbs in which this form was more or less in common use, and which therefore are mostly inserted in the list of anomalous verbs (§ 114), are: ἀγείρω, ἀκούω, ἀλείφω, ἀλέω, ἀρόω, ἐγείρω, ἐλέγχω, ἐλίσσω, ἐμέω, ἐρείκω, ὄζω, ὀρύττω. Besides these there are also quite a number of Perfects of this kind, some of them in current use, whose simple Present forms, from which they were regularly derived, are lost; see the Anom. ἀραρί-σκω, ἔρχομαι, ἐσθίω, ἐλαύνω, ὄλλυμι, ὄμνυμι, φέρω, § 114.—Other peculiarities in this reduplication, and some single poetic forms, see in the Anom. αἱρέω, ἐγείρω, ἔχω, ἠμύω, οἴχομαι, ὁράω, ὄρνυμι, etc. § 114.

3. The Pluperfect sometimes prefixes to this reduplication a new temporal augment; thus commonly in ἀκήκοα ἠκηκόειν.* In most other instances this is omitted; comp. § 83. n. 7.

NOTE 3. In some verbs which fall under this section (comp. § 83. n. 10), the Aor. 2 has in the poets a reduplication which corresponds to that of the Perfect; except that here the temporal augment has the first place, e. g.
ΑΡΩ Perf. ἄραρα (Ion. ἄρηρα) Aor. ἤραρον.
So also ἤκαχον, ὤρορεν, and some other forms (see marg. note). In the common language the verb ἄγω has this Aorist, ἤγαγον; see in § 114.† This reduplication remains in the other moods, which then cast off only the temporal augment; e. g. ἀράρῃ, ἀκαχεῖν, ἀγαγών. See § 82. n.

* So the epic forms ἠλήλατο, ἠρήρειστο, ὠρώρει; see § 114.
† Grammarians have commonly explained the epic forms ἤραρεν, ὄροψε, as Perfects, by metathesis for ἄρηρα, ὄρωρα. But this is contradicted not only by their undeniable aorist signification, but also by forms like 3 Plur. ἄραρον for ἤραρον, Part. ἀραρών, and by the analogy of the similar Aorists ἀγαγεῖν, ἀκαχεῖν, ἀπαφεῖν, ἀλαλ-κεῖν, and ἐνεγκεῖν; see Anom. § 114.

NOTE 4. A very peculiar reduplication of the Aorist at *the end* of the word, occurs in the epic poets in

<div align="center">ἐρύκω, Aor. ἠρύκακον, ἐρυκακέειν for -εῖν,</div>

and in the same manner in ἐνίπτω, ἠνίπαπε; see in § 114.

§ 86. *Augment of Compound Verbs.*

1. In compound Verbs the following rules hold good. When the Verb is compounded with a Preposition, but so that this first happens in the verb itself (*loose* composition § 121), it takes the augment and reduplication *between* the two, i. e. *after* the preposition. Wherever two vowels would thus come together, the vowel of the preposition is *elided*, except in περί and πρό. On the other hand, prepositions ending in a consonant, which may have been changed before the Present for the sake of euphony, reappear in their original shape before the vowel of the augment. We may therefore always first construct the form from the simple verb, and then prefix the preposition. E. g.

<div align="center">προσφέρω, προσ-έφερον· συλλέγω, συν-έλεγον
ἀποδύω, ἀπ-έδυσα, ἀπο-δέδυκα, ἀπ-εδεδύκειν
συρράπτω, συν-έρραπτον· ἀπαλλάττω, ἀπ-ήλλαττον
ἐμφύω, ἐν-έφυν, ἐμ-πέφυκα, ἐν-επεφύκειν
περιβάλλω, περι-έβαλλον· προβαίνω, προ-έβαινον.</div>

In the moods of the Aorist, after the augment is dropped, the preposition of course takes again the same form as in the Present:

<div align="center">συλλέγω, Aor. συνέλεξα, Subj. συλλέξω, Inf. συλλέξαι
ἀποδύω, — ἀπέδυσα, — ἀποδύσω, — ἀποδῦσαι
ἐκλείπω, — ἐξέλιπον, — ἐκλίπω, — ἐκλιπεῖν. § 26. 6.</div>

2. If however the compound is formed from a word already compounded, usually a Substantive or Adjective (*close* composition § 121), then, whether the first part of the compound is a preposition or not, and whether the last part is like a simple verb or not, the augment regularly stands *first*. E. g.

<div align="center">ἐναντιόομαι (from ἐναντίος) Impf. ἠναντιούμην
ἀντιβολέω (from ἀντιβολή) — ἠντιβόλουν
μελοποιέω (from μελοποιός) ἐμελοποίουν, μεμελοποίηκα.</div>

So too ἀφρονέω ἠφρόνουν, οἰκοδομέω ᾠκοδόμησα; also such as have the first part a preposition: ἐμπεδόω, ἐπίσταμαι (see § 114), ἀντιδικέω, παρρησιάζομαι. See n. 3.

3. Verbs compounded with the adverb εὖ, and the inseparable particle δυσ-, (although belonging to no. 2,) often take the *temporal* augment in the middle, e. g.

<div align="center">εὐεργετέω, εὐηργέτουν· δυσαρεστέω, δυσηρέστουν.</div>

When however these particles are followed by an immutable vowel or by a consonant, they take the augment at the beginning, e. g.

<div align="center">δυσωπέω, ἐδυσώπουν· εὐδοκιμέω, ηὐδοκίμουν
δυστυχέω, ἐδυστύχησα, δεδυστύχηκα.</div>

But compounds with εὖ, in such cases, more commonly *omit* the augment; as εὐφραίνετο, εὐωχούμην; and also εὐεργέτουν, § 84. 5.

NOTE 1. The preposition πρό often makes with the syllabic augment a crasis, e. g. προέπεμψα προύπεμψα, see § 120. n. 7.

NOTE 2. Some compounds belonging under no. 1, the simple forms of which are found only in the dialects or poets, so that the former may almost be regarded as simple verbs, take the augment *before* the preposition: e. g. ἐκάθευδον, ἐκάθιζον, ἠφίουν (from ἀφίημι). Still, this cannot be regarded as a general rule; for in the best writers we find also καθηῦδον; and other verbs, as ἐξετάζω, ἀπαντάω, προσδοκάω, ἀπολαύω, whose simple forms are likewise not in use, nevertheless always take the augment in the middle. From ἀπολαύω we find not only ἀπέλαυον, but sometimes also ἀπήλαυον with double augment, § 83. n. 5. See too ἀμπέχω under ἔχω § 114; also ἀμφιέννυμι and κάθημαι § 108.

NOTE 3. Although, according to the above general principle, all *close* compounds should have the augment at the beginning; yet (as in the case of those with εὖ and δυσ-) in those especially whose first part is a *preposition*, both custom and euphony very often occasion a deviation from the rule; so that these words also commonly have the augment *after* the preposition, just as if they were first compounded in the verb itself. So in Homer, ἀντεβόλησε.* In Attic writers we find quite a number of such verbs every where so employed, of which some of the more frequent are:

ἐκκλησιάζω, ἐγκωμιάζω, ἐγχειρέω, ἐγχειρίζω, ἐπιχειρέω, ἐπιθυμέω, ἐνθυμέομαι, προθυμέομαι, ἐμποδίζω, ἐμφανίζω, ἐπιβατεύω, ἐπιτηδεύω, κατηγορέω, προξενέω, προφητεύω, συνεργέω, ὑποπτεύω.

Hence: ἐξεκλησίασαν, ἐνεκωμίαζον, συνήργουν, ἐπιτετήδευκα, κατηγόρουν, etc. although they all are derived from ἐκκλησία, ἐγκώμιον, κατήγορος, etc. So ἐμπολᾶν *to trade* (from ἐμπολή *wares*) has indeed commonly ἠμπόλησα, -ηκα; but Lucian has ἐμπεπόληκα, and Isæus ἐνεπόλησαν. Even παρανομέω (derived from παρά-νομος, and hence Perf. usually παρανενόμηκα) forms Impf. παρηνόμουν, Aor. παρηνόμησα, as if from παρ-ανομέω; although this was certainly not its origin; comp. n. 4. Also ἐγγυάω *to give in pledge* has both forms: ἠγγύησα, ἠγγύηκα, and ἐνεγύησα,† ἐγγεγύηκα.

NOTE 4. The following verbs commonly take the augment *in both places at once*, viz. ἀνορθόω ἠνώρθουν, ἐνοχλέω ἠνώχλησα, ἀνέχομαι ἠνειχόμην, παροινεῖν πεπαρῴνηκα. Still more anomalous is this in the verbs διακονεῖν, διαιτᾶν,—δεδιηκόνηκα, κατεδιήτησα, (or also with simple augm. διήτησα, διηκονούμην,) since these come from διάκονος, δίαιτα, where the *a* begins no new word. In these words common usage has been led astray as in παρανομέω. by the mere semblance of composition.

NOTE 5. Of compounds, whose first part is a noun, we find the anomalous reduplication in the middle only in ἱπποτροφέω, Perf. ἱπποτετρόφηκα in Lycurgus; probably because it could receive no audible augment at the beginning.

CONJUGATION BY ENDINGS, ETC.

§ 87. *Inflection by Number and Person.—Union Vowel.*

1. In the Greek verb, as in the substantive, there are three *Numbers*, both in the Active and Passive; consequently each

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* But see *Lexil.* I. 63. 13.

† The reading ἐνεγγύων, ἐνεγγύησεν, is now rejected by Bekker from the texts. On the other hand, forms wholly without augment (ἐγγυηκώς, ἐγγυήσατο) are cited; *Ausf. Sprachl.* § 86. n. 5.

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tense has strictly *nine* personal endings.   In the tenses of the
Active, however, the 1 pers. Dual is wanting, that is, it does not
differ from the Plural.

2. In Greek, as in Latin, there is a peculiar *active* inflection
of the persons, which the tenses of the Active follow ; and also a
peculiar *passive* inflection of the same, which is followed by the
tenses of the Passive (and Middle).   The Passive Aorists alone
follow the active inflection.

3. In both the Active and Passive, the inflection of the person-
al endings of the *primary* tenses differs in an analogous manner
from that of the *historical* tenses.   All this appears from the fol-
lowing table ; which applies to all tenses without exception.

<div align="center">Active Form.   Passive Form.</div>

Primary Tenses.

	1	2	3	1	2	3
Sing.	—	ς	—	μαι	(σαι)	ται
Dual.	wanting	τον	τον	μεθον	σθον	σθον
Plur.	μεν	τε	σω, σι	μεθα	σθε	νται

Historical Tenses.

	1	2	3	1	2	3
Sing.	—	ς	—	μην	(σο)	το
Dual.	wanting	τον	την	μεθον	σθον	σθην
Plur.	μεν	τε	ν or σαν	μεθα	σθε	ντο

4. Herewith is connected the theory of the *Union Vowel*, so
called.   By this is meant that letter by which the above endings
are united with the stem.   Thus in λύω, Pres. (stem λυ) 1 pers.
Plur. λύ-ο-μεν, 2 pers. Plur. λύ-ε-τε ; Aor. (stem ἐλυσ) 3 pers. Dual
ἐλυσ-ά-την.   Here ο, ε, α, are union vowels.

5. The rule is, that all the tenses of the verb, excepting the
Perfect and *Pluperfect Passive*, and the irregular flexion of
Verbs in μι, append the above endings to their stem by means
of a union vowel.   The manner in which this is done, and what
union vowels each tense and each mood requires, may best be
learned from the paradigms ; because of the variety and changes
of these vowels even in a single tense.   They are eight in all, viz.
five simple vowels, *a, ε, η, o, ω*, and four diphthongs, *αι, ει, οι, η.**

Note 1. Thus, for example, the ending -μεν of 1 Plur. Act. is con-
nected with the stem of the Present, Future, etc. by ο, as λύ-ο-μεν, λύσ-ο-
μεν ; with that of the Aor. 1 and Perf. by ᾱ, as ἐλύσ-α-μεν, λελύκ-α-μεν ;
with that of the Plupf. by ει, as ἐλελύκ-ει-μεν ; with that of the Aor. 1 Pass.
by η, as ἐλύθ-η-μεν ; with that of every Subjunct. by ω, as λύ-ω-μεν ; with
that of the Opt. Pres. etc. by οι, as λύ-οι-μεν ; and with that of the Opt. Aor.
by αι, as λύσ-αι-μεν.—From these examples it is quite apparent, that the
person is sufficiently known by the mere ending (μεν) ; but that in order to
mark the *tense* and *mood* the union vowel does not of itself suffice ; inas-
much as there are changes in the stem of the verb, which will be explained
farther on.

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* The diphthong ου does not belong here ; since Pres. 3 Plur. λύ-ου-σι is for
λύ-ο-νσι ; see n. 3.

Note 2. The endings of the 1 and 3 pers. Sing. Act. are not given in the above table ; because in most instances these have no consonant in the termination, but only in a certain sense the union vowel alone ;* which moreover is very different in the different tenses. Compare e. g. 1 λύ-ω, 3 λύ-ει, with ἔλυσ-α, ἔλυσ-ε. Nevertheless in the greater part of the forms of the historical tenses, the first person has a fixed ν, as ἔλυ-ο-ν, ἐλελύκ-ει-ν; and the third person, when its vowel is ε, takes the movable ν, as ἔλυ-εν or ε. In the less frequent conjugation in μι, both these persons have in the Present an ending wholly peculiar, viz. μι, σι. § 106.

Note 3. The 3 pers. Plur. ended originally in ντι (Lat. *nt*) ; hence the long vowel before the usual ending σι, according to § 25. 4. See too § 103. V. 4.

Note 4. The endings σαι and σο of the 2 *pers. Passive* are to be noted merely as being the original forms ; since in most of the tenses, except where there is no union vowel (see 5 above), the σ and union vowel are dropped, and then the Attics contract ; as τύπτεσαι, τύπτῃ. See the details in § 103. III.

Note 5. In regard to the peculiarities by which the *historical* tenses are distinguished from the *primary* ones, we must take care not to overlook in the above table the following points especially :✝

   a. One characteristic, which runs through the whole of the Active and Passive forms, is, that the 3 *pers. Dual*, which in the primary tenses is always of the same form as the 2 pers. (e. g. Pres. τύπτετον, τύπτετον, Pass. τύπτεσθον, τύπτεσθον,) in the historical tenses always ends in ην ; e. g. Impf. 2 ἐτύπτετον, 3 ἐτυπτέτην, Pass. 2 ἐτύπτεσθον, 3 ἐτυπτέσθην.

   b. In the Active, the 3 *pers. Plur.* which in the primary tenses always ends in σι with the movable ν (ουσιν, ασιν, or ουσι, ασι), terminates always in the historical tenses in a fixed ν; as ον, αν, εισαν, ησαν.

   c. In the Passive, on the contrary, the two classes of tenses differ throughout the whole Singular, and in all third persons Plural.

Note 6. That the Dual, as being an ancient Plural, has sometimes in the poets, and particularly in verbs, a *plural signification*, has been already mentioned, § 33. n. 4; see also § 129. 6, and n. 7.

Note 7. In respect to the Dual-endings ον and ην there is also some uncertainty. Thus, several times in Homer the ending -ον stands as 3 Dual of an historical tense (e. g. Il. κ. 364 διώκετον; ν. 346 ἐτεύχετον) ; while the ending -ην appears as 2 Dual of an historical tense, not only in the poets (Soph. OT. 1511 εἰχέτην), but also in Plato; see *Ausf. Sprachl.* § 87. n. 2, and comp. § 103. m. 27.

§ 88. *Conjugation by Moods and Participles.*

1. The Greek language is richer than others in Moods and Participles. Except the *Imperfect* and *Pluperfect*, all the tenses can form moods. But of the *Future* the Subjunct. and Imperat. are wanting ; and in the *Perfect* the Subj. Opt. and Imperat. are seldom used ; § 137. n. 12. Hence in every Present, Perfect (1 and 2), and Aorist (1 and 2), there are, besides the Indicative,

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* Although in such instances there is strictly nothing to *unite*, yet this vowel is essentially the same with the union vowel, and therefore falls away in such formations as have no union vowel; compare e. g. from τίθημι, 3 Sing. Impf. ἐτίθη, where η belongs to the stem. § 107.

✝ All these differences are of use in the epic poets, where it is often the case, when the augment has been omitted (§§ 83, 84, notes), that they alone serve to point out the tense.

also the Subjunctive, Optative, Imperative, Infinitive, and Participle.

2. The *Optative* is so called as expressing in general a desire or wish; but it is used nevertheless in very many other senses. The details are given in the Syntax; and we only remark here, that its signification corresponds almost wholly to that of the Latin *Imperfect and Pluperfect of the Subjunctive*, a tense which is wanting in Greek; or to that of the English Potential mood.

3. The inflection of the Subjunctive and Optative by *persons* is included in the above table (§ 87); and the following is here the rule:

In the *Subjunctive* of all tenses the flexion of the *primary* tenses every where forms the basis; in the *Optative*, that of the *historical* tenses.

Hence, in the preceding table (§ 87), the upper series contains likewise the personal endings of all Subjunctives; and the lower one, those of all Optatives. Further, the Subjunctive and Optative have also their peculiar union vowels; by which they are distinguished from each other on the one hand, and from the Indicative on the other. These are hence appropriately called *mood vowels*.

4. The peculiar union or mood vowels of the Subjunctive are η and ω. The following is then the rule:

The flexion of all *Subjunctives* follows throughout that of the *Subjunctive Present*.

The Subjunctive of the Present is formed from the Indic. Pres. as follows:

Where the *Indicative* has ο, ου, ω, the *Subjunctive* has ω.
Where the *Indicative* has ε, ει, η, the *Subjunctive* has η or ῃ.
Hence, in full, the endings of all Subjunctives are:

ACT. ω ῃς η; — ητον ητον; ωμεν ητε ωσι(ν)
PASS. ωμαι ῃ ηται; ώμεθον ησθον ησθον; ώμεθα ησθε ωνται.

5. The characteristic letter of the *Optative* is ι, which forms a diphthong with the preceding vowel, whether union vowel or that of the stem; and this diphthong then remains before *all* the personal endings. Thus in the regular verb we have the following:

οι, in Opt. Pres. and in all Optatives which follow the same; and these are by far the greater part.
αι, in Opt. Aor. 1 Act. and Mid.
ει, in Opt. Aor. 1 and 2 Pass.

To these are added in the first person of the Active the endings μι and ην (e. g. τύπτοιμι, τυφθείην); and in the latter this η with the diphthong remains in all the other endings, as εἴην, εἴης, εἴη, εἴησαν, etc. In the *Passive*, the diphthong stands directly before the historical endings; as τυπτοί-μην, τυψαίμεθα, τιθεῖ-το, etc.

6. The *Imperative* has a second and third person in all the numbers. Its endings in all the tenses are as follows:

       2   3   2   3   2   3

Act. S. . . , τω   D. τον, των   P. τε,   τωσαν or ντων.

Pass. S. (σο), σθω   D. σθον, σθων   P. σθε, σθωσαν or σθων.

7. The *Infinitive* has the following endings:

            Act. ειν or ναι or αι

            Pass. σθαι.

8. All *Participles* are declined as adjectives of *three* endings; the feminine therefore always follows Dec. I. (§ 59. 2.) The masculine of the *Active* has in the Gen. ντος, whence in the Nom. comes ς or ν, and in the Fem. σα, thus:

     ων or ους, ουσα, ον, G. οντος   ᾱς, ᾱσα, ᾰν, G. αντος

     εις, εισα, εν, G. εντος   ῡς, ῡσα, ῠν, G. υντος.

From these forms the Participle of the *Perfect Active* deviates entirely; and has always

            ώς, υῖα, ός, G. ότος.

The mode of declining this Participle, see in § 103, after τύπτω. —The Participles of the *Passive* all end in

            μενος, η, ον.

That of the Pass. Perf. has the same endings with different accent:

            μένος, η, μένον.

NOTE. Among the modifications, which many of the above endings receive in their application, we must particularly not overlook their *contraction;* not only in the proper contract verbs, but more especially in certain parts of the ordinary conjugation, where a contraction lies at the foundation; see § 95. 7 sq. and 103. n. I. 3.

§ 89. *Conjugation by Active, Passive, and Middle.*

1. The idea of the *Passive* may be presupposed as known. The *Middle* is strictly only a modification of the passive idea; and ought not therefore, as its form also shows (no. 3), to be separated from the Passive as a distinct voice. Its primary signification is *reflexive;* just as in Lat. *versor* can signify, not only *I am turned*, but also *I turn myself.* That is, the state or condition which I suffer, is produced or proceeds *from myself* and not from others. See more in § 135.

2. If now we change the *first* persons of the Indicative in the six active tenses into the corresponding passive forms, we obtain a Passive, which indeed is by no means the one adopted in grammar, but which therefore we may name the *original* or *natural* Passive.

	Active	Passive		Active	Passive
Pres.	ω	— ομαι	Fut. {	σω	— σομαι
Impf.	ον	— όμην	{	ῶ	— οῦμαι
Perf.	α, κα	μαι	Aor. {	σα	— σάμην
Plupf.	ειν, κειν	μην	{	ον	— όμην

3. Of this natural Passive the *Present* and *Imperfect*, *Perfect*
and *Pluperfect*, include in themselves the *Middle* signification
also, and should therefore strictly be called *Passive-Middle*.
But in the *Aorist* and *Future*, the above naturally Passive-form
is regularly *only Middle;* while for the real Passive these two
tenses have *a special form*, in which there is this peculiarity,
viz. that the Aorist, notwithstanding its passive signification, as-
sumes in its flexion of numbers and persons the *Active form*
(θην and ην); while the Future, although made by lengthening
this Aorist, returns again to the Passive-form (θήσομαι and ήσο-
μαι). Hence the *twofold form of the Future and Aorist* in all
the three voices of the verb:

	Active	Passive	Middle
Fut.	σω	θήσομαι	σομαι
	ω̂	ήσομαι	ου̂μαι
Aor.	σα	θην	σάμην
	ον	ην	όμην

NOTE 1. That the *Aor. Pass.* in θην or ην often has also a *Middle* signifi-
cation, i. e. the Pass. Deponents so called, see in § 113.

NOTE 2. The ancient Greek grammarians had in their system a distinct
Perfect and *Pluperfect Middle.* But these were nothing more than the *Perf.*
2 and *Plupf.* 2, so called ; see § 97. As some of these second Perfects take
an intransitive signification, while the Present is transitive (§ 113. n. 3),
they placed these forms in the Middle, in order thus to supply the tenses
which seemed to be wanting. Modern grammar has abandoned this wrong
method.

§ 90. *Conjugation by Tenses.*

1. A portion of the tenses of the Greek verb appear in *a two-
fold form*, distinguished in grammar by the numbers 1 and 2;
but without any difference of signification. The twofold form
of the *Perfect* is found only in the Active (§ 89. n. 2); that of
the *Future* and *Aorist* in the Active, Passive, and Middle.

2. Besides these, the Passive has still a *Third Future* (Fut.
3), called also the *Paulopost-future*, which takes the reduplica-
tion of the Perfect; see §§ 99, 138.

3. We now distribute all these ordinary Greek tenses under
the three forms, called, according to the division in the preceding
section, the *Active, Passive,* and *Middle Forms,* or also *Voices*.

NOTE. In the following table are given only the augments and the end-
ings of the first person Sing. Indic. as they are appended to the stem of the
verb, whether pure or impure. The *longer* stroke or dash stands for the
proper stem of the tense ; the *smaller* one or hyphen at the beginning, for
the first letter repeated in the augment. The *rough breathing* over the
termination, signifies that the preceding consonant is to be aspirated.

	Active.		*Passive.*	*Middle.*
Pres.	— ω		— ομαι	
Impf.	ἐ — ον		ἐ — όμην	
Perf. 1.	-ε — ά or κα		-ε — μαι	
Plupf. 1.	ἐ-ε — ειν or κειν		ἐ-ε — μην	
Perf. 2.	-ε — α			
Plupf. 2.	ἐ-ε — ειν			
Fut. 1.	— σω		— θήσομαι	— σομαι
Aor. 1.	ἐ — σα		ἐ — θην	ἐ — σάμην
Fut. 2.	— ῶ		— ήσομαι	— οῦμαι
Aor. 2.	ἐ — ον		ἐ — ην	ἐ — όμην
Fut. 3.			-ε — σομαι	wanting

(note: Fut. 1 middle and Aor.1 middle etc. as shown; "wanting" under Active Fut.3)

§ 91. *Characteristic.*

1. That letter which immediately precedes the chief vowel of the tense-ending, is called the *Characteristic*, the distinguishing letter, of that tense.   Thus, according to the preceding table, σ is the characteristic of the Fut. 1, and of the Aor. 1, Act. and Middle.

2. Especially, that letter which stands at the end of the stem of the verb, after casting off all that belongs to flexion and ending, is called the *Characteristic of the Verb.*   Thus, if the ω of the Pres. be dropped, the last letter, (whether consonant, vowel, diphthong, or double letter,) is the characteristic; e. g. in λέγ-ω the γ, in φονεύ-ω the ευ, in ἄρχω the χ, in ἔψ-ω the ψ, in αὔξ-ω the ξ.

Note 1. It should here be noted, that in most cases where the ω of the Pres. is preceded by *two* consonants, the characteristic of the verb cannot be found in this way.   Thus in τύπτω, τάσσω, τέμνω, the learner must not suppose τ, σ, ν, to be the characteristic.

3. All that remains in the Present, after dropping the ω, is the *Stem of the Verb;* thus λέγ from λέγω, τιμα from τιμάω, αὔξ from αὔξω, ἀρχ from ἄρχω.

Note 2. That the stem in the Present is often *impure*, e. g. in verbs with two consonants before the ending, we shall immediately shew.—Further, the distinction pointed out between the *etymological root* of a word, and the *stem* or *root of flexion* (§ 39. n. 1), holds good also here in the verb; e. g. τιμάω, root τιμ, stem τιμα.

4. From the different characteristics are derived the different *names* of verbs.   E. g.

a) *Verba pura, pure Verbs,* are those in which ω of the Pres. is preceded by a vowel or diphthong, i. e. which have a vowel or diphthong for their characteristic; as φονεύω, § 28. 1.—Among them, those which have a, ε, o, as their characteristic, admit of contraction in the Pres. and Impf. Act. and Pass. and are called *Verbs contract, Verba contracta,* as τιμάω. § 105.

b) *Verba liquida, liquid Verbs,* or *Verbs* λμνρ, are those which have as their characteristic the letters λ, μ, ν, ρ ; as μένω ; see § 101.

c) *Verba muta, mute Verbs,* are all those which have any other consonant, or a double consonant, as their characteristic ; e. g. λέγω, τάσσω, αὔξω.

NOTE 3. For *barytone Verbs,* so called, see § 103. 2.—Another classification of verbs see in § 100 a.

§ 92. *Double Themes.*

1. In Greek, as in other languages, the Present is assumed as the principal tense, from which grammarians set out in order to form the other tenses.

2. In many verbs, however, the stem of the Present *differs* more or less from that which appears in the other tenses. It must therefore be determined, which form of the stem is the primitive one.

3. In a portion of these verbs, this difference consists solely in the interchange of *the three short vowels,* ε, ἄ, ο.   In such it is most natural to assume the vowel of the Present as the stem-vowel, and the changes in the other forms as *alternation* (§ 27. 1) ; e. g. in τρέφω, ἐτράφην, τέτροφα ; or in Engl. *beget, begat, begotten;* Germ. *sterben, starb, gestorben.*

4. In many other verbs, the stem of the Present is *longer* and *fuller ;* sometimes because of long vowels and diphthongs ; sometimes because it has more or different consonants ; e. g. λείπω ἔλιπον, τήκω ἐτάκην, βάλλω ἔβαλον, τύπτω ἐτύπην, τάσσω ἐτάγην. Sometimes the Present exhibits a still greater difference, and has even another syllable ; e. g. Pres. λαμβάνω, where the stem is λαμβαν ; while other tenses, as ἔλαβον, λήψομαι, contain only the stem λαβ, ληβ.

5. Since now it is more natural and easy to assume the *simpler form* of the stem as the *primitive* one ; and yet the uniformity of grammatical procedure would be interrupted, if the Present in such verbs were formed from other tenses ; Grammarians have introduced the expedient of assuming, along with the usual Present, another *old* or *obsolete* form made by appending the ending ω to the simpler or primitive stem.*   Such assumed Present-forms are then usually printed in a different type and without accent ; e. g. for ἔλαβον, λήψομαι : ΛΑΒΩ, ΛΗΒΩ. See § 114. 2.

6. Every form of the Present, whether usual or not, which is thus made the foundation upon which the other parts of a verb

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* Such unusual Present-forms have actually been preserved in some verbs by the poets ; e. g. βλάβω and βλάπτω, λίτομαι and λίσσομαι, δρύφω and δρύπτω, ὀρύχω and ὀρύσσω.

are built, is called a *Theme*, θέμα, i. e. *something set* or *placed*. A verb in which another Present must thus be assumed along with the usual one, is said to have a *double* or sometimes a *threefold* theme ; e. g. τύπτω *ΤΤΠΩ*.   The characteristic of the simplest theme is called the *simple characteristic*, in distinction from other forms in which it is less easy to be recognized ; e. g. τύπτ-ω, ἔτυπ-ον, simple char. π.   The stem or root of the simplest theme is called the *simple stem;* e. g. *ΤΤΠ* from τύπτω.

7. This plurality of forms in one and the same verb, is strictly an anomaly ; and hence the catalogue of anomalous verbs given below (§ 114) consists mostly of verbs of this sort.   Still, many such Present-forms, especially where the characteristic appears only as strengthened, or the primitive vowel only as lengthened, are reckoned as ordinary verbs.

8. Among these last are especially those mute verbs, *Verba muta* (§ 91. 4), in which the simple characteristic is strengthened in the Present.   They may be divided into three classes :

1) In verbs ending in πτω, the τ is an addition for strength, and the simple characteristic is one of the labials or *P-sounds*, β, π, φ (§ 20) ; e. g.

κρύπτω	τύπτω	ῥάπτω
ΚΡΤΒΩ	*ΤΤΠΩ*	*ΡΑΦΩ.*

2) Most verbs in σσ or ττ have as the simple characteristic one of the palatals, γ, κ, χ ; e. g.

πράσσω	φρίσσω	βήσσω
ΠΡΑΓΩ	*ΦΡΙΚΩ*	*ΒΗΧΩ.*

But some have also the linguals ; see notes 2, 3, 4.

3) Most verbs with ζ in the Present have δ as the simple characteristic ; e. g.

φράζω *ΦΡΑΔΩ*,   ὄζω *ΟΔΩ.*

But several have γ ; e. g.

κράζω *ΚΡΑΓΩ.*

9. To the above verbs may be added those, in which the strengthening in the Present consists almost wholly in the *quantity*, viz.

1) Verbs in which the simple characteristic is *doubled* in the Present ; which in the common language occurs only with λ ; e. g. βάλλω ἔβαλον, στέλλω στελῶ ἐστάλην.

2) Those in which the Present has a *long vowel* or *diphthong* instead of the short vowel of other tenses ; e. g. φαίνω φανῶ πέφαγκα, τήκω τήξω ἔτακην, φεύγω φεύξω ἔφυγον, λείπω λείψω ἔλιπον.[*]

10. All these verbs retain the fuller form and the strengthened

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[*] It is a current expression in Grammar, that e. g. the verb λείπω in Aor. 2 *shortens* ει into ι.   But this is only for convenience : and is the same as if in nouns the Nom. were to be made the basis, although the primitive stem is often first known only from the other cases ; e. g. κτείς, κτενός.

characteristic only in the *Present* and *Imperfect* of the Active
and Passive; while all the other tenses come from *the simpler
theme*. It is therefore strictly ungrammatical, when, for the
sake of brevity, we say, that e. g. in τύψω, τυπείς, etc. the τ of
the Pres. τύπτω has been dropped; or, that before the σ in φράσω
(Fut. of φράζω) not the simple characteristic δ, but ζ, has fallen
away. See the last marginal note.

11. Meantime, what letter in each case is the simple charac-
teristic in the mute verbs mentioned above in no. 8, cannot be
definitely specified, except in such as have *the second form* of
tenses, i. e. those forms in which (according to § 93) the simple
characteristic appears unchanged. As to other mute verbs, which
have only *the first form* of tenses so called (§ 93), it is sufficient
to know, whether the simple characteristic is a labial, lingual, or
palatal, (a *T*, *P*, or *K-sound*,) as will be seen from the formation
of the tenses, § 95 sq.

NOTE 1. In Verbs in πτω, the characteristic is always a *labial* or *P-sound:*
see 8 above. But only the following among these form tenses with a sim-
ple characteristic:
a. βλάπτω, κρύπτω, with simple char. β.
b. τύπτω, κόπτω, κλέπτω, with simple char. π.
c. βάπτω, ῥάπτω, θάπτω, σκάπτω, ῥίπτω, θρύπτω, with simple char. φ.

NOTE 2. Verbs in σσω (ττω) have for their characteristic for the most
part a *palatal* or *lingual*, e. g.
A) Of those with a *palatal* or *K-sound* only the following form the *second*
tenses with a simple characteristic:
a. ἀλλάσσω, μάσσω, πράσσω, τάσσω, φράσσω, σφάττω, πήσσω, πλήσσω,
ὀρύσσω, with simple char. γ.
b. φρίσσω, with simple char. κ. See also anom. πτήσσω § 114.
c. In βήσσω (no. 8. 2 above) χ is given as the simple characteristic; but
only by conjecture, because βήξ *cough* has Gen. βηχός.*
B) Others follow the analogy of verbs in ζω, and have a *lingual* or *T-
sound* for their simple characteristic, viz.
πλάσσω, πάσσω, πτίσσω, βλίττω, βράσσω, ἱμάσσω, ἐρέσσω, κορύσσω, λίσ-
σομαι; thus Fut. πλάσω, etc.
Of all these the simple characteristic is strictly known only in λίσσο-
μαι, viz. τ; for in πλάσσω and κορύσσω we can only infer a θ from
forms like ἱπνοπλάθος *baker, potter*, κόρυς G. κόρυθος† *helmet*, and the
single κεκορυθμένος in Homer.

NOTE 3. Of verbs in ζω, the greater part and especially all derivatives,
have for their characteristic a *lingual:* others, a *palatal*.
A) Of those with a *lingual* or *T-sound*, only a few form tenses with the
simple characteristic, viz.
ὄζω, φράζω, χάζομαι, ἔζομαι, χέζω, with simple char. δ.

* Such inferences nevertheless are not always certain; since the letter of the
stem is often changed in such derivatives without apparent cause; e. g. Aor. Pass.
ἐκρύβην, Adv. κρύφα, Adj. κρύφιος. From these and like examples, we see that the
leading letter was by no means in all cases so fixed, as not sometimes to vary be-
tween several kindred ones. Compare in English *youngster, younger; cleave, cleft;
rive, rift; speak, speech*, etc.
† See the preceding marginal note.

B) Several following the analogy of verbs in σσω, have *a palatal* or *K-sound,* viz.

a. All those which signify a cry, call, sound; as κράζω, στενάζω, τρίζω, οἰμώζω, ἀλαλάζω, etc.

b. Some others, as στάζω, στίζω, στηρίζω, σφύζω, μαστίζω.*

c. In three the characteristic is a *double palatal,* γγ, viz.

πλάζω, κλάζω, σαλπίζω; thus Fut. πλάγξω, etc.

Of all these (a, b, c), in only a few does the simple characteristic actually appear, viz.

τρίζω, κράζω, with γ; κλάζω, with γγ,

e. g. τέτριγα, κέκραγα, κέκλαγγα. In στάζω, μαστίζω, and others, the simple characteristic γ suggests itself only from the derived forms of nouns, as σταγών, μάστιξ, G. γος, etc. See the last marginal note but one.

NOTE 4. Some verbs in σσω and ζω fluctuate between a lingual and palatal as their characteristic, having sometimes one and sometimes the other; see the following in Anom. verbs, § 114:

ἁρπάζω, βαστάζω, νυστάζω, παίζω, νάσσω, ἀφύσσω.

NOTE 5. Some verbs have in the Present both ζ and ττ, but follow in the other tenses only one of these two modes of formation; so especially σφάττω or σφάζω *slaughter,* F. σφάξω, etc. Also ἁρμόζω or ἁρμόττω *adapt,* F. ἁρμόσω, etc.

NOTE 6. It cannot be too often repeated, that all which we have hitherto said, regards not etymological verity, but only grammatical analogy. When, for instance, on the one hand, it would be difficult to explain such formations as πράσσω πέπραγα, κλάζω κλάγξω, without assuming a more ancient theme; it would be absurd, on the other hand, to assume in respect to such *derived* verbs as ἀλλάσσω, χωρίζω, that an *actual* ancient form in γω, δω, had really existed; although in the former we find the Aor. 2 Pass. ἀλλαγῆναι, and in the latter the Ion. 3 Pl. Perf. Pass. κεχωρίδαται. It is manifest rather, that after an analogy had once become current in the language, in respect to certain verbs, it was again followed in the formation of certain other verbs. But it is here impossible to draw the proper limits; at least this would only serve to render the grammar more complex, without any corresponding advantage.

NOTE 7. The Doric dialect, in verbs which commonly have a *lingual* for their characteristic, assumes in some tenses a *palatal.* This is more fully exhibited in § 95. n. 2.

§ 93. FORMATION OF THE TENSES.

1. All the tenses of the Greek verb fall naturally under three divisions in respect to their mutual relation to each other; the Perf. and Plupf. Pass. being reckoned as *first* tenses. The following three series may be readily retained in memory.

I. *Present* and *Imperfect,* Act. and Pass.

II. All *first* Tenses, with *Fut.* 3:

Fut. and Aor. 1, *Act. and Mid.*

Perf. and Pluperf. 1, *Act.* with *Perf. and Pluperf. Pass. and Fut.* 3.

Aor. and Fut. 1, *Pass.*

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* In many it was probably only the effort to avoid the recurrence of the σ (e. g. στισθείς, βασταθείς), that carried them over to the other formation.

III. All *second* Tenses:
  Fut. and Aor. 2, Act. and Mid.
  Aor. and Fut. 2, Pass.
  Perf. and Pluperf. 2.

2. The points in which the tenses in each of the above series are distinguished from one another, are mainly the following.

SER. I. These tenses *never* change the actual and usual stem of the Pres. Active, whether strengthened or not; as τύπτω, ἔτυπτον, etc.

SER. II. All these tenses are formed with the simple characteristic (§ 92. 10, 11); but for the most part *changed* according to the general rules, especially by the addition of a consonant in the ending; e. g. Fut. τύψω for τύπ-σω, etc.

SER. III. These tenses always have the simple characteristic of the verb *unchanged* (§ 92. 11); and only change sometimes the vowel of the stem or Present; as Aor. 2 ἔτυπον, ἔφυγον from φεύγω, ἐτράπην from τρέπω.

3. Every change which a verb undergoes, in either of the tenses which stand *first* in each of the above series, holds good also for the tenses which follow it; unless counteracted by particular rules and exceptions.

§ 94. *Tenses derived from other Tenses.*

1. The formation of the tenses, and their respective differences, are usually exhibited for each tense in one of its persons only; and for this purpose the *first person of the Indicative* is always adopted. Only the *Perf.* and *Plupf. Pass.* require special rules for the other persons and moods; see § 98.

2. Several tenses are formed from other tenses in a simple and uniform manner. Thus, in the ordinary conjugation in ω, are derived:

1) From the Present in ω, the *Imperfect* in ον; e. g. τύπτω, ἔτυπτον.
2) From every tense in ω a Passive form in ομαι, viz. from the Present, the *Pres. Pass.* as τύπτω, τύπτομαι; and from the Future, the *Fut. Mid.* as τύψω, τύψομαι. So also from the Fut. 2 or circumflexed Fut. in ῶ, the *Fut. 2 Mid.* in οῦμαι, as appears from § 95. 7.
3) From every tense in ον, a Passive form in όμην, viz. from the Imperf. the *Imperf. Pass.* as ἔτυπτον, ἐτυπτόμην; and from the Aor. 2, the *Aor. 2 Mid.* as ἔτυπον, ἐτυπόμην.
4) From the Act. Aor. 1, the *Aor. 1 Mid.* by appending the syllable μην, as ἔτυψα, ἐτυψάμην.
5) From every Perfect the *Pluperfect*, viz. in the *Active* by changing a into ειν, as τέτυφα, ἐτετύφειν; and in the *Passive* by changing μαι into μην, as τέτυμμαι, ἐτετύμμην.
6) From each of the two forms of the Aor. Pass. the *Fut. Pass.* by changing ην into ήσομαι; as ἐτύφθην and ἐτύπην, τυφθήσομαι, τυπήσομαι.

All the other tenses require special rules.

§ 95. *Future Active.*

1. The primary form of the Greek Future is the ending σω (Mid. σομαι). This form is actually found in much the greater number of verbs, and is therefore called *Future* 1. E. g.

παύω Fut. παύσω, Fut. Mid. παύσομαι.

2. When the characteristic of the verb is a *consonant*, the changes which are usual with σ, take place here ; e. g.

θλίβω,   λείπω,   γράφω — F. θλίψω,   λείψω,   γράψω
λέγω,   πλέκω,   τεύχω — F. λέξω,   πλέξω,   τεύξω
σπεύδω,   πείθω,   πέρθω — F. σπεύσω,   πείσω,   πέρσω.

Note 1. When the characteristic of the verb is a lingual preceded by ν, the vowel is lengthened before σ of the Fut. according to § 25. 4. The case occurs but seldom ; most clearly in σπένδω F. σπείσω. See also the Anom. πάσχω, χανδάνω, § 114.

3. In verbs with ππ, with σσ or ττ, and with ζ, the simple characteristic reappears (§ 92. 8) ; that is, the Fut. is formed as above, but from the *simple* theme ; e. g.

τύπτω   (ΤΤΠΩ) — τύψω,   ῥάπτω   (ΡΑΦΩ)   — ῥάψω
τάσσω   (ΤΑΓΩ) — τάξω,   φράζω   (ΦΡΑΔΩ) — φράσω
κράζω   (ΚΡΑΓΩ) — κράξω,   πλάσσω   (ΠΛΑΘΩ) — πλάσω.

Hence, when the characteristic is

         a labial, or *P-sound*, the Fut. has ψω
         a palatal, or *K-sound*,   —   ξω
         a lingual, or *T-sound*,   —   σω
         a vowel or *diphthong*,   —   σω.

4. When the characteristic of the verb is a *vowel* (Verba pura, § 91. 4), the syllable before the ending σω of the Fut. is regularly *long*, whatever its quantity may be in the Present ;* e. g.

δακρύω (ῠ) F. δακρύσω (ῡ)
τίω   (ῐ)† F. τίσω   (ῑ).

Hence, ε and ο are changed into η and ω ; e. g.

φιλέω, δηλόω, F. φιλήσω, δηλώσω.

For the exceptions, see notes 3, 4.

5. The characteristic a is changed in the Future into η, except when it is preceded by ε, ι, or ρ ; in which case the Future has long a ;‡ e. g.

τιμάω,   ἀπατάω — τιμήσω,   ἀπατήσω
βοάω,   ἐγγυάω — βοήσω,   ἐγγυήσω
ἐάω,   μειδιάω — ἐάσω,   μειδιάσω (long a)
δράω,   φωράω — δράσω,   φωράσω (long a).

The exceptions see in notes 6, 7.

6. On the other hand, the penult of the Futures in άσω, ίσω, ύσω, is always *short*, when they come from verbs with ζ, or with

* The probable cause of this see in note 15.
† Τίω is here taken in its usual quantity, although Homer makes it also long.
‡ Compare the similar rules under Dec. I, (§ 34. 2,) and for the Fem. of the Adj. § 60. 2.

σσ, ττ ; e. g. in φράσω, δικάσω, νομίσω, κλύσω, from φράζω, δικάζω, νομίζω, κλύζω ; and in πλάσω, πτίσω, from πλάσσω, πτίσσω.*

NOTE 2. The Dorics assume ξ instead of σ in the Fut. and Aor. 1, not only in most verbs in ζ, e. g. κομίξω, δικάξω, from κομίζω, δικάζω ; but also in such verbs as have a vowel before the ω of the Present ; chiefly however where the vowel of the common Future is short ; e. g. ἐγέλαξε (see note 3). Along with this form they retain also the one in common use, and employ the two in verse alternately, according to the necessities of the metre.†

NOTE 3. Several verbs which have a *short vowel* as their characteristic, retain it unchanged in the Future ; so particularly

γελάω, χαλάω, Ͻλάω, κλάω *break*, σπάω, Fut. γελάσω, etc.
ἀλέω, ἀρκέω, ἐμέω, καλέω, τελέω, ζέω, ξέω, τρέω, αἰδέομαι, ἀκέομαι, Fut. ἀλέσω, αἰδέσομαι, etc.
ἀρόω Fut. ἀρόσω
ἀνύω, ἀρύω,‡ μεθύω, πτύω, Fut. ἀνύσω, etc.

also some poetical verbs, as κοτέω, νεικέω, ἐρύω, τανύω, μύω ; and further several unfrequent and obsolete themes, from which the tenses of some anomalous verbs are derived, as κορέσω, κρεμάσω, ἐλάσω, ἑλκύσω, etc.—In the verbs in ύω which belong here, however, the quantity of the Present requires still to be more accurately determined ; although they are in general to be assumed as short in that tense. All verbs which have υ long in the Fut. ῡσω, are in the Present either long or undetermined ; see § 7. n. 10.

NOTE 4. Some verbs *fluctuate* between the two formations, (i. e. a long or short vowel in the Fut.) partly in the Fut. itself, partly in the tenses derived from the Future (§ 93. 1). It is therefore proper to exhibit them here together :

αἰνέω (comm. ἐπαινέω) *praise*, F. αἰνέσω (ἐπαινέσομαι), Aor. ᾔνεσα, Perf. Act. ᾔνεκα, Perf. Pass. ᾔνημαι, Aor. 1 P. ᾐνέθην. Epic αἰνήσω, ᾔνησα.
ποθέω *desire*, F. ποθέσομαι § and -ήσω, Aor. ἐπόθεσα and -ησα, Perf. πεπόθηκα, Pass. -ημαι, Aor. 1 P. ἐποθέσθην
δέω *bind*, F. δήσω, Perf. δέδεκα, Pass. -εμαι, Aor. 1 P. ἐδέθην
αἱρέω *take*, F. αἱρήσω, Perf. Pass. ᾕρημαι, Aor. 1 P. ᾑρέθην.

See also the anomalous γαμέω, πονέω, στερέω, εὑρίσκω, μάχομαι, νέμω, and PEΩ under εἰπεῖν.—Besides these there are some dissyllables, δύω, Ͻύω, λύω, which shorten the υ in the Perf. and Aor. 1 Pass. the two last also in the Perf. Act. although they all have long υ in the Present, even among the Attics ; thus

Perf. Pass. λελῠμαι, Aor. 1 Pass. ἐλύθην, ἐδύθην, ἐτύθην, with short υ.
Perf. Act. λελῠκα, τέθῠκα ; but δέδῡκα.‖

NOTE 5. All verbs which retain in the Future the short vowel of the

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* That is to say, the vowel in all these verbs is already in itself short, and in the Future it does not become long. Were it long in itself, it might just as well remain long, as in χρῄζω χρήσω. Whether such verbs as κνώσσω, λεύσσω, νίσσομαι or νείσομαι, really have a Future κνώσω, λεύσω, νίσομαι, νείσομαι, as is commonly assumed, cannot with certainty be determined. See the *Ausführl. Sprachl.* I. p. 375.

† The instances are more rare, (1) where this form occurs with a long vowel, e. g. νικάξη ; and (2) where it likewise passes over into other tenses ; e. g. ἐλυγίχθην for -ίσθην from λυγίζω in Theocritus. It is indeed evident, that this Doric form was merely a partial usage, which, on account of some seeming analogy, had been introduced by degrees from verbs where the palatal is radical, into other verbs. We have an entirely similar and undeniable case in the Dor. a in note 8.

‡ The verbs ἀνύω *complete*, and ἀρύω *draw water*, have in the Present an Attic secondary form, ἀνύτω, ἀρύτω.

§ For this Fut. see Heindorf ad Plat. Phæd. p. 98. a.

‖ Compare also some verbal nouns from dissyllables in ιω and ύω, as φύσις, τίσις, ἄτιτος, Ͻύτης ; see § 119. m. 17, 23, 30.

Present, can *double* the σ as a compensation in all poetry except Attic, both in the Future and Aorist; e. g. τελέσσω, ἐκόμισσε, δικάσσω, ἐγέλασσε, καλεσσάμενος, ἀνύσσας.*

NOTE 6. The verb ἀκροάομαι *hear*, has F. ἀκροάσομαι (on account of the ρ), contrary to the analogy of βοάω, ἀλοάω F. ήσω; comp. ἀθρόος, fem. ἀθρόα, § 60. n. 1.　On the other hand χράω, χράομαι, has χρήσω etc. contrary to the analogy of δράω, άσω.

NOTE 7. The Ionics, in such verbs as commonly form their tenses with long α, have η instead of a; e. g. θεήσομαι, περήσω.　On the other hand, the Dorics, instead of η in verbs in άω, have always long α; as τιμάσω, ἐβόασα. This follows indeed from the general principles in § 27. n. 5, 7.—The verb ἐάω has in all the dialects ἐάσω.

NOTE 8. The Dorics, in many instances, likewise carried their long α into the flexion of verbs in έω; e. g. φιλάσω, δάσας, ἐπονάθη, from φιλέω, δέω, πονέω.

NOTE 9. The following six verbs, which all express a *flowing* or a stream-like motion in a fluid, viz.

<div style="text-align:center">

πλέω *sail*, πνέω *blow*, νέω *swim*

θέω *run*, (ῥέω *flow*, χέω *pour*)

</div>

take ευ in the Future, or at least in forms which come from the Future, e. g. πλεύσομαι, ἔπνευσα, χεῦμα, etc.—The two following, viz.

<div style="text-align:center">

καίω *burn*, κλαίω *weep*,

</div>

whose original forms, κάω, κλάω, with long α, became peculiar to the Attics, assume in the Fut. αυ; as καύσω, ἔκλαυσα, etc.　See Anom. Verbs, § 114.

NOTE 10. That many verbs in ω without another vowel preceding, also make the Fut. in ήσω, will be shewn in § 112. 6.

7. Futures of three or more syllables, which have before the ending σω a *short vowel*, viz. ᾰ, ε, ῐ, are capable of taking a secondary form, called the

<div style="text-align:center">

Attic Future,

</div>

because used more particularly by the Attics.　The difference of form consists in this, that the σ falls away in the Ionic manner (§ 28. n. 4), and then the ending is if possible contracted, and receives the circumflex.　This takes place in two ways.

8. In Futures in άσω and έσω, after the σ is dropped, the vowels άω and έω are contracted according to the general rules; so that there arises for this Future the same flexion, which we shall see below in the Present of contract verbs in άω and έω (§ 105). It is to be noted, that the Ionics leave here the form έω, έεις, etc. uncontracted.　E. g.

βιβάζω F. βιβάσω (βιβάω, βιβάεις, etc. not used), Fut. Att. βιβῶ, ᾷς, ᾷ, D. —, ᾶτον, ᾶτον, Pl. ῶμεν, ᾶτε, ῶσι(ν).

τελέω F. τελέσω, Ion. again τελέω, τελέεις, etc. Fut. Att. τελῶ, εῖς, εῖ, D. —, εῖτον, εῖτον, Pl. οῦμεν, εῖτε, οῦσι(ν).

With these forms coincides also the Fut. Middle, ῶμαι, ᾷ, etc. or οῦμαι, εῖ, etc.　Compare every where the Present of contract verbs in the Act. and Passive; see § 105 and notes.

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* When verbs which never have a short vowel in the Future, are sometimes written (especially in the older editions) with a double σ to mark the length, it is an offence against correctness.　Still, there are some verbs as to which the question has always been and is still agitated; e. g. ἐρύομαι *deliver*, μητίσσατο, etc.

9. In Futures in ίσω, where after dropping the σ the vowels ιω cannot be contracted, the ω takes the circumflex by itself, and is then inflected as if contracted from έω ; e. g.

κομίζω F. κομίσω, Fut. Att. κ ω μ ι ω̂, ιεῖς, ιεῖ, D. —, ιεῖτον, ιεῖ- τον, Pl. ιούμεν, ιεῖτε, ιοῦσι(ν), Mid. κ ο μ ι ο ῦ μ α ι, ιεῖ, ιεῖται, D. ιούμεθον, ιεῖσθον, ιεῖσθον, Pl. ιούμεθα, ιεῖσθε, ιοῦνται.

NOTE 11. Examples of the Future in έω, in this uncontracted shape, are τελέει Il. 9. 415 ; κορέεις, Il. ν. 831, for κορέσεις, see Anom. κορέννυμι § 114. But Future-forms in ω̂, α̂ς, are as seldom resolved by the Ionics, as the cor- responding forms of the Present in contract verbs (Hdot. δικα̂ν, ἐλα̂ς, ἐλω̂ν) : while in the epic writers they are only capable of being resolved, or rather prolonged into the double sound (Hom. κρεμάω, ἐλάα, περάαν), like the Pres- ent of contract verbs ; see § 28. n. 3. § 105. n. 10.

NOTE 12. On the whole, the examples which belong here, both in the *contracted* and uncontracted form, are not very frequent. The least fre- quent are those in which the usual Present likewise ends in έω and άω ; as τ ε λ έ ω, τελω̂, Fut. τελέει Hom. τελεῖ Plat. Protag. p. 311. b ; κ α λ έ ω, καλω̂, Fut. καλεῖσθε Demosth. Leptin. 5, καλοῦντας Xen. Hell. 6. 3. 2, for καλέσον- τας. See also the Anom. χέω, § 114. But most of the instances are such that no confusion can take place, viz. either the Fut. in σω comes from a Present in άζω (e. g. δικα̂ν for δικάσειν from δικάζω, βιβα̂ Plat. Phædr. 7, for βιβάσει, etc.) or the simple Present in άω and άω is not in use, e. g. ἀμφιω̂. ἀμφιεῖτε, for ἀμφιέσω, etc. from ΑΜΦΙΕΩ (see ἕννυμι § 108. III) ; so also κορέεις (see above), σκεδα̂ for σκεδάσει, see Anom. σκεδάννυμι, ἐλαύνω, δαμάω, etc. § 114.—Here belongs likewise the Future of some verbs in ύω, which is like the Present ; see the Anom. ἐρύω, τανύω, § 114.

NOTE 13. Very rare and doubtful is the case, where a long vowel in the Future, e. g. the ω in the Fut. ώσω, is shortened and so admits of this con- traction ; e. g. ἐ ρ η μ ο ῦ τ ε for ἐρημώσετε, ο ἰ κ ε ι ο ῦ ν τ α ς for οἰκειώσοντας Thuc. 3. 58. ib. 6. 23. Here ἐρημοῦτε can be the Present put for the Future ; and instead of οἰκειοῦντας Bekker reads οἰκιοῦντας from οἰκίζω. See on these and some other doubtful similar cases, *Ausf. Sprachl.* § 95. n. 16 and the mar- ginal note.

NOTE 14. In verbs in ίζω the form of the Fut. in ιω̂ is actually more in use than the regular one in ίσω. It occurs also among the Ionics, and that without being resolved, e. g. ἀγλαϊεῖσθαι, 9εσπιεῖν, νομιοῦμεν, etc. in Herod- otus and Hippocrates. Once we find the uncontracted form 9εσπιέειν Hdot. 8. 135. The form κομιέαι 7. 49, is to be explained by the elision of ε and the drawing back of the accent.

10. The Future which in grammar is called the

Second Future,

after *shortening* the syllable of the verbal root or stem, appends to the *simple* characteristic of the verb the Ionic ending έω, and contracts this in the common language into ω̂. The flexion then proceeds in the Active and Middle according to the general rules of contraction ; e. g. βάλλω, simple stem βαλ, Fut. 2 βαλω̂ ; see n. 16.

11. This Future is found in the common language only in verbs with the characteristics λ, μ, ν, ρ ; in which verbs, on the other hand, the Fut. in σω never regularly occurs ; § 101. 2.—The case is different with the *Future 2 Passive ;* for since this is derived from the Aor. 2. Pass. (§ 89. 3,) it is actually found in all verbs where the latter occurs.

NOTE 15. In order to bring into one view all that has been said above, we may make the following supposition, as presenting the nearest analogy. We place as basis the ending σω, Fut. 1. This was appended to the stem partly *with* and partly *without* the union-vowel ε. The shorter form remained the most common one. The form έσω could also be shortened into εω, ὦ, the Fut. 2 ; and this form remained common, with a few exceptions (see the next note), only in verbs whose characteristic is λ μ ν ρ. Further, when in pure verbs the vowel of the stem came immediately before the ending έσω, the two vowels, the stem-vowel and union-vowel, flowed together, and thus produced the long vowel of the Fut. as φιλήσω, τίσω. Text 4, 5. But when the stem-vowel came before the ending σω, as τελέσω, νομί-σω, these forms sometimes remained unchanged ; and sometimes the same tendency which produced the **Fut. 2**, produced here also the different forms of the Attic Future.*

NOTE 16. In some few instances, the form of the **Fut. 2** has been preserved in verbs not having the characteristics λ μ ν ρ ;† just as in verbs with λ μ ν ρ, there are some exceptions where the Fut. 1 in σω is found. These instances are the following, all of them in the Middle form :

μαχοῦμαι, along with which the fuller form μαχέσομαι has been preserved ; see the Anom. μάχομαι, § 114.‡

ἐδοῦμαι, καθεδοῦμαι, see Anom. ἔζομαι, § 114.

πιοῦμαι, a form censured by the ancient critics, instead of the still more anomalous πίομαι (see note 18) from ΠΙΩ ; see the Anom. πίνω, § 114.

So a few poetical examples: τεκεῖσθαι Hom. Hymn. Ven. 127, from ΤΕΚΩ, Anom. τίκτω; and μαθεῦμαι (Dor. for -οῦμαι) Theocr. 2. 60, from ΜΗΘΩ, Anom. μανθάνω.—On the epic forms κείω, δήω, as belonging here, see marginal note on δήω under anom. ΔΑ-, δαίω, § 114.

NOTE 17. The Dorics, in all circumflexed Futures, as generally in contractions, have ευ instead of ου; and this contraction is common to them and the Ionics (§ 28. n. 5), when the latter contract ; e. g. βάλλω, Fut. βαλῶ, Plur. βαλέομεν, βαλεῦμεν, comp. § 105. n. 13.—The Dorics however circumflex also the common Future 1 in σω, and then decline it as if contracted from έω; e. g. τυψῶ, τυψεῦμεν (for -οῦμεν), τυψεῖτε, τυψεῦμαι (for -οῦμαι), etc. This form, under the grammatical name of the .

Doric Future,

is found more or less in use in some words in Attic and other writers ; but only in the form of the Fut. Middle (comp. § 113. 5), and with the Attic

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* The same occurs in the *Dat. Plur.* of Dec. III, which in the early epic language ended in εσι ; in the common, in σι. Hence also it arose, when in the Gen. of those words which have a diphthong in the Nominative there was a lingual next before the case-ending, and the same fell away in the Dat. Plur. after ε before σ had been dropped, that the preceding vowel did not again (as in βοῦς and the like) pass over into the diphthong of the Nominative ; e. g. πούς, πόδεσι, ποδσί, ποσί. But βοῦς, βόεσι, contr. βουσί, and γραῦς, γράεσι, γραυσίν.

† Precisely as in other verbs the Aorists ἔχεα, εἶπα, etc. which correspond to the Aorists in λ μ ν ρ, as ἔστειλα, ἔφηνα. It is very probable, that as this form of the Aorist was actually more common in the Alexandrine dialect (see marg. note to § 96. n. 1), so likewise Futures of the above kind may have been common in certain dialects, without ever being adopted into the more cultivated ones. Hence the ancient method of placing a Fut. 2 τυπῶ in the paradigm.

‡ We might indeed consider these two Futures as the regular and the Attic form from the Present μαχέομαι, which is actually used by the Ionics ; but it is more in accordance with analogy to assume, that this Ionic Present was first occasioned by the above Future forms, which are so seemingly derived from it. That the case is the same with καλέω is shewn below in § 110. 11. 2; but since this is the only form of the Present in use, it is necessary in grammar to make the Fut. καλέσω from it.

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diphthong of contraction ου; e. g. φεύγω, Fut. comm. φευξοῦμαι. See also the anom. παίζω, χέζω, κλαίω, πλέω, θέω, νέω, πίπτω, πνέω, § 114.

NOTE 18. An entirely irregular form of the Future occurs in these two: πίομαι I will drink, ἔδομαι I will eat. The form is precisely that of the Pres. Pass. of the simple themes to which they belong. See the Anom. πίνω and ἐσθίω, § 114.

§ 96. First and Second Aorist Active.

1. The form of the Aorist in a is called the Aorist 1. In all cases where the Future regularly ends in σω, the Aor. 1 is formed in -σα, Mid. -σάμην; and the same changes of the σ take place here, as in the Fut. in σω; e. g.

τύπτω   τύψω   — ἔτυψα
τάσσω,   τάξω   — ἔταξα
κομίζω,   κομίσω — ἐκόμισα, inf. κομίσαι
φιλέω,   φιλήσω — ἐφίλησα, inf. φιλῆσαι
πνέω,   πνεύσω — ἔπνευσα, § 95. n. 9.

For the Aor. 1 in -a, from verbs λ μ ν ρ, see § 101.

NOTE 1. A few anomalous verbs form the Aor. 1 in a instead of σα, without being themselves verbs λμνρ; e. g. χέω, ἔχεα. See also the Anom. καίω, εἰπεῖν, σεύω, ἀλέομαι, δατέομαι, and ἤνεγκα under φέρω.*—For the Aor. 1 in κα of some verbs in μι, e. g. ἔδωκα, see under those verbs, § 106. 11.

2. The form of the Aorist in ν is called the Aorist 2. In the ordinary conjugation its full termination is ον, Mid. όμην; which is appended immediately to the characteristic of the verb, with the following conditions:

1) The Aor. 2 is always formed from the simple theme, and retains the simple characteristic of the verb when the Present has a fuller form, § 92.

2) It commonly shortens the penult syllable of the Present.

3) It sometimes changes ε in the stem-syllable into a.

3. By means of these changes alone, is the Aor. 2 distinguished in its form from the Imperfect; and verbs in which none of these differences can have place (e. g. ἀρύω, γράφω, etc.) or where the only difference would be in the quantity of the vowel (as in κλίνω), form no Aor. 2 Active or Middle.†

4. This tense is never found in all those derivative verbs, which are formed from other verbs by means of particular endings, like ἄζω, ίζω, αίνω, ύνω, εύω, όω, άω, έω. § 104.

5. Of other verbs, the most have the Aor. 1; and a far smaller number have the Aor. 2. But this latter is often assumed in

* The Alexandrine dialect (§ 1. n. 8), from several verbs which in the common language had only the Aor. 2 in ον, formed also such an Aorist in α; e. g. εἶδα for εἶδον; ἔλιπαν 3 Pl. for ἔλιπον; ἤλθατε, etc. See the marg. note under n. 9. —Here also belongs the remark, that in writers not Attic, some forms of the Aor. 2 Mid. fluctuate between ο and α; e. g. εὔραντο for εὔροντο; εἰλάμην, see αἱρέω; ὄσφραντο Hdot. etc.

They can however readily form an Aor. 2 Passive, e. g. ἐγράφην; see § 100.

grammar, in verbs which do not actually have the Aor. 2 *Active*, but yet form the Aor. 2 *Passive* in ην (instead of ον); since it is easier to exhibit this formation once for all under the Aor. 2 Act. and then derive from it the Aor. 2 Passive.*

6. The following table exhibits the changes, which take place in order to form the Aor. 2, according to no. 2 above.

Characteristic.

Pres. λλ	Aor. 2	λ — βάλλω	ἔβαλον
— πτ —		{ π — τύπτω	*ἔτυπον
		{ β — κρύπτω	*ἔκρυβον
		{ φ — ῥάπτω	*ἔῤῥαφον
— σσ, ττ —		{ γ — τάσσω	*ἔταγον
		{ τ — λίσσομαι	ἐλιτόμην, single instance.
— ζ —		{ δ — φράζω	*ἔφραδον
		{ γ — κράζω	ἔκραγον, single instance.

Stem-Vowel.

In Pres. αι	Aor. 2	ᾰ — πταίρω	ἔπταρον
— η —		ᾰ — λήθω	ἔλαθον
— ει —		{ ῐ — λείπω	ἔλιπον
		{ ε or ᾰ in verbs λ μ ν ρ, § 101.
— ευ —		ῠ — φεύγω	ἔφυγον
— ε —		ᾰ — τρέπω	ἔτραπον.

For the forms marked with an asterisk (*), see the marg. note.

NOTE 2. The Aor. 2 stands in the same relation to the simple theme, as to form, that the Imperfect does to the usual Present. It is distinguished, however, from the Imperfect, partly by the Aorist signification (for which see in the Syntax, § 137), and partly by the circumstance that it has moods and participles of its own, formed after the manner of those of the Present. Hence, in the Indicative, *that* only can be a real Aorist which *differs* as to form from the usual Imperfect; and in the other moods, only that, which in like manner differs from the Present. Thus e. g. ἔγραφον can be only Imperfect, and γράφῃς only Present Subjunctive, etc.

NOTE 3. From this otherwise universal rule, a few Imperfects seem, at first view, to form an exception, and to be at the same time Aorists. But closer observation shews, that all these, at least so far as usage is concerned, are mere Aorists; so ἔφην (see § 109 φημί), and ἐπριάμην, ἠρόμην (from ἔρομαι), for which see the Anom. Verbs. In the Homeric usage, there belongs here especially κλύω *hear*, whose Present is in use, but from which the form ἔκλυον has always the Aorist signification.

NOTE 4. In other verbs too Homer often uses, for the sake of the metre, the Imperfect as Aorist; but it would be incorrect to reckon among such instances ἔδικον, ἔτετμον, ἔχραισμον, and some others, whose Present never occurs, and which are therefore never used but as Aorists.†

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* Thus in regard to the Aorists used as examples in Text 6, the learner must bear in mind, that the forms ἔτυπον, ἔκρυβον, ἔῤῥαφον, ἔταγον, never occur at all, or at least only in single passages, which are for that very reason suspected of being corrupted; but instead of them, ἔτυψα, ἔταξα, etc. They stand here only on account of the Aor. 2 *Passive*, ἐτύπην, ἐκρύβην, etc. which are actually in use. § 100.

† The separation of the Aor. 2 from the Imperfect, may perhaps be historically illustrated somewhat in this manner. Originally the Greek language probably distinguished the signification of the Aorist from that of the Imperfect, just as little

NOTE 5. To the same class must be referred the Aorist of several verbs in ἐω and ἀω. These endings, in some verbs, are merely a prolongation of the simple form (§ 112. 6, 7). Hence, just as in some of these verbs other tenses from this simple form have been preserved (comp. the Perf. 2, § 97. n. 4, and the Aor. 1 in the Anom. γαμέω); so also in others the Aor. 2 is still found; e. g. κτυπέω ἔκτυπον, γοάω ἔγοον, from ΚΤΥΠΩ, ΓΟΩ. See also the Anom. πτνέω, στυγέω, τορέω, μηκάομαι, μυκάομαι, § 114; and generally § 112. 6, 7.

NOTE 6. The *shortening* of the penult syllable (λήθω ἔλαθον, φεύγω ἔφυγον) can also be properly regarded as a return to the ancient form of the verb. And even the change of ε into α can be regarded in the same manner; since among the Ionics we find α in the Present of some of these words, as τράπω, τάμνω. But it is just as probable, that in one portion of such verbs, the original *short* root was lengthened and strengthened in the Present; while in another portion the original *long* root was shortened in the Aorist and other forms.*

NOTE 7. In some verbs nevertheless the Aor. 2 has the syllable before the ending *long*, and rests satisfied with the difference of the simpler form, or with the change of ε into α; e. g. εὗρον, ἔβλαστον, ἔπαρδον; see the Anom. εὑρίσκω, βλαστάνω, πέρδω, etc.—In a few poetical forms, the long vowel by position is made short by transposition; e. g. δέρκω ἔδρακον; see also the Anom. πέρθω, δαρθάνω, τέρπω, ἁμαρτάνω. Or also a letter is dropped; see the Anom. μάρπτω.

NOTE. 8. For the Aor. 2 in ην, ων, υν, and for the *syncopated* Aorists, see the Verbs in μι, and § 110.—For some anomalous verbs, whose Aor. 2 has a *neuter* sense, while their Aor. 1 has a transitive meaning, see § 113. n. 3.

NOTE 9. We have seen above in note 1, that some verbs form their Aor. 1 with the characteristic of the Aor. 2. In like manner, the reverse of this sometimes occurs, viz. *the Aorist in ον is formed with σ*; of which a plain example is the common Aorist of πίπτω, formed from ΠΕΤΩ, viz. ἔπεσον, πεσεῖν. To this may be added the epic ἶξον, ἐβήσετο, ἐδύσετο, see Anom. ἰκνέομαι, βαίνω, δύω; and further some Imperatives, e. g. οἶσε compared with the Fut. οἴσω, see the Anom. φέρω; and the epic ἄξετε from

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as the English does; and both species of the historical Preterite, in α and ν, (ἔτυψα and ἔτυπον or ἔτυπτον,) were formed probably in like manner without difference of signification; just as with us in some verbs there is a double form of the Imperfect, one in *ed* and the other irregular; e. g. *awake*, Impf. *awaked* and *awoke; dig*, Impf. *digged* and *dug; hang*, Impf. *hanged* and *hung*, etc. So, in the earlier Greek writers, the signification of the Aorist and Imperfect was not yet entirely separated (§ 137. n. 4). When however the signification of the Aorist began perceptibly to distinguish itself from that of the Imperfect, the latter attached itself by degrees exclusively to the form in ν, while the Aorist on the other hand did not attach itself exclusively to the form in α. When, namely, again a *double* form was developed from the preterite in ον, (e. g. ἔλειπον, ἔλιπον; ἔλαβον, ἐλάμβανον,) it was natural that in like manner the aorist signification should attach itself to *one* of these two forms, and that the shortest. Moods and Participles thence arose by degrees, and of a peculiar kind under the form in α; while under the form in ν they followed the analogy of the Present, with a few deviations of accent.

* It is an incontestable fact, that the greater part, if not all the analogies in a language, are produced by the operation of such reciprocal causes. It was natural, that in consequence of the more frequent use of the narrative form (the Preterite), the exhibiting or descriptive form (the Present) should be made conspicuous by an emphasis laid upon its chief or radical syllable; but it was also natural, that for the sake of contrast with the Present, an emphasis or the accent should in like manner be laid upon the distinguishing syllables of the Preterite, and thus the radical syllable of the word be obscured in pronunciation; not to mention, that in the animation of narrative, words are naturally uttered with greater rapidity.

ἄγω, λέξεο, ὄρσεο, (see Anom. λέγω, ὄρνυμι,) compared with the Impera-tives βήσεο, δύσεο, from the Indicatives just mentioned.*

§ 97. *First and Second Perfect Active.*

1. The *Perfect Active* has, in both its forms (1 and 2), the same personal endings, viz. *a, aς, εν* or *ε,* etc. but it distinguishes the two forms by means of the characteristic.   The Perf. 1 has a characteristic of its own ; the Perf. 2 has always the simple char-acteristic of the verb.

2. The *Perfect* 1 has several variations in respect to its char-acteristic, viz.

a) When the characteristic of the verb is *β, π, φ,* or *γ, κ, χ,* this characteristic becomes (or remains) *aspirated* in the Perfect, and then *a* is appended ; e. g.

τρίβω, λέπω, γράφω — τέτριφα, λέλεφα, γέγραφα

λέγω, πλέκω, τεύχω — λέλεχα, πέπλεχα, τέτευχα.

If this characteristic of the verb has been changed in the Present (§ 92. 8), then the simple characteristic is aspi-rated :

τύπτω, F. τύψω, P. 1 τέτυφα ; τάσσω, F. τάξω, P. 1 τέταχα

παίζω, F. παιξοῦμαι, (P. 1 πέπαιχα) ;†

or generally : When the Fut. has ψω, the Perf. 1 has φα.

   —   —   ξω,   —   —   χα.

b) If the characteristic of the verb be *a lingual* or *a vowel,* then the Perf. 1 has *κα* ; and the same changes of the char-acteristic and of the vowel ‡ take place as in the Fut. before *σω.*   Hence when the Fut. has the ending *σω pure,* it is only necessary to change it in the Perf. 1 into *κα* ; e. g.

πείθω	(πείσω)	— πέπεικα
κομίζω	(κομίσω)	— κεκόμικα
τίω	(τίσω, long ι)	— τέτικα
φιλέω	(φιλήσω)	— πεφίληκα
τιμάω	(τιμήσω)	— τετίμηκα
ἐρυθριάω	(ἐρυθριάσω, long a)	— ἠρυθρίακα
σπάω	(σπάσω, short a)	— ἔσπακα
πνέω	(πνεύσω)	— πέπνευκα.

Verbs λ μ ν ρ have also the Perf. 1 in *κα* ; see § 101.

3. The *Perfect* 2, or the Perfect Middle as it was formerly

* It was formerly customary to regard all these as forms derived from the Fu-ture, contrary to the analogy of the language.   The above is sufficient to show, that just as the language could form both Aorists in ον and a without σ, as εἶπον and εἶπα, εἶδον and εἶδα (see note 1 with the marg. note) ; so also it could form them both with σ in σον and σα, as ἔπεσα (see πίπτω) and ἔπεσον, ἐδυσάμην and ἐδυσόμην.   The general usage became fixed in σα and ον ; but remnants were also preserved of the formation in α and σον.   See the *Ausf. Sprachl.* § 96. n. 10.

† Verbs in ζω, with the char. γ, do not usually form the Perf. 1.   But from παίζω we find διαπεπαιχώς, Plut. Mor. p. 79.   See more in note 6.

‡ The few instances in which the Perf. retains or assumes a short vowel when the Fut. has a long one, see in § 95. n. 4.

called (§ 89. n. 2), appends the same personal endings to the char-
acteristic of the verb without any change ; e. g.

λήθω λέληθα· σήπω σέσηπα· φεύγω πέφευγα.

4. Here however three things are to be observed, viz. ·

a) When the characteristic of the Present is not simple (§ 92.
6), the *simple* characteristic reappears in the Perf. 2, pre-
cisely as in the Aor. 2 ; e. g.

πλήσσω (ΠΛΗΓΩ) — πέπληγα
φρίσσω (ΦΡΙΚΩ) — πέφρικα
ὄζω   (ΟΔΩ)   — ὄδωδα.

b) In general this form prefers a *long* vowel in the stem-sylla-
ble, even when the other tenses derived from the simple
theme have a short vowel.   Hence the lengthened sound of
the Present appears again in the above examples :

φεύγω Α. 2 ἔφυγον — πέφευγα
λήθω Α. 2 ἔλαθον — λέληθα
σήπω Α. 2 Pass. ἐσάπην — σέσηπα.

Further, the short *a* of the stem is changed to *η* in this Per-
fect, when the strengthening of the Present consists either
in the diphthong *αι*, or in a position ; e. g.

δαίω Α. 2 ἔδαον — δέδηα*
θάλλω Fut. θαλῶ — τέθηλα.

After *ρ* and after vowels, the Perf. 2 takes *a* and not *η* ; e. g.

κράζω, ἔκρᾰγον — κέκρᾰγα
ἔᾱγα, ἔᾱδα, in Anom. ἄγνυμι, ἀνδάνω, § 114.

c) This Perfect prefers especially the vowel *o*; and therefore
this vowel not only remains unprolonged, as in κόπτω κέκοπα
Hom. but is also assumed as the alternate vowel (Umlaut)
to *ε*; § 27. 1.   E. g.

φέρβω — πέφορβα· ΤΕΚΩ — τέτοκα, see Anom. τίκτω
§ 114.

This change of *ε* into *o* has a twofold operation upon the
diphthong *ει* in the Present, according as *ε* or *ι* is the radical
sound ; and the same is likewise to be recognized in those
tenses which shorten their vowel.   Where *ε* is the radical
sound, (which however is the case only in the verbs λ μ ν ρ,)
the *ει* is changed into *o* ; when *ι* is the radical sound, the *ει*
passes over into *οι* ; e. g.

σπείρω (F. σπερῶ) — ἔσπορα.
λείπω (Α. 2 ἔλιπον) — λέλοιπα.

So too πείθω πέποιθα ; comp. the anom. εἴκω, οἶδα, § 114.

5. Finally, by far the greater number of verbs, and especially
all derivatives, have only the Perf. 1.   The Perf. 2 therefore, like

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* The mode of writing δέδηα, and also πέφηνα, σέσηρα, etc. is incorrect ; as also
in the corresponding case of the Aor. 1 from λ μ ν ρ. The Perf. 2 always has the
simple or shortened stem of the verb (here ΔΑ, ΦΑΝ, etc.) as its basis, whose short
vowel however it again lengthens ; as ᾰ into η.

the Aor. 2 (§ 96. 4), never occurs except from *primitives*. It is also to be noted, that the Perf. 2 generally prefers the *intransitive* signification ; see note 5.

NOTE 1. Some *Perfects* 1 have in like manner the alternate *o*. Such are πέμπω *send*, πέπομφα ; κλέπτω *steal*, κέκλοφα ; τρέπω *turn*, τέτροφα : further τρέφω *nourish*, τέτροφα,* and στρέφω *turn*, ἔστροφα, which can also be regarded as Perf. 2 ; see also the Anom. λέγω, συνείλοχα, § 114. Here too belongs the change of ει into οι in δέδοικα from ΔΕΙΩ ; see the Anom. δεῖσαι, § 114.

NOTE 2. To the change of ε into ο corresponds that of η into ω in the Perfect of the Anom. ῥήγνυμι (ΡΗΓΩ) ἔῤῥωγα. And kindred to both these changes, is the insertion of ω and ο in some Perfects, which of themselves would be dissyllables ; where too the *o* is placed after the Attic reduplication. E. g. ἔθω—(εἶθα) εἴωθα· ἄγω—ἦχα, ἀγήοχα. See also in the catalogue of Anom. Verbs ἐδήδοκα under ἐσθίω, ἐνήνοχα under φέρω, ἀνήνοθα and ἐνήνοθα by themselves ; and the Passive forms ἄωρτο under αἴρω, ἔωνται in a marginal note to ἵημι, § 108. I. See genr. Lexil. I. 63.

NOTE 3. It has already been remarked (§ 85. 2), that after the Attic reduplication the vowel is *shortened;* e. g. ἀκούω ἄκηκοα, ἀλείφω ἀλήλιφα, ΕΛΕΥΘΩ ἐλήλυθα.—For the sake of the metre, the epic poetry could also shorten the η of this Perfect into ᾰ in the Fem. of the participles ; e. g. σεσαρυῖα, τεθαλυῖα, ἀραρυῖα.

NOTE 4. In the few examples of the Perf. 2 from verbs έω and άω, as ῥιγέω ἔῤῥιγα, μυκάομαι (Aor. ἔμῡκον) μέμῡκα, the case is the same as with the Aor. 2 in § 96. n. 5. They come from simple forms ΡΙΓΩ, ΜΥΚΩ, § 112. 6. See also the Anom. γηθέω, δουπέω, μηκάομαι, § 114.

NOTE 5. That the examples of the Perf. 2, even including those which occur only in the poets, amount in all to a very limited number, is to be presumed from Text 5. Of those which belong to *transitive* verbs, we name here particularly : ἀκήκοα, λέλοιπα, τέτοκα, ἔκτονα, πέπονθα, οἶδα, ἔσπορα, ἔστοργα, ὄπωπα, δέδορκα ; and from *intransitives*, κέκρᾱγα, λέλᾱκα, τέτρῑγα, πέφρῑκα, ἔῤῥιγα, ἔοικα, εἴωθα, ἔᾱδα, ὄδωδα, ἐλήλυθα, σέσηρα, τέθηλα, τέθηπα, μέμηνα, κέχηνα, γέγονα, κέχοδα, πέπορδα, μέμῡκα. There are some others, which, though strictly intransitive, yet become transitive in certain connections, as λέληθα, πέφευγα, δέδια. To these are still to be added those noted in § 113. n. 3, 4 ; see for all, § 114.

NOTE 6. In respect to the use of the two Perfects, it may be noted, that, in those verbs which form a Perf. 2, this is the only usual Perfect ; or, where both Perfects exist, the two forms differ also in their signification : see § 113. n. 3. Only δέδια and δέδοικα are used without such a difference. Further, the Perf. 1 was most frequently formed in verbs where it would end in κα ; consequently in all derived verbs and in a part of the primitives ; see above, no. 2. b. The early *epic* language exhibits in general *no* aspirated Perfects ; but only the form in κα with a vowel before it ; as δέδυκα, βέβληκα ; and hence from κόπτω, which later formed only κέκοφα, Homer has Part. Perf. κεκοπώς, Il. ν. 60. But in prose also the forms in φα and χα (as λέλεχα, λέλεφα, πέπλεχα) are either rare, or not at all in use. Hence we see clearly, that the Greek language sought to avoid all such Perfects as would have a harsh or unusual sound ; and supplied their place by the Aorist or by a periphrasis with the Perf. Passive ; see § 134. 4.—For the Perfect of the *Subjunctive, Optative,* and *Imperative,* see § 137. n. 12, 13.

* The form τέτροφα from τρέφω is rare ; it occurs Od. ψ. 237 as *intransitive;* Soph. Œd. Col. 186 as *transitive.* As Perf. from τρέπω it stands in the earlier writers without variation of form, e. g. Soph. Trach. 1009. In writers somewhat later is found the peculiar form τέτραφα.

NOTE 7. In the Ionic dialect the κ of the Perf. 1 in κα from verbs *pure*, sometimes falls away; and thus the Perf. 1 passes over into the form of the Perf. 2.   Here belong the Homeric participles

κεκαφηώς, τετιηώς, τετληώς, etc. for -ηκώς.

See anom. ΚΑΦ-, ΤΙΕ-, τλῆναι, § 114.   The same takes place in epic writers (with a *shortening* of the vowel) in the 3 pers. Plur. and in the participle of some verbs; as

βεβάασι, βεβαώς, for βεβήκασι, βεβηκώς, from ΒΑΩ (Anom. βαίνω)
πεφύασι, πεφυώς, for πεφύκασι, πεφυκώς, from φύω.

From some old Perfects, only these forms occur, and none at all in κα; as μεμάασι, μεμαώς; δεδάασι, δεδαώς; see Anom. ΜΑΩ, ΔΑΩ.   Hence a 1 pers. Sing. is assumed for the above forms of the 3 pers. Plur. although it is nowhere found, and may not have been in actual use; as πέφυα, μέμαα, δέδαα, βέβαα; and so also ἔσταα (for ἔστηκα or ἔστακα, see ἵστημι), γέγαα, τέθναα, τέτλαα, see Anom. γίγνομαι, θνήσκω, τλῆναι; and from these come certain *syncopated* forms, as βέβαμεν, τεθνάναι, for βεβάαμεν, τεθναέναι, which are treated of along with other syncopated forms of the Perfect in § 110. 10.

§ 98. *Perfect and Pluperfect Passive.*

1. The *Perfect Passive* takes the endings μαι, σαι, ται, etc. and likewise the *Pluperfect* the endings μην, σο, το, etc. not by means of a union vowel (ομαι, εται, etc. § 87. 5), as is the case in the other Passive forms; but they are appended directly to the *characteristic* or (simple) stem of the verb.

2. If the characteristic of the verb be a labial, a palatal, or a lingual, (a *P*, *K*, or *T-sound*,) it is changed before the letters μ, σ, τ, according to the general rules, §§ 20–24.   Thus are formed from τύπτω (ΤΥΠΩ), τρίβω, πλέκω, τεύχω (ΤΥΧΩ), πείθω, ᾄδω, φράζω (ΦΡΑΔΩ):

τέτυ-μμαι,   τέτυ-ψαι,   τέτυ-πται,   for -πμαι, -πσαι, -πται
Plpf. ἐτετρί-μμην, ἐτέτρι-ψο, ἐτέτρι-πτο, for -βμην, -βσο, -βτο
πέπλε-γμαι, πέπλε-ξαι, πέπλε-κται, for -κμαι, -κσαι, -κται
Plpf. ἐτετύ-γμην, ἐτέτυ-ξο, ἐτέτυ-κτο, for -χμην, -χσο, -χτο
πέπει-σμαι, πέπει-σαι,* πέπει-σται, for -θμαι, -θσαι, -θται
ᾗ-σμαι,   ᾗ-σαι,   ᾗ-σται,   for -δμαι, -δσαι, -δται
Plpf. ἐπεφρά-σμην, ἐπέφρα-σο, ἐπέφρα-στο for -δμην, -δσο, -δτο.

In order to avoid the concurrence of three consonants (§ 19. 2), in the further flexion of this Perfect and of the Pluperfect, the σ of the endings σθον, σθην, σθε, σθαι, σθω, etc. is dropped, e. g.

2 pers. Du. and Pl. τέτυ-φθον, τέτυ-φθε, for -πσθον, -πσθε.

Inf. πεπλέ-χθαι, τετά-χθαι, for -κσθαι, -γσθαι.

Imper. 2 pers. πεπεί-σθω, πεφρά-σθω, for -θσθα, -δσθω, see n. 1.

Instead of the 3 pers. Plur. in νται and ντο, a periphrase with the verb εἶναι *to be* is commonly used; e. g. τετυμμένοι (-αι) εἰσίν, and in the Plupf. τετυμμένοι (-αι) ἦσαν.

NOTE 1. For the sake of uniformity, we assume in respect to linguals,

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* The Homeric πέπυσσαι is only a metrical doubling of the σ instead of πέπυσαι, Plat. Protag. p. 310 b.

that, e. g. in the 2 pers. Dual πέπει-σθον, not the radical ϑ before σθον has been dropped; but first the σ in ϑσθον has fallen away, and then by rule ϑθον becomes σϑον, § 24. 2.

NOTE 2. For the Ionics the periphrase of the 3 pers. Plur. is not necessary; since instead of -ηται -ντο, they can put -αται -ατο; in which the Attics sometimes follow them in these tenses. For the details, see § 103. m. 22. § 105. n. 9.

3. If the characteristic of the verb be a *vowel*, the endings of the Perf. Pass. μαι, σαι, ται, etc. are appended directly to the *vowel of the Future*. The 3 pers. Plur. is then also regularly formed in -νται, -ντο; since there is no longer a concurrence of three consonants; e. g.

ποιέω, F. ποιήσω, — πεποίη-μαι, σαι, ται, — πεποίηνται.
νέω, F. νεύσω,   — νένευ-μαι, σαι, ται,   — νένευνται.

The few instances, where the quantity of the vowel in the Perf. does not accord with that in the Future, have already been noted, § 95. n. 4.

NOTE 3. The alternate o for ε does not pass over into the Perf. Pass. e. g. κλέπτω (κέκλοφα) κέκλεμμαι, συλλέγω (συνείλοχα) συνείλεγμαι. See the exception in epic poets under Anom. ἐσθίω, § 114. The three verbs τρέπω *turn*, τρέφω *nourish*, στρέφω *turn*, have in the Perf. Pass. a peculiar alternate vowel a; thus τέτραμμαι, τέτραψαι, etc. τέθραμμαι (from τρέφω, ϑρέψω), ἔστραμμαι. § 27. 1.

NOTE 4. Some verbs change the diphthong ευ, which they have in the Present or assume in the Future, into υ in the Perf. Pass. e. g. τεύχω (τέτευχα) τέτυγμαι. So also φεύγω, σεύω, πεύθομαι; comp. πέπνῦμαι in Anom. πνέω, § 114. In χέω (χεύσω) this takes place even in the Perf. Act. κέχῠκα, κέχῠμαι.

NOTE 5. The lingual usually changed into σ before μ in the Perf. Pass. is in the epic poets found unchanged in some few forms; as κέκαδμαι, πέφραδμαι, from ΚΑΔΩ (see Anom. καίνυμαι), φράζω; also κεκόρυθμαι from ΚΟΡΥΘΩ* κορύσσω.

NOTE 6. The σ is however assumed by many verbs which have no lingual, but a vowel as their characteristic; e. g.

ἀκούω ἤκουσμαι, κελεύω κεκέλευσμαι.

So also πρίω, χρίω, παλαίω, πταίω, παίω, ῥαίω, σείω, λεύω, ϑραύω, ψαύω, ὕω, βύω, ξύω. Then too all those noted in § 95 n. 3, which do not lengthen the short vowel of the Future (except ἀρόω § 114); e. g. τελέω (τελέσω) τετέλεσμαι; σπάω ἔσπασμαι. Some are variable; e. g. of those just cited, κελεύω, χρίω, ϑραύω; also κολούω, κρούω, ψάω, etc. See the *complete list* of verbs, which either assume this euphonic σ in the Perf. and Aor. 1 Pass. as also in the verbal Adjective; or admit of both formations with and without σ; § 112. 20.

NOTE 7. When γγ would come to stand before μ, one γ falls away; the other endings remain regular; e. g.

ἐλέγχω (ἐλήλεγχα) — ἐλήλεγμαι, ἐλήλεγξαι, γκται.
σφίγγω — ἔσφιγμαι,† γξαι, γκται, ἐσφίγμεθον, etc.

* That this ϑ is a *radical* letter, is confirmed by the substantive κόρυς. Gen. -υθος; otherwise it might be regarded as inserted in the ancient manner, instead of σ, as κλαυθμός, ὀρχηθμός, § 119. n. 3.

† There can be no doubt, that this single γ then retains the nasal sound *ng*; comp. § 4. 4.

NOTE 8. So when the Perf. Pass. must have μμ, and there comes in ad-
dition another μ from the root, one of them of course falls away; e. g.
κάμπτω, — κέκαμμαι, but κέκαμψαι, κέκαμπται, etc.
πέμπω, — πέπεμμαι, μψαι, μπται, πεπέμμεθα, etc.

4. The *Subjunctive* and *Optative* are in general not made at
all; partly on account of the difficulty of their formation, and
partly because they are so little needed. Instead of them the peri-
phrase with εἶναι is employed; e. g. τετυμμένος (η, ον) ὦ and εἴην.

NOTE 9. That is to say, these moods are formed only when there is a
vowel before the ending, which readily passes over into the endings of the
Subjunctive, and likewise unites itself with the characteristic ι of the Op-
tative; e. g. κτάομαι, κέκτημαι

> Subj. κέκτωμαι, ῃ, ηται, etc.
> Opt. κεκτήμην, κέκτῃο, κέκτῃτο, etc.

All the examples of such a formation, however, which are now extant,
consist of a few single forms of Perfects of *three syllables*, all belonging to
anomalous verbs. Thus Plato has Subj. ἐκτετμήησθον from τέμνω τέτμη-
μαι; Andocides has Subj. διαβέβλησθε from βάλλω βέβλημαι. See also
κέκλημαι and μέμνημαι under the Anom. καλέω and μιμνήσκω, § 114.—So
when the stem-vowel is ι or υ, the Optative may be formed by absorbing
the characteristic ι, by which means the radical vowel becomes long; but
the Homeric λέλῦτο Od. σ. 238 from λύω λέλῦμαι (§ 95. n. 4), is probably
the only example extant.*—For the Opt. forms κεκτῷτο, μεμνέῳτο, see
Anom. κτάομαι, μιμνήσκω, § 114.

§ 99. *Third Future.*

The *Future* 3 or *Paulopost-future* of the Passive, is derived
from the Perfect Pass. both as to its form and signification;
§ 138. It retains the augment of the Perfect, and substitutes
the ending σομαι instead of the ending of the Perfect. From the
2 pers. of the Perf. in σαι, (ψαι, ξαι,) therefore, it is only neces-
sary to change αι into ομαι, in order to form the Fut. 3; e. g.

> τέτυμμαι   (τέτυψαι)   — τετύψομαι
> τέτραμμαι   (τέτραψαι)   — τετράψομαι
> τέταγμαι   (τέταξαι)   — τετάξομαι
> πέπεισμαι   (πέπεισαι)   — πεπείσομαι
> πεφίλημαι   (πεφίλησαι) — πεφιλήσομαι.

NOTE 1. In those verbs where the vowel of the Fut. 1 is shortened in the
Perfect, the Fut. 3 assumes again the *long* vowel; e. g. δεδήσομαι, λελύσο-
μαι, τετεύξομαι; see § 95. n. 4.†

NOTE 2. The Fut. 3 is never found in the verbs λ μ ν ρ; and very rarely
in verbs which have the *temporal* augment; e. g. ἠτιμώσομαι, ᾑρήσομαι,
from ἀτιμόω, αἱρέω.—For the periphrase of this tense, see § 138. 4.

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* I remark further, that while some have preferred to write κεκτῆται, λελῦτο, etc.
with the circumflex, (see esp. Göttling p. 65 sq.) I have adopted that accentuation
which is found in a portion of the manuscripts, and which alone is supported by
analogy. Thus κέκτωμαι and κέκτητο must have the same relation to κέκτημαι, and
also λέλῦτο to λέλυμαι, that τύπτωμαι and τύπτοιτο have to τύπτομαι. See § 107.
m. 33, and the *Ausführl. Sprachl.*

† It must not be inferred from this, that the Fut. 3 is formed from the Fut. 1
Mid. with the reduplication: for whether the τετράψομαι above given really oc-
curs, is more than I know; but the forms which are actually found, βεβλήσομαι,
κεκλήσομαι, (see Anom. βάλλω, καλέω,) hold us to the Perfect.

§ 100. *First and Second Aorist Passive.*

1. All verbs form the *Aorist* of the *Passive* either in ϑην, or simply in ην; many have both forms at once. The former is called *Aorist* 1, and the latter *Aorist* 2. § 89. 3.

2. The *Aor.* 1 *Passive* appends ϑην to the characteristic of the verb. If the characteristic be a *labial* or *palatal*, (a *P* or *K-sound*,) it is of course changed (§ 20) into the aspirate φ or χ; e. g.

λείπω, ἀμείβω, στέφω, — ἐλείφθην, ἡμείφθην, ἐστέφθην
λέγω, πλέκω, — ἐλέχθην, ἐπλέχθην
τύπτω (ΤΤΠΩ)— ἐτύφθην
τάσσω (ΤΑΓΩ) — ἐτάχθην.

If the characteristic be a *lingual* (or *T-sound*), it is changed to σ, according to § 24. 2; e. g.

πείθω, Perf. Pass. πέπεισμαι, — ἐπείσθην
κομίζω, Perf. Pass. κεκόμισμαι, — ἐκομίσθην.

If the characteristic be a vowel, the ending ϑην (like μαι in Perf. Pass.) is appended directly to the vowel of the Future; e. g.

ποιέω (ποιήσω πεποίημαι) — ἐποιήθην
τιμάω (τιμήσω τετίμημαι) — ἐτιμήθην
φωράω (φωράσω πεφώραμαι) — ἐφωράθην.

NOTE 1. The few verbs in έω and ύω, in which the vowel of the Aor. does not accord with the Future, see in § 95. n. 4.

3. In other respects the Aor. 1 Pass. conforms mainly to the Perf. Passive. Thus, in the same circumstances, it assumes σ; e. g.

σείω (σέσεισμαι) — ἐσείσθην
τελέω (τετέλεσμαι) — ἐτελέσθην.

In most instances, also, it changes the vowel of the preceding syllable in the same manner as the Perf. Passive; e. g.

τεύχω (τέτυγμαι) — ἐτύχθην. § 98. n. 4.

NOTE 2. A few verbs which have a *vowel* for the characteristic, assume σ in the Aorist 1 Passive, although they do not have it in the Perfect Passive; e. g. παύω, πέπαυμαι, Aor. 1 ἐπαύθην and ἐπαύσθην; also μνάομαι, μέμνημαι, Aor. 1 ἐμνήσθην; see generally the *complete list* of verbs with the euphonic σ in the Pass. § 112. 20.—That on the other hand ἐσώθην from σώζω does not take the σ, arises from a double form; see σώζω in § 114.

NOTE 3. Those which without being verbs λ μ ν ρ, change in the Perf. Pass. their ε into a (§ 98. n. 3), retain here their ε; e. g. στρέφω (ἔστραμμαι)—ἐστρέφθην · τρέπω, ἐτρέφθην · τρέφω ἐθρέφθην.—But the Ionics and Dorics have ἐτράφθην, ἐστράφθην.

4. The *Aorist* 2 *Passive* appends ην to the simple characteristic of the verb; and follows in this respect all the rules given above under the *Aor.* 2 *Active.* Hence it is only necessary to form this latter tense, whether in actual use or not, and then change ον into ην; e. g.

τύπτω, ἔτυπον — ἐτύπην · τρέπω, ἔτραπον — ἐτράπην.

NOTE 4. In the Passive, it is impossible to confound the Aor. 2 and the

Imperfect, which is so easily done in the Active; and therefore such verbs as cannot for this reason form an Aor. 2 *Active* (§ 96. 3), have nevertheless the Aor. 2 *Passive.* In such instances, this tense can be formed directly from the Imperfect Active, just as elsewhere from the Aor. 2 Active; except that according to the rule, the long vowel becomes *short* in the Aor. 2. E. g.,

γράφω (Impf. ἔγραφον) — ἐγράφην
τρίβω (Impf. ἔτρῖβον) — ἐτρίβην (short ι).

NOTE 5. For the same reason, most of those verbs, which (without being verbs λ μ ν ρ) have ε as the stem-vowel, do not in the Aor. 2 assume the alternate *a,* viz. βλέπω, λέπω, λέγω, φλέγω, ψέγω, and commonly πλέκω: hence ἐβλέπην, ἐλέγην, Part. συλλεγείς, ἐπλέκην (also ἐπλάκην), all of which verbs form no Aor. 2 Active; and consequently their Aor. 2 Pass. must be formed after the Imperfect. Only κλέπτω and τρέπω have always *a*; the latter because it is the *only* verb which forms at the same time both the *Aor.* 2 *Act. and Pass.* (and Mid.) and therefore takes in the Act. the alternate *a* to distinguish it from the Imperfect. The same analogy is followed by κλέπτω and in part by πλέκω. Comp. § 101. 8. n.

5. So far as it regards usage, it may be taken as a rule, that with the exception of τρέπω just mentioned, (note 5; comp. also ἀγγέλλω in marg. note to § 101. 8, and τέμνω in § 114,) all *verbs* which actually have *in use* an Aor. 2 Active, with or without an alternate vowel, can in the Passive form *only the Aor.* 1.

NOTE 6. On the other hand, from many verbs which have no Aor. 2 Act. there exists an Aor. 2 Pass. as a weaker or smoother form, along with the Aor. 1. E. g. ἐκρύβην, ἐτύπην, ἐβλάβην, ἐρρίφην, ἐτράφην, ἐκλάπην, which in prose are perhaps more common than ἐκρύφθην, ἐθρέφθην, etc. But these latter fuller and antique sounding forms are preferred by the poets, especially the tragic poets.

NOTE 7. The only example in which the *long* vowel of the stem is retained, is ἐπλήγην; see πλήσσω § 114.

NOTE 8. The verb ψύχω commonly assumes γ in the Aor. 2 Pass. as ἐψύγην, ψυγῆναι. See § 114.

NOTE 9. The characteristics δ, 9, τ, are not found in the Aor. 2 Passive. There are also no examples of a vowel before the ending, except ἐκάην from καίω, and these three, which have an Active signification, viz. ἐδάην, ἐρρύην, ἐφύην; see the Anom. ΔΑ-, ῥέω, φύω, § 114. All other verbs in ω *pure* and *contracted,* and all verbs in δω, 9ω, ζω, have only the *first* Aor. Passive.

NOTE 10. Finally, there is an obvious coincidence, both in form and flexion, between the two Aorists Passive, and the Active forms of *Verbs in* μι. Compare the Aorists Pass. in the paradigm of τύπτω with the Imperfect and subordinate moods of the Present of τίθημι.

§ 100 a. *Table of Changes in the Characteristic.*

1. For the purpose of easier survey in respect to the formation of the tenses, the whole number of regular verbs may be divided into *five* classes; *four* of which have already been clearly brought into view in the preceding paragraphs, from § 95 onward. The classes are as follows:

1) Verbs with a *labial* or *P-sound* as their characteristic: e. g. λείβω, τύπτω.

2) Verbs with a *palatal* or *K-sound* as their characteristic;
e. g. λέγω, τάσσω.
3) Verbs with a *lingual* or *T-sound* as their characteristic;
e. g. ᾄδω, κομίζω.
4) Verbs with a *vowel* as their characteristic; e. g. τιμάω,
φιλέω.
5) Verbs λ μ ν ρ, or liquid verbs, *verba liquida*.

2. In the many changes, which take place in the characteristic in order to form the tenses (§§ 95–100), it is hardly possible, but that the learner should sometimes fall into mistake.   The following table therefore is introduced for the purpose of easier inspection and to aid the memory.   The learner will here perceive the regularity and close analogy of the changes in the four main characteristics, so far as it respects the *second series of tenses* in § 93. 1.   The Perf. and Plupf. Pass. as presenting the most difficulties, are inflected throughout.

Labial as Char. β, π, φ, and πτ	Palatal as Char. γ, κ, χ, also σσ, ζ	Lingual as Char. δ, τ, ϑ, also ζ, σσ	Vowel as Characteristic.
		Active.	
Fut. 1. ψω	ξω	σω	σω
Aor. 1. ψα	ξα	σα	σα
Perf. 1. φα	χα	κα	κα
Plupf. 1. φειν	χειν	κειν	κειν
		Passive.	
Perf. μμαι	γμαι	σμαι	μαι
ψαι	ξαι	σαι	σαι
πται	κται	σται	ται
μμεθον	γμεθον	σμεθον	μεθον
φθον	χθον	σθον	σθον
φθον	χθον	σθον	σθον
μμεθα	γμεθα	σμεθα	μεθα
φθε	χθε	σθε	σθε
—	—	—	νται
Plupf. μμην	γμην	σμην	μην
ψο	ξο	σο	σο
πτο	κτο	στο	το
μμεθον	γμεθον	σμεθον	μεθον
φθον	χθον	σθον	σθον
φθην	χθην	σθην	σθην
μμεθα	γμεθα	σμεθα	μεθα
φθε	χθε	σθε	σθε
—	—	—	ντο
Fut. 3. ψομαι	ξομαι	σομαι	σομαι
Aor. 1. φθην	χθην	σθην	ϑην
Fut. 1. φθήσομαι	χθήσομαι	σθήσομαι	ϑήσομαι
		Middle.	
Fut. 1. ψομαι	ξομαι	σομαι	σομαι
Aor. 1. ψάμην	ξαμην	σάμην	σάμην.

§ 101. VERBS IN λ μ ν ρ.

1. Verbs whose characteristic is one of the letters λ, μ, ν, ρ, deviate so often from other verbs in the formation of their tenses, that it is here necessary to bring the whole together into one view.

2. These verbs do not commonly form the Future in σω, or Fut. 1; but always take the *Future* 2 in ῶ, Ion. έω; § 95. 7, 8, 11. Thus

νέμω, Fut. Ion. νεμέω, comm. νεμῶ
μένω, Fut. Ion. μενέω, comm. μενῶ.

The further flexion is, νεμῶ εἶς εἶ· οὖμεν εἶτε οὖσιν· Mid. οὖμαι εἶ εἶται, etc. See the Paradigm of ἀγγέλλω. This whole form of flexion is also to be compared with that of contract verbs in έω, § 105.

3. The syllable before the ending, if long in the Present, is in this Future made *short*, e. g.

κρίνω,   ἀμύνω — F. κρῐνῶ, ἀμῠνῶ
ψάλλω, στέλλω — F. ψᾰλῶ, στελῶ.

The diphthong αι is changed to short a, and ει into ε; e. g.

σαίρω, κτείνω — F. σᾰρῶ, κτενῶ, Ion. κτενέω.*

4. These verbs form the *Aorist* 1 in like manner without σ, and simply in a. They retain in this tense the characteristic as it is found in the Future; but make the syllable before the ending again *long*. This is done however independently of the Present; either by simply lengthening the vowel of the Future, e. g.

τίλλω (τῐλῶ) — ἔτῑλα· κρίνω (κρῐνῶ) — ἔκρῑνα
ἀμύνω (ἀμῠνῶ) — ἤμῡνα,

or by changing ε of the Fut. into ει, and a commonly into η; e. g.

μένω, στέλλω, τείνω,
(μενῶ, στελῶ, τενῶ) — ἔμεινα, ἔστειλα, ἔτεινα
ψάλλω, φαίνω,
(ψαλῶ, φανῶ) — ἔψηλα, ἔφηνα.

Several verbs, however, which have αι in the Present, take long a in the Aor. 1, when ι or ρ precedes; e. g.

περαίνω, περανῶ — ἐπέρᾱνα Inf. περᾶναι
πιαίνω, πιανῶ — ἐπίᾱνα Inf. πιᾶναι.

Exceptions are τετρῆναι and μιῆναι, from τιτραίνω, μιαίνω.

NOTE 1. We may also account for this shortening and lengthening of the vowel in the Future and Aorist in this manner, viz. that the Future, as belonging to the series of *second* tenses (§ 93. 1), must be first formed from the simple stem. As now this latter is found in the Present *long*, either by doubling the λ or by lengthening the vowel, the original *short* vowel everywhere re-appears in the Future. Hence the two Futures τεμῶ and καμοῦμαι, from Anom. τέμνω and κάμνω (Present forms with strengthened

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* The Ionic forms, e. g. ἀγγέλλω F. ἀγγελέω; κρῑνέω, κτενέω, φᾰνέω from φαίνω, πλῠνέω from πλύνω, etc. *Plur.* έομεν etc. are of course explained from § 95. 10. For the Doric-Ionic forms with the contraction εο into ευ, e. g. βαλεῦμεν, βαλεῦμαι, see § 95. n. 17.

characteristic for ΤΕΜΩ, ΚΑΜΩ, like τύπτω ΤΥΠΩ), appear as formed regularly from the simple themes. On the other hand, in the Aorist 1, as being one of the *first* tenses, the long vowel again appears. But as these tenses are also formed from the simple characteristic (§ 93. 2), though for the most part after some change ; so the Aorist 1 does not return to the strengthened form of the Present, but prefers such a mode of lengthening as gives more prominence to the simple stem; e. g. τῖλαι, ψῆλαι.

NOTE 2. Most verbs in αίνω and αίρω are found among the Attics regularly with η; e. g. σημαίνω σημῆναι; χαλεπῆναι, λυμήνασθαι, etc. ἐχθαίρω ἐχθῆραι, καθῆραι, etc.—Exceptions nevertheless are κοιλᾶναι, λευκᾶναι, πεπάναι, κερδᾶναι, ὀργᾶναι, ἰσχνᾶναι. Later writers, or the κοινοί (§ 1. 9), form also many others with long ᾱ, as σημᾶναι, ἐχθᾶραι, and again according to rule μᾶναι. The Dorics of course always do the same ; while the Ionics almost everywhere have their η.—The verbs αἴρω *take up* and ἅλλομαι *leap*, with initial α, have ᾱ in the Aor. 1; which in the Indicative only, because of the augment, passes over into η ; thus ἦρα, ἆραι, ἆρας, etc. ἠλάμην, ἅλασθαι, etc.*

NOTE 3. The early language and the Æolics formed the *Future* 1 and *Aorist* 1 from these verbs with σ ; Hom. ἔκερσα, Theocr. ἔτερσα, from κείρω, τείρω. This remained the sole form in some verbs even in the common language, as κέλλω *land*, ἔκελσα ; φύρω *knead*, φύρσω. See also the Anom. ἀραρίσκω, 9έρομαι, κυρέω, ὄρνυμι, § 114.

5. The *Aorist* 2 retains the vowel as it is in the Future, e. g.

βάλλω (βαλῶ) — ἔβαλον
φαίνω (φανῶ) — A. 2 Pass. ἐφάνην
κλίνω (κλῖνῶ) — A. 2 Pass. ἐκλίνην (short ι);

excepting that ε in the Fut. of *dissyllabic* verbs, passes over into α; see in 8 below.

NOTE 4. The *Aor.* 2 *Act.* is in use only in the smaller number of these verbs ; and where both Aorists are found, the Aor. 2 is chiefly poetical ; thus ἔκτανον, ἤγγελον, is less frequent than ἔκτεινα, ἤγγελα. See for ἤγγελον the next marg. note.—In the *Passive*, on the contrary, the *Aor.* 2 is far more common *in verbs of two syllables* than the Aor. 1 ; which last, when it retains the consonant before the 9 (see 9 below), is commonly peculiar to the poets, as is so often the case in the mute verbs (§ 100. n. 6) ; e. g. φαίνω ἐφάνην, στέλλω ἐστάλην, σφάλλω ἐσφάλην, πείρω ἐπάρην.—Still αἴρω and all verbs of *more than two* syllables, have only the *Aor.* 1 *Passive;* except ἀγγέλω, from which come ἤγγελον and ἠγγέλθην.

6. The *Perfect* 2 of these verbs is already included in the rules above given, § 97. 3, 4. E. g.

9άλλω — τέθηλα· φαίνω — πέφηνα.

These verbs have the peculiarity, that the diphthong ει of the Present passes over in the Perf. 2, not into οι, but into ο; because, as appears from the Future, this diphthong ει arises not from a radical vowel ι, but from ε; § 97. 4. c.   E. g.

κτείνω (κτενῶ) ἔκτονα· φθείρω (φθερῶ) ἔφθορα.

7. The *Perfect* 1 *Active*, the *Perf. Pass.* and the *Aorist* 1

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* It is here necessary to caution the learner against two errors. *First*, nothing is more common, than to find ἦρα, ἦραι, ἐμίηνα, etc. written with ι *subscript ;* which is incorrect on the same grounds as above in the Perf. 2 (§ 97. 4. marg. note). *Secondly*, we often find in otherwise good editions the accentuation πετάναι, σημάναι, etc. the incorrectness of which is sufficiently apparent from the above, and from § 11.

Passive, follow in like manner the general rules, and annex the endings κα, μαι, Ͽην, etc. to the characteristic, retaining the changes of the Future ; e. g.

σφάλλω (σφαλῶ) — ἔσφαλκα, ἔσφαλμαι
φαίνω (φανῶ) — πέφαγκα, ἐφάνθην, (Perf. Pass. see n. 7, 8.)
αἴρω (ἀρῶ) — ἦρκα, ἦρμαι, *Part.* ἠρμένος
          Aor. 1 P. ἤρθην, *Part.* ἀρθείς.

Here too the *Perf. Pass.* drops the σ of the endings σθαι, σθε, etc. as in § 98. 2 ; e. g.

ἔσφαλμαι, 2 Plur. ἔσφαλθε‾
φύρω, πέφυρμαι, *Inf.* πεφύρθαι.

It is to be noted, that verbs in μω (νέμω) and strengthened μνω (τέμνω, fut. τεμῶ, n. 1) cannot form these tenses at all in the manner specified ; see n. 9.

8. When the Fut. has ε, verbs *of two syllables* assume the alternate *a* in most of the tenses derived from the stem of the Future ; except in the Aor. 1 Act. and Mid. the Perf. 2, and Plupf. 2 ; that is to say, in the Aor. 2, Perf. 1, the Perf. Pass. and Aor. 1 Pass. and the tenses derived from these ; e. g. from στέλλω, F. στελῶ,

Aor. 2 Act.   (ἔσταλον) — ἐστάλην, σταλήσομαι (ἐσταλόμην)
Perf. 1   ἔσταλκα — ἐστάλκειν
Perf. Pass.   ἔσταλμαι — ἐστάλμην
Aor. 1 Pass. ἐστάλθην — σταλθήσομαι.

So too from πείρω, F. περῶ,

Perf. 1 πέπαρκα, Perf. Pass. πέπαρμαι, Aor. 2 Pass. ἐπάρην.
κτείνω, F. κτενῶ, — Aor. 2 ἔκτανον, comp. 9 below.

On the other hand, verbs of *more than two* syllables retain their ε in all these tenses ; e. g. from ἀγγέλλω, F. ἀγγελῶ,

Aor. 2 Act. ἤγγελον,* Pass. ἠγγέλην, Perf. 1 ἤγγελκα, Perf. Pass. ἤγγελμαι, Aor. 1 Pass. ἠγγέλθην.

NOTE 5. Those verbs only of two syllables which begin with ε, retain it, as above ; e. g. ἔελμαι, ἔερμαι, from Anom. εἴλω, εἴρω, § 114.—For the use of the Aor. 1 and 2 Pass. see n. 4.

9. The following verbs in ίνω, είνω, ύνω, viz.

κρίνω, κλίνω, τείνω, κτείνω, πλύνω,

drop the ν in the Perf. 1, Perf. Pass. and Aor. 1 Passive, and assume the short vowel of the Future ; but in such a way, that those in είνω change the ε into *a*, as in the preceding rule ; e. g.

κρίνω (κρῖνῶ) — κέκρῐκα, κέκρῐμαι, ἐκρῐθην
τείνω (τενῶ) — τέτᾰκα, τέτᾰμαι, ἐτάθην †
πλύνω (πλῠνῶ) — πέπλῠκα, πέπλῠμαι, ἐπλύθην.

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* The existence of this tense (ἤγγελον) has been doubted by many critics, in spite of its frequent occurrence in manuscripts ; because it needed only the casual omission of an ι or λ in copying to produce this form instead of the Aor. 1 or Im perfect. See *Ausf. Sprachl.* § 114 in ἀγγέλλω. If this tense was actually in use, then ἀγγέλλω is a second instance corresponding to τρέπω in § 100. n. 5.

† Compare also the Anom. ΦΕΝΩ πέφαμαι. It is not necessary to have recourse to obsolete themes, as ΤΑΩ, ΚΤΑΩ, ΦΑΩ.

So too Inf. Perf. Pass. κεκρίσθαι, τετάσθαι; but 3 Plur. again as usual, κέκλινται, κέκρινται Xen.

NOTE 6. In the *Aor.* 1 *Pass.* the ν is often retained in poetry, in order to form a position; e. g. κτανθείς, διακρινθείς, ἐκλίνθη, ἐπλύνθη; see n. 4. The same occurs in the prose of later writers.

NOTE 7. Verbs which retain the ν occasion some difficulty in the *Perfect Passive.* They retain it however *unchanged* as follows:
a) In the 2 pers. Sing. where it remains even before σ; e. g. φαίνω—πέφανσαι.
b) Before the endings which begin with σθ; where however (Text 7) the σ is dropped before the ν; e. g. Inf. πεφάνθαι · τραχύνω, Inf. τετραχύνθαι.
c) In the 3 pers. Sing. e. g. πέφανται *he has appeared,* παρώξυνται *he has become angry.*

Whether the 3 pers. Plur. was also formed in this latter manner is doubtful; e. g. κέκρανται Eurip. Hipp. 1255 from κραίνω, where consequently an ν must have fallen away. The periphrase is more certain; as λελυμασμένοι εἰσίν Demosth.

NOTE 8. Before the endings beginning with μ in the same tense, there is a threefold usage in respect to the ν; which, however, in certain verbs does not seem to have been entirely fixed:
a) The ν is regularly changed into μ; e. g. ᾔσχυμμαι from αἰσχύνω, Il. σ. 180. But we find further perhaps only ξηραίνω (ἐξήραμμαι Athen. 3. p. 80. d) and ὀξύνω.
b) Most commonly σ is assumed instead of ν; e. g. φαίνω πέφασμαι, μολύνω μεμόλυσμαι. So too with most other verbs in αίνω and ύνω; but this σ never passes over into the Aor. 1 Pass.
c) Less frequently the ν is dropped and the vowel made long; e. g. τετραχυμένος Aristot. H. A. 4. 9. So too some other verbs in ύνω; see *Ausf. Sprachl.*

These last two modes may likewise be explained from the circumstance. that the endings αίνω and ύνω are originally lengthened forms from άω and ύω.*

NOTE 9. Generally speaking, in verbs in νω the regular formation of the Perf. Pass. as also of the Perf. Active (in γκα) is very rare; inasmuch as the verbs in νω are for the most part lengthened Present-forms (e. g. τίνω): and hence make these tenses from another theme upon other principles.— Further, verbs in μω and μνω, which regularly can form neither these tenses nor the Aor. 1 Passive, pass over into the formation έω; thus νενέμηκα, ἐνεμήθην; τέτμηκα, etc. See Anom. Verbs § 114; also § 110. 11.

§ 102. VERBALS IN τέος AND τός.

1. With the formation of the tenses, it is necessary to connect that of the two *Verbal Adjectives in* τέος and τός; which, in signification and use, approach very near to the Participles. See note 2.

2. Both these endings always have the *tone,* and are appended immediately to the characteristic of the verb; which therefore

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* The Perfect 1 Active also fluctuates between the two modes of formation, in γκα and κα; because it was so seldom required (§ 97. n. 6), that writers probably formed it mostly according to the ear. We find, though not in the earlier writers, πέφαγκα, μεμίαγκα, and ἐβεβραδύκει, κεκέρδακα or -ηκα. See anom. κερδαίνω, § 114.

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must be changed, according to the general rules, just as before
ται of the 3 pers. Sing of the Perf. Passive.　But when the *Aor.*
1 *Pass.* deviates from the formation of the Perf. Pass. in respect
to the stem-vowel or otherwise, these Verbals *always conform to
the Aorist;* except, of course, that where the Aorist has φθ, χθ,
they take πτ, κτ.

3. Thus there is formed from

πλέκω　(πέπλεκται,　ἐπλέχθην)　— πλεκτέος, πλεκτός
λέγω　（λέλεκται,　ἐλέχθην)　— λεκτός
γράφω　(γέγραπται,　ἐγράφθην)　— γραπτός
στρέφω (ἔστραπται,　ἐστρέφθην) — στρεπτός
φωράω　(πεφώραται,　ἐφωράθην)　— φωρατέος
φιλέω　(πεφίληται,　ἐφιλήθην)　— φιλητέος
αἱρέω　(ᾕρηται,　ᾑρέθην)　— αἱρετός
παύω　(πέπαυται,　ἐπαύσθην)　— παυστέος*
στέλλω (ἔσταλται,　ἐστάλθην)　— σταλτέος
τείνω　(τέταται,　ἐτάθην)　— τατέος
χέω　（κέχυται,　ἐχύθην)　—χυτός.

NOTE 1. In the earlier Ionic and Attic, the σ in many verbals in τός is
sometimes dropped; especially in compounds like ἄγνωτος, ἀδάματος, εὔτικτος,
πάγκλαυτος.　The poets could even form θαυματός, from θαυμάζω.

NOTE 2. For the use of these Verbals in general, see Syntax § 134. 8 sq.
Here it need only be noted, that both are Passive, as follows:

1) Those in τός express *possibility*, corresponding to Latin adjectives in
ilis; and indeed they often become simple adjectives.　E. g. στρεπτός,
one who can be turned about, Lat. *versatilis.*

2) Those in τέος express *necessity*, corresponding to the Lat. particip. in
ndus; e. g. στρεπτέος, *one who must be turned about,* Lat. *vertendus.*

3) The Neut. in τέον with ἐστί corresponds to the Lat. periphrase with
the Neut. particip. in *ndum;* e. g. στρεπτέον ἐστί σοι, Lat. *tibi verten-
dum est, thou must turn about.*

§ 103. PARADIGM OF BARYTONE VERBS.

1. The conjugation of all the above verbs, and likewise the
details of flexion by persons and moods, will now be brought
together and exemplified, first, in a general example of an ordi-
nary barytone verb with a strengthened Present-form, viz. τύπτω.
But it must be borne in mind, that all which is here exhibited,
is by no means found in actual use in these verbs; and for τύπτω
especially see Anom. § 114.　Then follow some other examples out
of different classes; and last of all, an example from the class in
λ μ ν ρ, viz. ἀγγέλλω.

2. A *Barytone Verb* is properly the verb in its natural state;
since in this the ending of the Present is always *unaccented.*　It
stands in opposition to those verbs which contract the last two syl-
lables, and whose ending therefore has the *circumflex*, viz. Con-
tract Verbs (Verba contracta or *perispomena*), for which see § 105.

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* For the σ *euphonic*, so called, in these forms, see § 112. 20.

SYNOPTICAL TABLE.

ACTIVE.

	Indicative.	Subjunctive.	Optative.	Imperative.	Infinitive.	Participle.
Present	τύπτω	τύπτω	τύπτοιμι	τύπτε	τύπτειν	τύπτων
Imperfect	ἔτυπτον					
Perfect 1	τέτυφα	τετύφω	τετύφοιμι	(τέτυφε)	τετυφέναι	τετυφώς
Pluperfect 1	ἐτετύφειν					
Perfect 2	τέτυπα	τετύπω	τετύποιμι	(τέτυπε)	τετυπέναι	τετυπώς
Pluperfect 2	ἐτετύπειν					
Future 1	τύψω		τύψοιμι	—	τύψειν	τύψων
Aorist 1	ἔτυψα	τύψω	τύψαιμι	τύψον	τύψαι	τύψας
Future 2	(See in Parad. of ἀγγέλλω)					
Aorist 2	ἔτυπον	τύπω	τύποιμι	τύπε	τυπεῖν	τυπών

PASSIVE.

	Indicative.	Subjunctive.	Optative.	Imperative.	Infinitive.	Participle.
Present	τύπτομαι	τύπτωμαι	τυπτοίμην	τύπτου	τύπτεσθαι	τυπτόμενος
Imperfect	ἐτυπτόμην					
Perfect	τέτυμμαι	τετυμμένος (ῃ, ον) ὦ, see p. 150.	τετυμμένος (η, ον) εἴην	τέτυψο	τετύφθαι	τετυμμένος
Pluperfect	ἐτετύμμην					
Future 1	τυφθήσομαι		τυφθησοίμην	—	τυφθήσεσθαι	τυφθησόμενος
Aorist 1	ἐτύφθην	τυφθῶ	τυφθείην	τύφθητι	τυφθῆναι	τυφθείς
Future 2	τυπήσομαι		τυπησοίμην	—	τυπήσεσθαι	τυπησόμενος
Aorist 2	ἐτύπην	τυπῶ	τυπείην	τύπηθι	τυπῆναι	τυπείς
Future 3	τετύψομαι		τετυψοίμην	—	τετύψεσθαι	τετυψόμενος

MIDDLE.

	Indicative.	Subjunctive.	Optative.	Imperative.	Infinitive.	Participle.
Future 1	τύψομαι		τυψοίμην		τύψεσθαι	τυψόμενος
Aorist 1	ἐτυψάμην	τύψωμαι	τυψαίμην	τύψαι	τύψασθαι	τυψάμενος
Future 2	(See in Parad. of ἀγγέλλω)					
Aorist 2	ἐτυπόμην	τύπωμαι	τυποίμην	τυποῦ	τυπέσθαι	τυπόμενος

ACT-

		Indicative.	Subjunctive.	Optative.
Pres-ent.	S.	τύπτω *I strike*	τύπτω *I strike*	τύπτοιμι *I would*
		τύπτεις *thou strikest*	τύπτῃς	τύπτοις [*strike*
		τύπτει *he, she, it strikes*	τύπτῃ	τύπτοι
	D.	—		
		τύπτετον *ye two strike*	τύπτητον	τύπτοιτον
		τύπτετον *they two strike*	τύπτητον	τυπτοίτην
	P.	τύπτομεν *we strike*	τύπτωμεν	τύπτοιμεν
		τύπτετε *ye strike*	τύπτητε	τύπτοιτε
		τύπτουσι (ν) *they strike*	τύπτωσι (ν)	τύπτοιεν

Im-per-fect.	S. ἔτυπτον D. — P. ἐτύπτομεν	} I struck or was
	ἔτυπτες　ἐτύπτετον　ἐτύπτετε	striking, thou
	ἔτυπτε (ν)　ἐτυπτέτην　ἔτυπτον	

Per-fect 1	S.	τέτυφα *I have struck,*	τετύφω	τετύφοιμι
		τέτυφας　　[etc.	like the Subj.	like the Opt.
		τέτυφε (ν)	Present.	Present.
	D.	—		
		τετύφατον		
		τετύφατον		
	P.	τετύφαμεν		
		τετύφατε		
		τετύφᾱσι (ν)		

Plupf. 1	S. ἐτετύφειν D. — P. ἐτετύφειμεν	} I had
	ἐτετύφεις　ἐτετύφειτον　ἐτετύφειτε	
	ἐτετύφει　ἐτετυφείτην　ἐτετύφεισαν or εσαν	

Perf. 2　τέτυπα, through all the moods like the Perf. 1.
Plupf. 2　ἐτετύπειν, like. the Plupf. 1.

Fut. 1. S.	τύψω *I will strike*	Subjunctive	τύψοιμι
	like the Present.	wanting.	like the Pres.

Aor. 1.	S.	ἔτυψα *I struck,* or *have*	τύψω	τύψαιμι
		ἔτυψας　[*struck*, etc.	like the Subj.	τύψαις or
			Present.	τύψειας*
		ἔτυψε (ν)		τύψαι or
				τύψειε (ν)
	D.	—		—
		ἐτύψατον		τύψαιτον
		ἐτυψάτην		τυψαίτην
	P.	ἐτύψαμεν		τύψαιμεν
		ἐτύψατε		τύψαιτε
		ἔτυψαν		τύψαιεν or
				τύψειαν*

Aor. 2.	ἔτυπον	τύπω	τύποιμι
	like the Imperfect.	like the Present.	

* See below, § 103. m. 14.

I V E.

Imperative.	Infinitive.	Participle.
	τύπτειν	τύπτων
τύπτε *strike*	*to strike*	τύπτουσα
τυπτέτω *let him, her, it strike*		τύπτον
		striking
τύπτετον *strike (both)*		G. τύπτοντος
τυπτέτων *let them (both) strike*		
τύπτετε *strike ye*		
τυπτέτωσαν *or* τυπτόντων *let them strike*		

didst strike, etc.

(τέτυφε)	τετυφέναι *to*	τετυφώς *having*
like the Present.	*have struck*	τετυφυῖα [*struck*
		τετυφός
For this Imper. see § 137. n. 13.		Gen.
		τετυφότος

struck, etc.

Imperat. wanting	τύψειν	τύψων, ουσα, ον
		G. οντος, like Pt.
	τύψαι	τύψας
τύψον *strike*	*to strike*	τύψασα
		τύψαν
τυψάτω		Gen.
		τύψαντος
τύψατον		
τυψάτων		
τύψατε		
τυψάτωσαν *or* τυψαντων		
τύπε	τυπεῖν	τυπών, οὖσα, ον
like the Present.		G. όντος.

PASS-

		Indicative.	Subjunctive.	Optative.
Pres-ent.	S.	τύπτομαι I am struck	τύπτωμαι	τυπτοίμην
		τύπτῃ or ει*	τύπτῃ	τύπτοιο
		τύπτεται	τύπτηται	τύπτοιτο
	D.	τυπτόμεθον	τυπτώμεθον	τυπτοίμεθον
		τύπτεσθον	τύπτησθον	τύπτοισθον
		τύπτεσθον	τύπτησθον	τυπτοίσθην
	P.	τυπτόμεθα	τυπτώμεθα	τυπτοίμεθα
		τύπτεσθε	τύπτησθε	τύπτοισθε
		τύπτονται	τύπτωνται	τύπτοιντο

Im-per-fect.	S. ἐτυπτόμην	D. ἐτυπτόμεθον	P. ἐτυπτόμεθα	)
	ἐτύπτου	ἐτύπτεσθον	ἐτύπτεσθε	} I was
	ἐτύπτετο	ἐτυπτέσθην	ἐτύπτοντο	)

Per-fect.	S.	τέτυμμαι I have been	See § 98. 4.	See § 98. 4.
		τέτυψαι [struck		
		τέτυπται		
	D.	τετύμμεθον		
		τέτυφθον		
		τέτυφθον		
	P.	τετύμμεθα		
		τέτυφθε		
		3 pers. wanting; for it τετυμμένοι (αι) εἰσίν		

Plupf.	S. ἐτετύμμην	D. ἐτετύμμεθον	P. ἐτετύμμεθα	I had been
	ἐτέτυψο	ἐτέτυφθον	ἐτέτυφθε	
	ἐτέτυπτο	ἐτετύφθην	3 pers. wanting; for it τε-	

Fut. 1.	τυφθήσομαι I shall be	Subjunctive	τυφθησοίμην
	τυφθήσῃ or ει, [struck	wanting.	τυφθήσοιο etc.
	like the Present.		like the Pres.

Aor. 1.	S.	ἐτύφθην I was struck	τυφθῶ	τυφθείην
		ἐτύφθης	τυφθῇς	τυφθείης
		ἐτύφθη	τυφθῇ	τυφθείη
	D.	—		
		ἐτύφθητον	τυφθῆτον	τυφθείητον
		ἐτυφθήτην	τυφθῆτον	τυφθειήτην
	P.	ἐτύφθημεν	τυφθῶμεν	τυφθείημεν
				τυφθεῖμεν
		ἐτύφθητε	τυφθῆτε	τυφθείητε
				τυφθεῖτε
		ἐτύφθησαν	τυφθῶσι (ν)	τυφθείησαν
				τυφθεῖεν †

Fut. 2.	τυπήσομαι	through all the moods
Aor. 2.	ἐτύπην	like Aor. 1.
Fut. 3.	τετύψομαι	through all the moods

* See § 103. m. 18.   † The syncopated form is more commonly used in the

I V E.   *To be struck.*

Imperative.	Infinitive.	Participle.
	τύπτεσθαι *to*	τυπτόμενος, η, ον
τύπτου *be thou struck*	*be struck*	*being struck*
τυπτέσθω		
τύπτεσθον		
τυπτέσθων		
τύπτεσθε		
τυπτέσθωσαν or τυπτέσθων		

struck, etc.

		τετύφθαι *to*	τετυμμένος, η, ον
τέτυψο		*have been*	*having been*
τετύφθω		*struck*	*struck*
τέτυφθον			
τετύφθων			
τέτυφθε			
τετύφθωσαν or τετύφθων, see § 103. m. 15.			

struck, etc.

τυμμένοι (αι) ἦσαν

Imperat. wanting	τυφθήσεσθαι	τυφθησόμενος, η, ον
	τυφθῆναι *to be*	τυφθείς
τύφθητι *be thou struck*	*struck*	τυφθεῖσα
τυφθήτω		τυφθέν
		Gen.
τύφθητον		τυφθέντος
τυφθήτων		
τύφθητε		
τυφθήτωσαν, see § 103. m. 15.		

like Fut. 1.	
τύπηθι, τυπήτω, etc.	like Aor. 1.
like Fut. 1.	

1 and 2 person; in the 3 pers. almost always.

M I D-

To strike

Present and Imperfect,   Perfect and Pluperfect,

	Indicative.	Subjunct.	Optative.
Fut. 1.	τύψομαι like the Pres. Pass.	wanting.	τυψοίμην like the Pres. Pass.
Aor. 1. S.	ἐτυψάμην	τύψωμαι	τυψαίμην
	ἐτύψω	τύψῃ	τύψαιο
	ἐτύψατο	τύψηται	τύψαιτο
D.	ἐτυψάμεθον	τυψώμεθον	τυψαίμεθον
	ἐτύψασθον	τύψησθον	τύψαισθον
	ἐτυψάσθην	τύψησθον	τυψαίσθην
P.	ἐτυψάμεθα	τυψώμεθα	τυψαίμεθα
	ἐτύψασθε	τύψησθε	τύψαισθε
	ἐτύψαντο	τύψωνται	τύψαιντο
Aor. 2.	ἐτυπόμην like the Imperf. Pass.	τύπωμαι these two moods as in the Pres. Pass.	τυποίμην

Verbal Adjectives (§ 102)

D E C L E N S I O N   O F

	Aor. 1. Act.				Aor. 2. Act.		
Sing.				*Sing.*			
N.	τύψας	τύψασα	τύψᾰν	τυπών	τυποῦσα	τυπόν	
G.	τύψαντος	τυψάσης	τύψαντος	τυπόντος	πούσης	πόντος	
D.	τύψαντι	τυψάσῃ	τύψαντι	τυπόντι	πούσῃ	πόντι	
A.	τύψαντα	τύψασαν	τύψαν	τυπόντα	ποῦσαν	πόν	
V.	τύψας*	τύψασα	τύψαν	τυπών*	ποῦσα	πόν	
Dual.				*Dual.*			
N.	τύψαντε	τυψάσα	τύψαντε	τυπόντε	ποῦσα	πόντε	
G.	τυψάντοιν	τυψάσαιν	τυψάντοιν	τυπόντοιν	ποῦσαιν	πόντοιν	
Plur.				*Plur.*			
N.	τύψαντες	τύψασαι	τύψαντα	τυπόντες	ποῦσαι	πόντα	
G.	τυψάντων	τυψασῶν	τυψάντων	τυπόντων	πουσῶν	πόντων	
D.	τύψᾱσι	τυψάσαις	τύψᾱσι	τυποῦσι	ποῦσαις	ποῦσι	
A.	τύψαντας	τυψάσας	τύψαντα	τυπόντας	πούσας	πόντα	

* See § 45. 1.

D L E.

oneself.   (See Hdot. 2. 40. extr.)

are the same as the Passive.

Imperative.	Infinitive.	Participle.
wanting	τύψεσθαι	τυψόμενος, η, ον
	τύψασθαι	τυψάμενος, η, ον
τύψαι		
τυψάσθω		
τύψασθον		
τυψάσθων		
τύψασθε		
τυψάσθωσαν or τυψάσθων		
τυποῦ	τυπέσθαι	τυπόμενος, η, ον
τυπέσθω		
τύπεσθον		
τυπέσθων		
τύπεσθε		
τυπέσθωσαν or τυπέσθων		

τυπτός, τυπτέος.

THE PARTICIPLES.

Perf. 1. Act.			Aor. 2. Act.		
Sing.			*Sing.*		
τετυφώς	τετυφυῖα	τετυφός	τυφθείς	τυφθεῖσα	τυφθέν
τετυφότος	φυίας	φότος	τυφθέντος	θείσης	θέντος
τετυφότι	φυίᾳ	φότι	τυφθέντι	θείσῃ	θέντι
τετυφότα	φυῖαν	φός	τυφθέντα	θεῖσαν	θέν
τετυφώς*	φυῖα	φός	τυφθείς*	θεῖσα	θέν
Dual.			*Dual.*		
τετυφότε	φυία	φότε	τυφθέντε	θείσα	θέντε
τετυφότοιν	φυίαιν	φότοιν	τυφθέντοιν	θείσαιν	θέντοιν
Plur.			*Plur.*		
τετυφότες	φυῖαι	φότα	τυφθέντες	θεῖσαι	θέντα
τετυφότων	φυιῶν	φότων	τυφθέντων	θεισῶν	θέντων
τετυφόσι	φυίαις	φόσι	τυφθεῖσι	θείσαις	θεῖσι
τετυφότας	φυίας	φότα	τυφθέντας	θείσας	θέντα

* See § 45. 1.

EXAMPLES OF OTHER BARYTONE VERBS,

as they are actually in use.

παιδεύω *bring up* (*a child*).   Middle, *cause to bring up*.

ACTIVE.

Pres. *Ind.*	*Subj.*	*Opt.*	*Imp.*
παιδεύω	παιδεύω	παιδεύοιμι	παίδευε
παιδεύεις	παιδεύῃς	παιδεύοις	παιδευέτω etc.
παιδεύει etc.	παιδεύῃ etc.	παιδεύοι etc.	

Inf. παιδεύειν   *Part.* παιδεύων, ουσα, παιδεῦον

Imperf. ἐπαίδευον, ες, ε(ν), etc.

Perf. *Ind.*	*Subj.* πεπαιδεύκω	*Opt.* πεπαιδεύκοιμι
πεπαίδευκα,	*Imp.* not in use.	*Inf.* πεπαιδευκέναι
ας, ε(ν), etc.	*Part.* πεπαιδευκώς, υῖα, ός	

Pluperf. ἐπεπαιδεύκειν, εις, ει, etc.

Fut. παιδεύσω	*Opt.* παιδεύσοιμα *Inf.* παιδεύσειν *Part.* παιδεύσων

Aorist.	*Subj.*	*Opt.*	*Imp.*
ἐπαίδευσα,	παιδεύσω	παιδεύσαιμι	παίδευσον
ας, ε(ν), etc.	ῃς, ῃ, etc.	παιδεύσαις or ειας etc.	παιδευσάτω etc.
	Inf. παιδεῦσαι	*Part.* παιδεύσας, σασα, παιδεῦσαν

PASSIVE.

Pres. *Ind.*	*Subj.*	*Opt.*	*Imp.*
παιδεύομαι	παιδεύωμαι	παιδευοίμην	παιδεύου
παιδεύῃ or ει	παιδεύῃ etc.	παιδεύοιο etc.	παιδευέσθω etc.
παιδεύεται etc.	*Inf.* παιδεύεσθαι	*Part.* παιδευόμενος, η, ον

Imperf. ἐπαιδευόμην, ἐπαιδεύου, ἐπαιδεύετο etc.

Perf. *Ind.* πεπαίδευμαι	D. πεπαιδεύμεθον	P. πεπαιδεύμεθα
πεπαίδευσαι	πεπαίδευσθον	πεπαίδευσθε
πεπαίδευται	πεπαίδευσθον	πεπαίδευνται

Subj. and *Opt.* wanting.   *Imper.* πεπαίδευσο, πεπαιδεύσθω etc.
Inf. πεπαιδεῦσθαι   *Part.* πεπαιδευμένος

Pluperf. ἐπεπαιδεύμην	D. ἐπεπαιδεύμεθον	P. ἐπεπαιδεύμεθα
ἐπεπαίδευσο	ἐπεπαίδευσθον	ἐπεπαίδευσθε
ἐπεπαίδευτο	ἐπεπαιδεύσθην	ἐπεπαίδευντο

Fut. *Ind.*	*Opt.* παιδευθησοίμην *Inf.* παιδευθήσεσθαι
παιδευθήσομαι	*Part.* παιδευθησόμενος

Aor. *Ind.*	*Subj.* παιδευθῶ *Opt.* παιδευθείην *Imp.* παιδεύθητι
ἐπαιδεύθην	*Inf.* παιδευθῆναι *Part.* παιδευθείς

Fut. 3. *Ind.*	*Opt.* πεπαιδευσοίμην *Inf.* πεπαιδεύσεσθαι
πεπαιδεύσομαι	*Part.* πεπαιδευσόμενος

MIDDLE.

Fut. Ind.	Opt. παιδευσοίμην	Inf. παιδεύσεσθαι
παιδεύσομαι	Part. παιδευσόμενος	

Aor. Ind.	Subj.	Opt.	Imp.
ἐπαιδευσάμην,	παιδεύσωμαι	παιδευσαίμην	παίδευσαι
σω, σατο, etc.	ῃ, ηται, etc.	αιο, αιτο, etc.	παιδευσάσθω, etc.
	Inf. παιδεύσασθαι	Part. παιδευσάμενος	

Verbal Adjectives: παιδευτέος, παιδευτός.

σείω shake; Mid. move myself violently.

ACTIVE.

Pres. σείω, etc. (Imp. σεῖε, σειέτω, etc.)

Impf. ἔσειον   Pf. σέσεικα   Plupf. ἐσεσείκειν   Fut. σείσω

Aor. ἔσεισα   Subj. σείσω   Opt. σείσαιμι   Imper. σεῖσον, άτω, etc.   Inf. σεῖσαι
   Part. σείσας, σείσασα, σεῖσαν

PASSIVE.

Pres. σείομαι   Imperf. ἐσειόμην

Perf. σέσεισμαι   D. σεσείσμεθον   P. σεσείσμεθα
   σέσεισαι   σέσεισθον   σέσεισθε
   σέσεισται   σέσεισθον   3 pers. wanting.
   Subj. and Opt. wanting.   Imp. σέσεισο, σεσείσθω, etc.
   Inf. σεσεῖσθαι   Part. σεσεισμένος

Plupf. ἐσεσείσμην   D. ἐσεσείσμεθον   P. ἐσεσείσμεθα
   ἐσέσεισο   ἐσέσεισθον   ἐσέσεισθε
   ἐσέσειστο   ἐσεσείσθην   3 pers. wanting.
Fut. σεισθήσομαι   Aor. ἐσείσθην   Fut. 3 σεσείσομαι

MIDDLE.

Fut. σείσομαι   Aor. ἐσεισάμην   (Imperat. σεῖσαι)
   Verbal Adjectives: σειστέος, σειστός.

λείπω leave; Mid. poetical, remain behind.

ACTIVE.

Pres. λείπω   Impf. ἔλειπον
Perf. (2) λέλοιπα   Plupf. ἐλελοίπειν
Fut. λείψω   Aor. (2) ἔλιπον   Subj. λίπω, etc.

PASSIVE.

Pres. λείπομαι   Imperf. ἐλειπόμην
Perf. λέλειμμαι, ψαι, πται, etc.   Imp. λέλειψο, λελείφθω, etc.
   Inf. λελεῖφθαι   Part. λελειμμένος
Plupf. ἐλελείμμην, ψο, πτο, etc.
Fut. λειφθήσομαι   Aor. ἐλείφθην
Fut. 3 λελείψομαι

MIDDLE.

Fut. λείψομαι   Aor. (2) ἐλιπόμην   Subj. λίπωμαι, etc.
   Verbal Adj. λειπτέος, λειπτός.

ἄρχω lead on, *rule;* Mid. *begin.*

ACTIVE.

Pres. *ἄρχω*   Impf. *ἦρχον*

Perf. (*ἦρχα*) and Plupf. (*ἤρχειν*) scarcely occur

Fut. *ἄρξω*

Aor. *ἦρξα*   Subj. *ἄρξω*   Opt. *ἄρξαιμι, ἄρξαις, ἄρξαι,* etc.
             Imp. *ἄρξον, ἀρξάτω,* etc.   Inf. *ἄρξαι*   Part. *ἄρξας*

PASSIVE.

Pres. *ἄρχομαι*   Imperf. *ἠρχόμην*

Perf. *ἦργμαι*   D. *ἤργμεθον*   P. *ἤργμεθα*
    ἦρξαι   *ἦρχθον*   *ἦρχθε*
    ἦρκται   *ἦρχθον*   3 pers. wanting.
          Subj. and Opt. wanting.   Imp. *ἦρξο, ἤρχθω,* etc.
           Inf. *ἦρχθαι*   Part. *ἠργμένος*

Plupf. *ἤργμην*   D. *ἤργμεθον*   P. *ἤργμεθα*
    ἦρξο   *ἦρχθον*   *ἦρχθε*
    ἦρκτο   *ἦρχθην*   3 pers. wanting.

Fut. *ἀρχθήσομαι*

Aor. *ἤρχθην*   Subj. *ἀρχθῶ*   Opt. *ἀρχθείην*   Imp. *ἄρχθητι*
             Inf. *ἀρχθῆναι*   Part. *ἀρχθείς*

Fut. 3 wanting, see § 99. n. 2.

MIDDLE.

Fut. *ἄρξομαι*

Aor. *ἠρξάμην*   Subj. *ἄρξωμαι*   Opt. *ἀρξαίμην*   Imp. *ἄρξαι, ἄσθω,* etc.
           Inf. *ἄρξασθαι*   Part. *ἀρξάμενος*

Verbal Adj. (in the sense of both Act. and Mid.) *ἀρκτέος, ἀρκτός.*

σκευάζω prepare.

ACTIVE.

Pres. *σκευάζω*   Imperf. *ἐσκεύαζον*

Perf. *ἐσκεύακα*   Subj. *ἐσκευάκω*   Opt. *ἐσκευάκοιμι*   Imp. not in use.

Plupf. *ἐσκευάκειν*   ‖ Inf. *ἐσκευακέναι*   Part. *ἐσκευακώς*

Fut. *σκευάσω*   Aor. *ἐσκεύασα*   Subj. *σκευάσω*
    Opt. *σκευάσαιμι*   Imp. *σκεύασον*   Inf. *σκευάσαι*   Part. *σκευάσας*

PASSIVE.

Pres. *σκευάζομαι*   Imperf. *ἐσκευαζόμην*

Perf. *ἐσκεύασμαι, ασαι, ασται,* etc. (comp. *σείω*)
    Imp. *ἐσκεύασο, ἐσκευάσθω,* etc.   Inf. *ἐσκευάσθαι*   Part. *ἐσκευασμένος*

Plupf. *ἐσκευάσμην, ασο, αστο,* etc.

Fut. *σκευασθήσομαι*   Aor. *ἐσκευάσθην*

Fut. 3 (*ἐσκευάσομαι*) does not occcur.

MIDDLE.

Fut. *σκευάσομαι*

Aor. *ἐσκευασάμην*   Subj. *σκευάσωμαι*   Opt. *σκευασαίμην*
    Imp. *σκεύασαι, σκευασάσθω,* etc.   Inf. *σκευάσασθαι*   Part. *σκευασάμενος*

           Verb. Adj. *σκευαστέος, σκευαστός.*

κομίζω bring ; Mid. receive.

ACTIVE.

Pres. κομίζω   Fut. κομίσω

Fut. Att. κομιῶ   D. —   P. κομιοῦμεν
          κομιεῖς   κομιεῖτον   κομιεῖτε
          κομιεῖ   κομιεῖτον   κομιοῦσι(ν)
              Opt. κομιοίμι, οῖς, etc.*   Inf. κομιεῖν
              Part. κομιῶν, οῦσα, οῦν   G. οῦντος

Aor. ἐκόμισα   Subj. κομίσω   Inf. κομίσαι

PASSIVE, see σκευάζω.

MIDDLE.

Fut. κομίσομαι

Fut. Att. κομιοῦμαι   D. κομιούμεθον   P. κομιούμεθα
          κομιεῖ†   κομιεῖσθον   κομιεῖσθε
          κομιεῖται   κομιεῖσθον   κομιοῦνται
              Opt. κομιοίμην, κομιοῖο, etc.*
              Inf. κομιεῖσθαι   Part. κομιούμενος

Aor. ἐκομισάμην   Subj. κομίσωμαι, etc.

    * See Opt. Pres. of ποιέω § 105.   † See note below, m. 18.

φυλάσσω guard ; Mid. guard myself.

ACTIVE.

Pres. φυλάσσω   Impf. ἐφύλασσον
      φυλάττω   ἐφύλαττον
Perf. πεφύλαχα   Plupf. ἐπεφυλάχειν
Fut. φυλάξω   Aor. ἐφύλαξα

PASSIVE.

Pres. φυλάσσομαι   Imperf. ἐφυλασσόμην
      φυλάττομαι   ἐφυλαττόμην
Perf. πεφύλαγμαι   D. πεφυλάγμεθον   P. πεφυλάγμεθα
      πεφύλαξαι   πεφύλαχθον   πεφύλαχθε
      πεφύλακται   πεφύλαχθον   3 pers. wanting.
  Subj. and Opt. wanting.   Imp. πεφύλαξο, πεφυλάχθω, etc.
  Inf. πεφυλάχθαι   Part. πεφυλαγμένος
Plupf. ἐπεφυλάγμην   D. ἐπεφυλάγμεθον   P. ἐπεφυλάγμεθα
      ἐπεφύλαξο   ἐπεφύλαχθον   ἐπεφύλαχθε
      ἐπεφύλακτο   ἐπεφυλάχθην   3 pers. wanting.
Fut. φυλαχθήσομαι   Aor. ἐφυλάχθην
Fut. 3 πεφυλάξομαι

MIDDLE.

Fut. φυλάξομαι   Aor. ἐφυλαξάμην
  Verb. Adj. φυλακτέος, φυλακτός.

EXAMPLE OF VERBS λ μ ν ρ.

ἀγγέλλω I announce.

ACTIVE.

Pres. *Ind.* ἀγγέλλω	*Subj.* ἀγγέλλω *Opt.* ἀγγέλλοιμι *Imp.* ἄγγελλε *Inf.* ἀγγέλλειν *Part.* ἀγγέλλων
Imperfect ἤγγελλον	

Perf. *Ind.* ἤγγελκα	*Subj.* ἤγγέλκω *Opt.* ἤγγελκοιμι *Imp.* not in use. *Inf.* ἠγγελκέναι *Part.* ἠγγελκώς
Pluperfect ἠγγέλκειν	

Future (2) *Indic.*

ἀγγελῶ	D. —	P. ἀγγελοῦμεν
ἀγγελεῖς	ἀγγελεῖτον	ἀγγελεῖτε
ἀγγελεῖ	ἀγγελεῖτον	ἀγγελοῦσι(ν)

Optat.

S. ἀγγελοῖμι	D. —	P. ἀγγελοῖμεν
ἀγγελοῖς	ἀγγελοῖτον	ἀγγελοῖτε
ἀγγελοῖ	ἀγγελοίτην	ἀγγελοῖεν

or Attic

ἀγγελοίην, οίης, οίη · —, οίητον, οιήτην · οίημεν, οίητε, οίησαν
see below, note II. 3. (m. 13.)

Inf. ἀγγελεῖν
Part. ἀγγελῶν, ἀγγελοῦσα, ἀγγελοῦν   Gen. ἀγγελοῦντος

Aor. 1. *Ind.* ἤγγειλα	*Subj.* ἀγγείλω *Opt.* ἀγγέλαιμι
	        ἀγγείλαις or -ειας
	        ἀγγείλαι or -ειε, etc.
	Imp. ἄγγειλον, άτω *Inf.* ἀγγείλαι *Part.* ἀγγείλας

Aor. 2. *Ind.* ἤγγελον*	*Subj.* ἀγγέλω *Opt.* ἀγγέλοιμι *Imp.* ἄγγελε *Inf.* ἀγγελεῖν *Part.* ἀγγελών

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* For the use of this tense in this particular verb, see the marg. note to § 101. 8.

PASSIVE.

I am announced.

Pres. *Ind.*	*Subj.* ἀγγέλλωμαι *Opt.* ἀγγελλοίμην *Imp.* ἀγγέλλου
ἀγγέλλομαι	*Inf.* ἀγγέλλεσθαι *Part.* ἀγγελλόμενος

Imperfect ἠγγελλόμην

Perf. ἤγγελμαι	D. ἠγγέλμεθον	P. ἠγγέλμεθα
ἤγγελσαι	ἤγγελθον	ἤγγελθε
ἤγγελται	ἤγγελθον	3 pers. wanting.

Subj. and *Opt.* wanting.

Imp. ἤγγελσο, ἠγγέλθω, etc.   *Inf.* ἠγγέλθαι.   *Part.* ἠγγελμένος

Plupf. ἠγγέλμην	D. ἠγγέλμεθον	P. ἠγγέλμεθα
ἤγγελσο	ἤγγελθον	ἤγγελθε
ἤγγελτο	ἠγγέλθην	3 pers. wanting.

Fut. 1. ἀγγελθήσομαι, etc.

Aor. 1. *Ind.*	*Subj.* ἀγγελθῶ *Opt.* ἀγγελθείην *Imp.* ἀγγελθητι
ἠγγέλθην	*Inf.* ἀγγελθῆναι *Part.* ἀγγελθείς.

Fut. 2. ἀγγελήσομαι, etc.

Aor. 2. *Ind.*	*Subj.* ἀγγελῶ *Opt.* ἀγγελείην *Imp.* ἀγγέληθι
ἠγγέλην	*Inf.* ἀγγελῆναι *Part.* ἀγγελείς.

Fut. 3 wanting, see § 99. n. 2.

MIDDLE.

I announce myself, i. e. *promise for myself.*

Future *Indic.*

ἀγγελοῦμαι	D. ἀγγελούμεθον	P. ἀγγελούμεθα
ἀγγελῇ οr εῖ	ἀγγελεῖσθον	ἀγγελεῖσθε
ἀγγελεῖται	ἀγγελεῖσθον	ἀγγελοῦνται

Optat.

S. ἀγγελοίμην	D. ἀγγελοίμεθον	P. ἀγγελοίμεθα
ἀγγελοῖο	ἀγγελοῖσθον	ἀγγελοῖσθε
ἀγγελοῖτο	ἀγγελοίσθην	ἀγγελοῖντο

Inf. ἀγγελεῖσθαι   *Part.* ἀγγελουμενος, η, ον

Aor. 1. *Ind.*	*Subj.* ἀγγείλωμαι *Opt.* ἀγγειλαίμην, ἀγγείλαιο, etc.
ἠγγειλάμην	*Imp.* ἄγγειλαι, άτω, etc.
	Inf. ἀγγείλασθαι *Part.* ἀγγειλάμενος

Aor. 2. *Ind.*	*Subj.* ἀγγέλωμαι *Opt.* ἀγγελοίμην, ἔλοιο, etc.
ἠγγελόμην	*Imp.* ἀγγελοῦ *Inf.* ἀγγελέσθαι *Part.* ἀγγελόμενος.

Verbal Adjectives : ἀγγελτέος, ἀγγελτός.

NOTES ON ALL THE PARADIGMS.

I. *Accent.*

1   1. As the foundation for all rules respecting the *tone* in verbs, it is to be assumed, that the tone is regularly thrown as far back as possible. Consequently, in forms of *two* syllables, it is always on the first,

<p align="center">τύπτω, τύπτε, λείπω, λεῖπε,</p>

and in those of *three* or *more* syllables, on the *antepenult*, when the nature of the final syllable permits,

<p align="center">τύπτομεν, τύπτουσι, τετύφασι, τύπτομαι
ἔτυπτε, ἔτυψα, ἐπαίδευον, ἐφύλαξα,</p>

and the Imperatives

<p align="center">φύλαττε, φύλαξον, φύλαξαι.</p>

On the other hand we find παιδεύω, φυλάττειν, etc. on account of the long final syllable.—Hence, forms of two syllables in *composition* throw back the tone upon the preposition, whenever the final syllable permits it (but see below, m. 10); e. g.

<p align="center">φέρε, λεῖπε—πρόσφερε, ἀπόλειπε.</p>

2   2. When in the dialects an accented *augment* falls away, the accent always passes in simple verbs to the next syllable of the verb; e. g. ἔβαλε, ἔφευγε—βάλε, φεῦγε; but in compound verbs, it passes to the preposition; e. g. ἐνέβαλε, προσέβη—ἔμβαλε, πρόσβη. Here it is to be noted, that in the first case those monosyllabic forms whose vowel is long, always take the tone as circumflex; e. g. ἔβη—βῆ.

3   3. *Apparent* exceptions to the above fundamental rule, are the instances where a *contraction* lies at the basis; consequently, besides the contract verbs which are hereafter to be exhibited, we must here reckon the following portions of the ordinary conjugation:

1) The Fut. 2 and Attic Fut. of every kind, § 95. 7—11.

2) The *Subjunct.* Aor. Pass. τυφθῶ, τυπῶ, which come from the Ion. -έω, -έῃς; see below m. 38, and § 107. m. 29.

3) The temporal augment in trisyllabic compounds; e. g. ἀνάπτω, ἀνῆπτον, § 84. n. 4, and m. 10 below.

4   4. *Real* exceptions are the following:

1) The *Aor.* 2, in order to distinguish it from the Present, takes the tone upon the *ending*, in the following forms:

a. In the Inf. and Part. Act. and Inf. Mid. always; e. g.

<p align="center">τυπεῖν ·* τυπών, οὖσα, όν · τυπέσθαι.</p>

b. In the Sing. of the Imperat. Aor. 2 Mid. commonly; e. g. γενοῦ, λαβοῦ; but Plur. γένεσθε, λάβεσθε.†

c. In the Sing. of the Imperat. Aor. 2 Act. only in the following: εἰπέ, ἐλθέ, εὑρέ, and in the more accurate Attic pronunciation also λαβέ, ἰδέ. The compound Imperatives follow the general rule; e. g. ἐπιλάθου, ἄπελθε, εἴσιδε.

5   2) The *Inf.* and *Part.* of the *Perfect Passive* are distinguished from all the rest of the Passive form in respect to the tone also, which they always have upon the *penult:*

<p align="center">τετύφθαι, τετυμμένος; πεποιῆσθαι, πεποιημένος.</p>

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* The Inf. Aor. 2 Act. might be reckoned among the apparent exceptions under 3 above; because the Ionics formed this also, like the Fut. 2, in έειν, e. g. λαβέειν for λαβεῖν, see below, m. 38. But here the process is probably reversed. The *tone* was thrown upon εῖν for the same reason as upon ών and ἔσθαι; and the Ionics, in their fondness for vowels, caused this accent to pass over into the prolonged double sound; see § 28. n. 3. § 105. n. 10.

† On the other hand we find written: ἴκου Eurip. Or. 1231; τύθευ Hdot. 3. 68.

3) All *Infinitives* in ναι, except the dialect-form in μεναι (m. 33), have 6
the tone upon the *penult;* e. g. τετυφέναι, τυφθῆναι, τυπῆναι.   See also
the Infinitives of Verbs in μι.

4) The *Inf. Aor.* 1 *Act.* in αι, and the 3 *pers. Opt. Act.* in οι and αι, al- 7
ways have the tone on the *penult*, even when they are polysyllables ;
e. g.

<p style="text-align:center">Inf. φυλάξαι, παιδεῦσαι</p>
<p style="text-align:center">3 Opt. φυλάττοι, φυλάξαι, παιδεύσαι.*</p>

5) All *Participles* in ως and εις have the acute upon the final syllable ; 8
as τετυφώς, τυφθείς, τυπείς.   So in Verbs in μι the participles in εις, ας,
ους, υς.

6) When the *masculine* of a participle has the tone on a particular syl- 9
lable, the other genders retain it on the same, without further regard
to the nature of the syllables ; thus φυλάττων, φυλάττουσα, φυλάτ-
τ ο ν· τιμήσων, τιμήσουσα, τ ι μ ῆ σ ο ν· τετυφώς, τετυφυῖα, τετυφός.

7) In compound verbs the accent can *never go further back than the aug-* 10
ment; e. g. ἀνέσχον, ἀνέσταν.   But if the augment is dropped, the case
falls under note 2 above, as πρόσβη.

<p style="text-align:center">II. *Ionic and Attic Peculiarities.*</p>

1. The Ionics have in the Imperfect and both Aorists a form called the 11
<p style="text-align:center">*Iterative in* -σκον, Pass. -σκόμην,</p>
which is used to denote a *repeated* action.   These forms are found only in
the Indicative, have usually no augment, and are to be made after the
model of τύπτω, e. g.

<p style="text-align:center">τύπτεσκον, τυπτεσκόμην, from ἔτυπτον, ὅμην</p>
<p style="text-align:center">τύψασκον, τυψασκόμην, from ἔτυψα, άμην</p>
<p style="text-align:center">τύπεσκον, τυπεσκόμην, from ἔτυπον, ὅμην.</p>

The aorist Iteratives belong rather to epic poetry.   In the Ionic prose
(Hdot.) those from the Aor. 2 occur but seldom ; and those from the Aor.
1, not at all.   See also the notes to the contract verbs and verbs in μι.—There
are some remarkable epic forms of this kind, which unite the a of the Aor.
1, with the characteristic of the Present and Imperfect: ρίπτασκον, κρύ-
πτασκε, ῥοίζασκεν, ἀνασσείασκε Hymn. Apoll. 403.   See on these words and
on this whole subject, *Ausf. Sprachl.* § 94. 4.

2. The *Pluperfect* (1 and 2) *Active* in ειν, is formed by the Ionics in the 12
1 pers. in εα, and in the 3 pers. in εε or εεν ; as ἐτετύφεα, ἐτετύφεε or -εεν.
From this there is an Attic contracted form, of which the *first person* is η,
from εα, e. g.

<p style="text-align:center">ἐπεπόνθη for ἐπεπόνθειν.</p>

This was the usual form among the earlier Attics. But the *second* person
in ης from εας, and the *third* in ειν (before a vowel) from εεν,—as πεποίθειν
for ἐπεποίθει Aristoph. Nub. 1347 ; ἑστήκειν Il. ψ. 691, (comp. 3 Impf. ᾔκειν be-
low in § 105. n. 3,)—were perhaps less usual even among the Attics.   Hitherto
at least all the examples which have been brought forward of these forms,
as well as of a third person in η instead of ει, (except from the Plupf. ᾔδειν,
see in οἶδα § 109. III. 2,) rest only on the authority of some single passages,
and the somewhat indefinite assertions of the ancient Grammarians.   See
Ausf. Sprachl. § 97. n. 14 sq.

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* By this accentuation, and from the circumstance that the 3 pers. Opt. never
takes the circumflex upon the penult (§ 11. n. 3), are distinguished the three simi-
lar forms of the Aor. 1 ; e. g.

Infin. Act.	3 Opt. Act.	Imperat. Mid
παιδεῦσαι	παιδεύσαι	παιδεύσαι.

But see the same forms in the Parad. of σείω, κομίζω, τύπτω.

<p style="text-align:center">**L**</p>

13 3. Instead of the *Opt. Act.* in οιμι, there was a secondary form in οίην, οίης, οίη, Plur. οίημεν, οίητε, οίησαν, which is called the Attic form. It is found for the most part only in contract verbs (§ 105), and consequently in the circumflexed Future; e. g. *ἐροίη* for *ἐροῖ* from Fut. *ἐρῶ*, Xen. Cyr. 3. 1. 11; *φανοίην* Soph. Aj. 313. Besides these instances, it occurs in barytones only in the Perfect; e. g. *πεφευγοίην, ἐληλυθοίην*; and in the Opt. of the anomalous *Aorist ἔσχον, σχοίην*; see § 114 *ἔχω.*

14 4. Instead of the *Opt. Aor.* 1 *Act.* in αιμι, there was an Æolic form in εια, as *τύψεια, ειας, ειεν*, etc. of which the *three* endings exhibited above in the paradigm of *τύπτω*, viz.
Sing. 2 *τύψειας* 3 *τύψειε* (ν), for *-αις, -αι*
Plur. 3 *τύψειαν* for *-αιεν*,
were far more usual than the regular forms.

15 5. The form of the 3 Plur. of the *Imperative* in *-ντων*, Pass. *-σθων*, is called Attic, because it was, among the Attics, the most usual form; although it is found in the other dialects. In the Active, this form is always like the Genitive Plur. of the Participle of the same tense, except in the Perfect; e. g. Perf. *πεποιθέτωσαν* or *πεποιθόντων*—Part. *πεποιθότων.* Hence also in the Aor. Pass. which is inflected like the Active, it should end in *έντων*; and it is actually once so read, and without variation, e. g. *πεμφθέντων* Plato Legg. p. 856. d. But see *Ausf. Sprachl.* § 88, and comp. *τιθέντων, ὄντων, ἰόντων*, from *τίθημι, εἰμί, εἶμι.* For the same pers. in the Perf. Pass. Plato for instance has the periphrase *πεπεισμένοι ἔστων* Rep. 6. p. 502.

III. *Second Person Sing. Passive.*

16 1. The original ending of the *second person Sing.* of the *Passive*, σαι and σο (§ 87. n. 4), has been retained only in the Perfect and Plupf. of the ordinary conjugation, and in Verbs in μι, § 106. n. 2. The less cultivated dialects perhaps continued to say in the 2 pers. *τύπτεσαι, ἐτύπτεσο,* Imperat. *τύπτεσο,* Aor. 1 Mid. *ἐτύψασο,*—Subj. *τύπτησαι,* etc.*

17 2. The Ionics dropped the σ from this old ending, and formed εαι, ηαι; εο, αο. The common language contracted these endings again into *ῃ, ου, ω*; e. g.

Ion.	Comm.		Ion.	Comm.
2 Pres. Ind. *τύπτεαι*	*τύπτῃ*	Imperat. *τύπτεο*	*τύπτου*
— Subj. *τύπτηαι*	*τύπτῃ*	2 Impf. *ἐτύπτεο*	*ἐτύπτου*
2 pers. Aor. 1 Mid. Ion. *ἐτύψαο,* comm. *ἐτύψω.*				

In the same manner in the Optative, instead of οισο is formed οιο, which remained as the common form, because it cannot be contracted.—In the Perf. and Plupf. on the contrary, the σ is never dropped, except in *ἔσσυνο*; see Anom. *σεύω* § 114.

18 3. The Attics had the further peculiarity, that instead of *ῃ* contr. from εαι, they wrote *ει.* This form, which also is noted in the paradigms, was the usual one in the genuine Attic writers, the tragedians excepted; and also in the common language. In the verbs *βούλομαι, οἴομαι*, and Fut. *ὄψομαι* (see Anom. *ὁράω*), this form of the 2 pers. became the only usual one, viz.
βούλει, οἴει, ὄψει,
so that *βούλῃ* and *οἴῃ* can only be Subjunctive.—This form in *ει* is also very common in the *Attic* or *circumflexed Future;* e. g. *βαδιεῖ, ὀλεῖ.*

19 4. The Dorics and Ionics, instead of εο or ου, have here ευ; as *ἐτύπτευ,*

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* The 2 pers. Present Pass. of the contracted verbs seems most frequently to have occurred in this form in the later common language; e. g. in the New Test. Rom. 2, 17. 23, *καυχᾶσαι* for *καυχάεσαι*, comm. *καυχᾷ* contr. from *καυχάῃ*; see *τιμάω* § 105. Also *ἀποξενοῦσαι*, etc.

Imperat. τύπτευ, see § 28. n. 5.　The epic writers could in the Imperative lengthen the ε into ει, which however rarely occurs ; e. g. ἔρειο for ἔρεο from ἔρομαι, Il. λ. 611 ; also σπεῖο from ἕπομαι, Il. κ. 285.

　　IV. *Ionic Form of the 3 pers. Plur. Pass. in αται, ατο.*

1. In the 3 *Plur. Pass.* of the *Indic.* and *Opt.* but never in the Subjunc-　20 tive, the Ionics changed the ν into a, and wrote, e. g.

　　Opt. τυπτοίατο for τύπτοιντο
　　Perf. πεπαιδεύαται for πεπαίδευνται
　　— κεκλίαται for κέκλινται.

This is sometimes imitated by the Attic poets, for the sake of the metre. See also below under verbs in έω and άω, § 105. n. 9.

2. The ending οντο is sometimes treated by the Ionics in the same man-　21 ner, but with a change of the o into ε ; e. g.

　　　　ἐβουλέατο for ἐβούλοντο.

On the other hand, the ending ονται (τύπτονται, τύψονται, etc.) and the end-ing ωνται of the Subjunctive, are never changed.　See § 105. n. 9.

3. By the help of this Ionic ending, the 3 Plur. *Perf.* and *Plupf. Pass.*　22 can be formed, when the characteristic of the verb is a *consonant;* and this is done sometimes even by Attic prose writers, as Thucydides, Plato, etc. (§ 98. 2, and n. 2.)　E. g.

　　τέτυμμαι (τέτυφα)　— τετύφαται
　　τέταγμαι (τέταχα)　— ἐτετάχατο
　　ἔσταλμαι, ἔφθαρμαι — ἐστάλαται, ἐφθάραται.

In ἀπίκαται, Ion. for ἀφίκαται (see the Anom. ἰκνέομαι), instead of χ, the characteristic of the verb remains unchanged.　The like case in pure verbs see in § 105. n. 9.

4. In verbs where the characteristic is a *lingual* (or *T-sound*), the simple　23 characteristic always reappears before the endings αται, ατο; e. g.

　　πειθω, πέπεισμαι,　3 Pl. πεπείθαται
　　ἐρείδω, ἐρήρεισμαι,　— ἐρηρέδαται Hom.

Here the diphthong is shortened because of the Attic reduplication (§ 85. 2).　So with a restoration of the δ which is contained in ζ (§ 92. n. 6),

　　ἐσκευάδαται, κεχωρίδαται, from σκευάζω, χωρίζω.

5. In the editions of Homer we find some other verbs formed in the man-　24 ner last mentioned, which have neither δ nor ζ in the Present.　Of these the form ἐρράδαται, from ῥαίνω, ἔρρασμαι (§ 101. n. 8. b), can be derived from a secondary form ΡΑΖΩ, from which also ῥάσσατε occurs in Homer. The other examples, however, are too uncertain for any grammatical use.*

　　　　V. *Miscellaneous.*

1. Some of the less cultivated dialects, especially the Alexandrine (§ 1.　25 n. 8) gave to the 3 *pers. Plur.* in all the historical tenses and in the Opt. the ending σαν; hence especially in the Greek version of the Old Testa-ment the frequent forms ἐφαίνοσαν, ἐφύγοσαν, λείποισαν, for ἔφαινον, ἔφυγον, λείποιεν, etc. also contr. ἐγεννῶσαν, ἐποιοῦσαν, etc.

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* Il. ρ. 637 ἀκηχέδαται from ἀκήχεμαι (see Anom. ἀκαχίζω), and Od. η. 86 ἐλη-λάδατο from ἐλάω, ἐλήλαμαι; both with various readings of sufficient authority to excite suspicion.　See *Ausf. Sprachl.* § 98. n. 13. marg.

26   2. The Dorics and poets, on the other hand, have in some instances, instead of the tense-ending of the third person σαν, a syncopated form in ν with a short vowel. This takes place in barytone verbs only in the Aorists Passive:

3 Pl. ἔτυφθεν, ἔτυπεν, for -ησαν.

Other instances belong to the conjugation of verbs in μι.—This syncope is never into -ην; as to the Homeric μιάνθην, see the Anom. μιαίνω, § 114.

27   3. The dialects mentioned above in 1, by a still greater anomaly, gave to the 3 *pers. Plur. Perfect*, instead of ᾶσι, the (historical) ending αν; hence in the New Testament ἔγνωκαν, εἴρηκαν, Batrachom. 178 ἔοργαν.—For a similar change in the 3 *pers. Dual* of the historical tenses, e. g. Il. κ. 364 διώκετον instead of -την, see in § 87. n. 7.

28   4. The 3 Plur. of the primary tenses, instead of σιν or σι, has in the Doric dialect commonly ντι (§ 87. n. 3); thus

τύπτοντι, τετύφαντι, for τύπτουσι, τετύφασιν
Subj. τύπτωντι for τύπτωσιν
Fut. 2 μενέοντι, μενεῦντι, for (μενέουσι) μενοῦσιν.

This form does not take the movable ν.—Another Doric form is τύπτοισι for τύπτουσι.

29   5. Further, in the participial endings ουσα and ᾶς, ᾶσα, the long sound arises from the dropping of ν or ντ, which is found in the Gen. of the masculine. Instead of these long sounds, the Dorics employ always οι and αι, e. g.

τύπτοισα for τύπτουσα · Aor. 2 λαβοῖσα* for λαβοῦσα
Aor. 1 τύψαις, τύψαισα, for τύψας, ασα.

30   6. The epic poets sometimes lengthen the accented ο in the oblique cases of the *Part. Perf. Act.* e. g. τετριγῶτας for -ότας.

31   7. The Dorics introduced their long α into the endings ἐτυπτόμαν, ἐτετύμμαν, τυπτοίμαν, etc. for -μην; in those of the Dual, κτησάσθαν, ἐποησάταν; and also into the ending of the *Aor. Pass.* e. g. ἐτύπαν Theocr. 4. 53. This last however occurs only in the later Doric.

32   8. The 1 *Plur. Act.* in μεν is made by the Dorics in μες, as τύπτομες, ἐτύψαμες; and in the 1 *Plur.* and *Dual Pass.* in μεθα, μεθον, the Dorics and all poets insert σ,

τυπτόμεσθα, τυπτόμεσθον.

33   9. The *Infinitives* in ειν and ναι had, in the ancient language and in the dialects, forms in μεναι and μεν; thus

τυπτέμεναι, τυπτέμεν — for τύπτειν
τετυφέμεναι, τετυφέμεν — for τετυφέναι
τυπήμεναι, τυπῆμεν — for τυπῆναι.

Sometimes there was also a syncope, as ἔδμεναι for ἐδέμεναι from ἔδειν; see the Anom. ἐσθίω, § 114.

34   10. The Dorics, in particular, form the Infinitive in εν or ην instead of ειν, without either drawing back or changing the acute accent; e. g. μερίσδεν, εὕδεν, ἀείδεν, for μερίζειν, εὕδειν, ἀείδειν; Aor. 2 ἀγαγέν for ἀγαγεῖν; also χαίρην for χαίρειν, not χαίρην.—For the Infinitives in -ναι also there was an Æolic and Doric form in -ην (and -ειν) with the accent drawn back; as μεθύσθην, δεδύκην, γεγάκειν. For this last form see espec. § 111. n. 1.

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* Not λαβεῦσα, because there is here no contraction; see § 105. n. 13, marg. note.

11. It is under the same analogy that we find among the Dorics the *sec-* 35
ond person of the *Present Act.* sometimes formed in εs instead of εις, with-
out change of accent; e. g. ἀμέλγες for ἀμέλγεις, Theocritus.

12. The old language had in the *second* person of the *Active* form, instead 36
of *s*,

<div align="center">the ending σθα,</div>

which in Homer and other poets is often appended in the Subjunctive, and
sometimes in the Optative; e. g. ἐθέλησθα for ἐθέλῃς, κλαίοισθα for κλαίοις.
In the common language, however, this has been preserved only in some
anomalous verbs; see below in §§ 108, 109, εἰμί, εἶμι, φημί, and οἶδα.

13. In the earliest language, the three endings which are now regarded 37
as peculiarities of the conjugation in μι, viz. 1 Sing. μι, 3 Sing. σι, Imperat.
θι, probably belonged to the verb in general. Hence the *Imperative* in θι,
not only in the Aor. Pass. but also in the syncopated Perfects (§ 110). The
first person in μι has been preserved in the ordinary conjugation only in
the Optative; but the earliest epic writers had it also in the *Subjunctive;* e. g.

<div align="center">ἴκωμι, ἀγάγωμι, for ἴκω, ἀγάγω.</div>

Finally, the *third* person Singular in σι or σιν is also in the epic language
very common in the *Subjunctive;* e. g.

<div align="center">τύπτῃσιν, ἴχῃσι, for τύπτῃ, ἴχῃ.</div>

For the 3 Sing. Indicat. in ῃσι instead of the usual form, see § 106. n. 9.

14. The circumflexed forms are by the Ionics either resolved, or pro- 38
longed into the double sound (§ 105. n. 10). Thus the *Inf. Aor. 2 Active*
in εἶν, into έειν, e. g.

<div align="center">φυγέειν for φυγεῖν from ἔφυγον,</div>

see marg. note to m. 4, above. So likewise the Subjunctive of both *Aorists
Pass.* in ᾶ, into έω, epic εἰω, see m. 3, above; thus

<div align="center">Subj. A. 1 Pass. εὑρεθέω for εὑρεθῶ from εὑρέθην
Subj. A. 2 Pass. τυπέω, epic τυπείω, for τυπῶ.</div>

In those personal forms of this Subjunctive which have η in the ending, the
usage of the epic writers varies between this mode of lengthening the pre-
ceding ε into ει, and the doubling of the η; e. g. (ἐδάμην, δαμῶ, δαμείω,)
δαμείῃς, δαμείῃ Il. γ. 436. χ. 246; (ἐσάπην, σαπῶ, σαπείω,) σαπήῃ Il. τ.
27. Compare the forms of the dialects under verbs in μι, since these must
here also be assumed as the basis of such changes. For the orthography
of δαμείῃς, δαμείῃ (Subj.) see § 107. m. 43. marg.

15. The *Subjunctive* loses sometimes in the epic writers its long vowel, 39
and takes o and ε instead of ω and η; e. g. ἴομεν *let us go*, see in εἶμι Subj.
ἴω, § 108. V; ἐγείρομεν for -ωμεν Il. β. 440; ἐρύσσομεν for Subj. Aor. 1
ἐρύσωμεν Il. α. 141; ἱμείρεται for -ηται Od. α. 41; ναυτίλλεται Od. δ. 672.
See also εἴδομεν under οἶδα § 109. III. 6. This occurs most frequently in
the form just adduced of the Subjunct. *Aor. Pass.* e. g. δαμείομεν, δαμείετε;
and hence it clearly appears that the other forms are not Indicatives, as
some suppose. Indeed, all the above passages require the Subjunctive.

<div align="center">

§ 104. *Usual and Unusual Tenses.*

</div>

1. To determine in respect to every verb what tenses are act-
ually in use, and what not, is not a matter of definite rules; and
must therefore be left to the lexicons and to the fuller lists of
verbs; see § 114 and App. F.

2. Thus much, however, may be noted from the mass of particulars: The *second* tenses, so called, viz. *the Aor. 2. Act. the Perf.* 2, and *the Aor. 2. Pass.* occur almost exclusively and alone in *primitive* verbs; which however often have in the Present a strengthened form; e. g. those in *-άνω.* As however these primitives, when they thus form the second tenses, are all enumerated in the said lists of verbs and in the course of this whole division on the Verb, the learner may assume, that all verbs, in which such forms are not expressly specified, follow the other formation, i. e. have the *first* tenses. To these belong then almost all *derivative* verbs.*

3. We can indeed assume it as a *rule*, that all *derived* verbs of *three or more syllables,* which have the following very common derivative endings,

<p align="center">άζω, ίζω, αίνω, ύνω, εύω, όω, άω, έω,</p>

e. g. σκευάζω from σκευή, νομίζω from νόμος, σημαίνω from σῆμα, εὐθύνω from εὐθύς, παιδεύω from παῖς, δουλόω from δοῦλος, τιμάω from τιμή, φιλέω from φίλος, form throughout only the

<p align="center">Aor. 1 Active, Perf. 1 (in κα), and Aor. 1 Passive.</p>

See also § 96. 4.

NOTE 1. Of these endings also, some in certain verbs are not derivative endings, but serve merely to lengthen out a verb; i. e. they belong to the strengthened forms of the Present (§ 92), by which the whole becomes anomalous; e. g. ἀλιταίνω, Aor. 2 ἤλιτον; δαμάω, Aor. 2 ἐδάμην, etc.

NOTE 2. Under the same head belong those derived verbs, which are formed *from nouns* by means of such endings as σσω, πτω, λλω, etc. § 119. 4. Of these ἀλλάσσω is the only one which forms the Aor. 2 Pass. ἠλλάγην.

<p align="center">§ 105. CONTRACTED CONJUGATION.</p>

1. Verbs in έω, άω, and όω, correspond entirely, in their general formation, to the rules and examples given above; and in the sections which treat of the formation of the tenses, we have everywhere had reference also to these verbs. But in the *Present* and *Imperfect* of the Active and Passive (and Middle) forms, where the vowels *a, ε, o,* stand immediately before the vowels of the personal endings, there arises in the Attic and common language a *Contraction*, which in the Ionic dialect is often neglected; see below in note 1.

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* Precisely as in English, by far the greater number of verbs and epecially derivatives, have the regular form of the Imperf. and of the past or **Passive** Participle in *ed*, as *ask, asked, asked; love, loved, loved;* while comparatively few, and those primitive, have the monosyllabic Imperf. and the Part. in *en* or *n*, as *speak, spoke, spoken; give, gave, given,* etc.

2. This contraction conforms throughout to the general rules in § 28; except in some endings of *verbs in όω*. In these verbs, instead of contracting *οει* into *ου*, and *οη* into *φ*, according to the general rule, the *ι* of the *second* and *third* person Sing. becomes predominant, so that the endings *όεις* and *όης* are contracted into *οῖς*, and the endings *όει* and *όη* into *οῖ*. Thus

    2 pers. Ind. Act. μισθόεις } contr. μισθοῖς
        — Subj. — μισθόης }

    3 pers. Ind. Act. μισθόει } contr. μισθοῖ
        — Subj. — μισθόη }

    2 pers. Ind. and Subj. Pass. μισθόη contr. μισθοῖ.

Since now *όοι* is also contracted into *οῖ*, the three moods, *Indic.* *Subjunct.* and *Opt.* become in these two persons in the *Active* entirely alike.—The Infin. in *όειν* is regularly contracted, e. g. μισθόειν contr. μισθοῦν.

3. Verbs in *άω*, which everywhere follow the general rules of contraction, have the whole *Indicative* and *Subjunctive* in both Active and Passive alike; inasmuch as both *αε* and *αη* are contracted into *α*; *αει* and *αη* into *ᾳ*; and *αο, αου, αω*, into *ω*.

4. Where there is an *ι* or *ι* subscript in the ending, the contracted vowel (*α, η, ω*) usually and by rule takes *ι* subscript. But in the *Infin. Pres.* of verbs in *άω*, the omission of the *ι* subscript (*-ᾶν*) is perhaps more common than its insertion.*

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* Comp. *Ausf. Sprachl.* § 105. n. 17. The *ι* in the ending of the Infin. is not so essential as in the second and third person of the Indicative; hence also in μισθόω we have in the Infin. the contraction μισθοῦν, but in the Indic. μισθοῖς, μισθοῖ. Compare also the Doric Infinitive-ending *-εν*, § 103. m. 34. § 105. n. 15.

ACTIVE.

Present.

Indicative.

	(make)		(honour)		(let out, hire)	
S.	ποιέω	ποιῶ	τιμάω	τιμῶ	μισθόω	μισθῶ
	ποιέεις	ποιεῖς	τιμάεις	τιμᾷς	μισθόεις	μισθοῖς*
	ποιέει	ποιεῖ	τιμάει	τιμᾷ	μισθόει	μισθοῖ
D.	—	—	—	—	—	—
	ποιέετον	ποιεῖτον	τιμάετον	τιμᾶτον	μισθόετον	μισθοῖτον
	ποιέετον	ποιεῖτον	τιμάετον	τιμᾶτον	μισθόετον	μισθοῖτον
P.	ποιέομεν	ποιοῦμεν	τιμάομεν	τιμῶμεν	μισθόομεν	μισθοῦμεν
	ποιέετε	ποιεῖτε	τιμάετε	τιμᾶτε	μισθόετε	μισθοῦτε
	ποιέουσι(ν)	ποιοῦσι(ν)	τιμάουσι(ν)	τιμῶσι(ν)	μισθόουσι(ν)	μισθοῦσι(ν)

* See § 105. 2.

Subjunctive.

	(make)		(honour)		(let out, hire)	
S.	ποιέω	ποιῶ	τιμάω	τιμῶ*	μισθόω	μισθῶ
	ποιέῃς	ποιῇς	τιμάῃς	τιμᾷς	μισθόῃς	μισθοῖς†
	ποιέῃ	ποιῇ	τιμάῃ	τιμᾷ	μισθόῃ	μισθοῖ
D.	—	—	—	—	—	—
	ποιέητον	ποιῆτον	τιμάητον	τιμᾶτον	μισθόητον	μισθῶτον
	ποιέητον	ποιῆτον	τιμάητον	τιμᾶτον	μισθόητον	μισθῶτον
P.	ποιέωμεν	ποιῶμεν	τιμάωμεν	τιμῶμεν	μισθόωμεν	μισθῶμεν
	ποιέητε	ποιῆτε	τιμάητε	τιμᾶτε	μισθόητε	μισθῶτε
	ποιέωσι(ν)	ποιῶσι(ν)	τιμάωσι(ν)	τιμῶσι(ν)	μισθόωσι(ν)	μισθῶσι(ν)

* See § 105. 3.   † See § 105. 2.

ACTIVE.—Present, continued.

Optative.

ποιέω (ποιῶ)

S.	ποιέοιμι		or Attic	ποιοίην,
	ποιέοις			οἴης,
	ποιέοι			-οίητον,
D.	—			οίητε,
	ποιέοιτον			(οίησαν)
	ποιεοίτην			οἴη
P.	ποιέοιμεν			οίητην,
	ποιέοιτε			(οίησαν)
	ποιέοιεν			

τιμάω (τιμῶ)

S.	τιμάοιμι		or Attic	τιμῴην,
	τιμάοις			οἴης
	τιμάοι			-ῴητον,
D.	—			ῴητε,
	τιμάοιτον			(ῴησαν)
	τιμαοίτην			φῄη
P.	τιμάοιμεν			φῄτην,
	τιμάοιτε			(φῄησαν)
	τιμάοιεν			

μισθόω (μισθῶ)

S.	μισθόοιμι		or Attic	μισθοίην,
	μισθόοις			οἴης,
	μισθόοι			-οίητον,
D.	—			οίητε,
	μισθόοιτον			(οίησαν)
	μισθοοίτην			οἴη
P.	μισθόοιμεν			οίητην,
	μισθόοιτε			(οίησαν)
	μισθόοιεν			

For this Attic form see below, note 4.

Imperative.

ποιέω

S.	ποίεε	ποίει
	ποιεέτω	ποιείτω
D.	ποιέετον	ποιείτον
	ποιεέτων	ποιείτων
P.	ποιέετε	ποιείτε
	ποιεέτωσαν or	ποιείτωσαν or
	ποιεόντων	ποιούντων

τιμάω

S.	τίμαε	τίμα
	τιμαέτω	τιμάτω
D.	τιμάετον	τιμάτον
	τιμαέτων	τιμάτων
P.	τιμάετε	τιμάτε
	τιμαέτωσαν or	τιμάτωσαν or
	τιμαόντων	τιμώντων

μισθόω

S.	μίσθοε	μίσθου
	μισθοέτω	μισθούτω
D.	μισθόετον	μισθούτον
	μισθοέτων	μισθούτων
P.	μισθόετε	μισθούτε
	μισθοέτωσαν or	μισθούτωσαν or
	μισθοόντων	μισθούντων

ACTIVE.—Present, *continued.*

	ποιέω	τιμάω	μισθόω
Infinitive.	ποιεῖν	τιμᾶν†	μισθόειν / μισθοῦν
		† See § 105. 4.	

Participle.

	ποιέων	τιμάω	μισθόων
	ποιέων, έουσα, έον	τιμάων, άουσα, άον	μισθόων, όουσα, όον
contr.	ποιῶν, οῦσα, οῦν	τιμῶν, ῶσα, ῶν	μισθῶν, οῦσα, οῦν
	G. ποιέοντος	G. τιμάοντος	G. μισθόοντος
	G. ποιοῦντος	G. τιμῶντος	G. μισθοῦντος

Imperfect.

	ποιέω	τιμάω	μισθόω
S.	ἐποίουν	ἐτίμαον / ἐτίμων	ἐμίσθοον / ἐμίσθουν
	ἐποίεις	ἐτίμαες / ἐτίμας	ἐμίσθοες / ἐμίσθους
	ἐποίει, see n. 3.	ἐτίμαε / ἐτίμα	ἐμίσθοε(ν) / ἐμίσθου
D.	—	—	—
	ἐποιεῖτον	ἐτιμάετον / ἐτιμάτον	ἐμισθόετον / ἐμισθοῦτον
	ἐποιείτην	ἐτιμαέτην / ἐτιμάτην	ἐμισθοέτην / ἐμισθούτην
P.	ἐποιοῦμεν	ἐτιμάομεν / ἐτιμῶμεν	ἐμισθόομεν / ἐμισθοῦμεν
	ἐποιεῖτε	ἐτιμάετε / ἐτιμᾶτε	ἐμισθόετε / ἐμισθοῦτε
	ἐποίουν	ἐτίμαον / ἐτίμων	ἐμίσθοον / ἐμίσθουν

The following four Tenses are declined like the same Tenses of τύπτω or παιδεύω.

	ποιέω	τιμάω	μισθόω
Perf.	πεποίηκα *Inf.* πεποιηκέναι *Part.* -κώς, etc.	τετίμηκα *Inf.* τετιμηκέναι *Part.* -κώς, etc.	μεμίσθωκα *Inf.* μεμισθωκέναι *Part.* -κώς, etc.
Plupf.	ἐπεποιήκειν	ἐτετιμήκειν	ἐμεμισθώκειν
Fut. 1	ποιήσω	τιμήσω	μισθώσω
Aor. 1	ἐποίησα	ἐτίμησα	ἐμίσθωσα

PASSIVE.
Present.

Indicative.

	ποιέω	(contr.)	τιμάω	(contr.)	μισθόω	(contr.)
S.	ποιέομαι	ποιοῦμαι	τιμάομαι	τιμῶμαι	μισθόομαι	μισθοῦμαι
	ποιέῃ or -εῖ	ποιῇ or -εῖ	τιμάῃ	τιμᾷ	μισθόῃ	μισθοῖ†
	ποιέεται	ποιεῖται	τιμάεται	τιμᾶται	μισθόεται	μισθοῦται
D.	ποιεόμεθον	ποιούμεθον	τιμαόμεθον	τιμώμεθον	μισθοόμεθον	μισθούμεθον
	ποιέεσθον	ποιεῖσθον	τιμάεσθον	τιμᾶσθον	μισθόεσθον	μισθοῖσθον
	ποιέεσθον	ποιεῖσθον	τιμάεσθον	τιμᾶσθον	μισθόεσθον	μισθοῖσθον
P.	ποιεόμεθα	ποιούμεθα	τιμαόμεθα	τιμώμεθα	μισθοόμεθα	μισθούμεθα
	ποιέεσθε	ποιεῖσθε	τιμάεσθε	τιμᾶσθε	μισθόεσθε	μισθοῦσθε
	ποιέονται	ποιοῦνται	τιμάονται	τιμῶνται	μισθόονται	μισθοῦνται

Subjunctive.

	ποιέω	(contr.)	τιμάω	(contr.)	μισθόω	(contr.)
S.	ποιέωμαι	ποιῶμαι	τιμάωμαι	τιμῶμαι*	μισθόωμαι	μισθῶμαι
	ποιέῃ	ποιῇ	τιμάῃ	τιμᾷ	μισθόῃ	μισθοῖ†
	ποιέηται	ποιῆται	τιμάηται	τιμᾶται	μισθόηται	μισθῶται
D.	ποιεώμεθον	ποιώμεθον	τιμαώμεθον	τιμώμεθον	μισθοώμεθον	μισθώμεθον
	ποιέησθον	ποιῆσθον	τιμάησθον	τιμᾶσθον	μισθόησθον	μισθῶσθον
	ποιέησθον	ποιῆσθον	τιμάησθον	τιμᾶσθον	μισθόησθον	μισθῶσθον
P.	ποιεώμεθα	ποιώμεθα	τιμαώμεθα	τιμώμεθα	μισθοώμεθα	μισθώμεθα
	ποιέησθε	ποιῆσθε	τιμάησθε	τιμᾶσθε	μισθόησθε	μισθῶσθε
	ποιέωνται	ποιῶνται	τιμάωνται	τιμῶνται	μισθόωνται	μισθῶνται

Optative.

	ποιέω	(contr.)	τιμάω	(contr.)	μισθόω	(contr.)
S.	ποιεοίμην	ποιοίμην	τιμαοίμην	τιμῷμην	μισθοοίμην	μισθοίμην
	ποιέοιο	ποιοῖο	τιμάοιο	τιμῷο	μισθόοιο	μισθοῖο
	ποιέοιτο	ποιοῖτο	τιμάοιτο	τιμῷτο	μισθόοιτο	μισθοῖτο
D.	ποιεοίμεθον	ποιοίμεθον	τιμαοίμεθον	τιμώμεθον	μισθοοίμεθον	μισθοίμεθον
	ποιέοισθον	ποιοῖσθον	τιμάοισθον	τιμᾶσθον	μισθόοισθον	μισθοῖσθον
	ποιεοίσθην	ποιοίσθην	τιμαοίσθην	τιμαοίσθην	μισθοοίσθην	μισθοίσθην
P.	ποιεοίμεθα	ποιοίμεθα	τιμαοίμεθα	τιμώμεθα	μισθοοίμεθα	μισθοίμεθα
	ποιέοισθε	ποιοῖσθε	τιμάοισθε	τιμᾶσθε	μισθόοισθε	μισθοῖσθε
	ποιέοιντο	ποιοῖντο	τιμάοιντο	τιμῷντο	μισθόοιντο	μισθοῖντο

* See § 105. 3.   † See § 105. 2.

PASSIVE.—Present, continued.

Imperative.

	ποιέω		τιμάω		μισθόω	
S.	ποιέου	ποιοῦ	τιμάου	τιμῶ	μισθόου	μισθοῦ
	ποιέεσθω	ποιείσθω	τιμάεσθω	τιμάσθω	μισθόεσθω	μισθούσθω
D.	ποιέεσθον	ποιείσθον	τιμάεσθον	τιμάσθον	μισθόεσθον	μισθούσθον
	ποιεέσθων	ποιείσθων	τιμαέσθων	τιμάσθων	μισθοέσθων	μισθούσθων
P.	ποιέεσθε	ποιείσθε	τιμάεσθε	τιμᾶσθε	μισθόεσθε	μισθοῦσθε
	ποιεέσθωσαν	ποιείσθωσαν	τιμαέσθωσαν	τιμάσθωσαν	μισθοέσθωσαν	μισθούσθωσαν
	or ποιεέσθων	or ποιείσθων	or τιμαέσθων	or τιμάσθων	or μισθοέσθων	or μισθούσθων

Infinitive.

ποιέεσθαι	ποιείσθαι	τιμάεσθαι	τιμᾶσθαι	μισθόεσθαι	μισθοῦσθαι

Participle.

ποιεόμενος	ποιούμενος	τιμαόμενος	τιμώμενος	μισθοόμενος	μισθούμενος

Imperfect.

	ποιέω		τιμάω		μισθόω	
S.	ἐποιεόμην	ἐποιούμην	ἐτιμαόμην	ἐτιμώμην	ἐμισθοόμην	ἐμισθούμην
	ἐποιέου	ἐποιοῦ	ἐτιμάου	ἐτιμῶ	ἐμισθόου	ἐμισθοῦ
	ἐποιέετο	ἐποιεῖτο	ἐτιμάετο	ἐτιμᾶτο	ἐμισθόετο	ἐμισθοῦτο
D.	ἐποιεόμεθον	ἐποιούμεθον	ἐτιμαόμεθον	ἐτιμώμεθον	ἐμισθοόμεθον	ἐμισθούμεθον
	ἐποιέεσθον	ἐποιεῖσθον	ἐτιμάεσθον	ἐτιμᾶσθον	ἐμισθόεσθον	ἐμισθοῦσθον
	ἐποιεέσθην	ἐποιείσθην	ἐτιμαέσθην	ἐτιμάσθην	ἐμισθοέσθην	ἐμισθούσθην
P.	ἐποιεόμεθα	ἐποιούμεθα	ἐτιμαόμεθα	ἐτιμώμεθα	ἐμισθοόμεθα	ἐμισθούμεθα
	ἐποιέεσθε	ἐποιεῖσθε	ἐτιμάεσθε	ἐτιμᾶσθε	ἐμισθόεσθε	ἐμισθοῦσθε
	ἐποιέοντο	ἐποιοῦντο	ἐτιμάοντο	ἐτιμῶντο	ἐμισθόοντο	ἐμισθοῦντο

The following tenses suffer no contraction ; but we exhibit here the *Perfect* and *Pluperfect Passive* fully inflected, in order that the analogy of these forms, in comparison with the same tenses from παιδεύω, may be clearly seen.

Perfect.

Indic.	S.	πεποίημαι	τετίμημαι	μεμίσθωμαι
		πεποίησαι	τετίμησαι	μεμίσθωσαι
		πεποίηται	τετίμηται	μεμίσθωται
	D.	πεποιήμεθον	τετιμήμεθον	μεμισθώμεθον
		πεποίησθον	τετίμησθον	μεμίσθωσθον
		πεποίησθον	τετίμησθον	μεμίσθωσθον
	P.	πεποιήμεθα	τετιμήμεθα	μεμισθώμεθα
		πεποίησθε	τετίμησθε	μεμίσθωσθε
		πεποίηνται	τετίμηνται	μεμίσθωνται

Infinit.	πεποιῆσθαι	τετιμῆσθαι	μεμισθῶσθαι
Partic.	πεποιημένος	τετιμημένος	μεμισθωμένος

Subjunct and *Optat.* are wanting.   For the few verbs which can form them, see § 98. n. 9.

Imper.	S.	πεποίησο	τετίμησο	μεμίσθωσο
		πεποιήσθω, etc.	τετιμήσθω, etc.	μεμισθώσθω, etc.

Pluperfect.

	S.	ἐπεποιήμην	ἐτετιμήμην	ἐμεμισθώμην
		ἐπεποίησο	ἐτετίμησο	ἐμεμίσθωσο
		ἐπεποίητο	ἐτετίμητο	ἐμεμίσθωτο
	D.	ἐπεποιήμεθον	ἐτετιμήμεθον	ἐμεμισθώμεθον
		ἐπεποίησθον	ἐτετίμησθον	ἐμεμίσθωσθον
		ἐπεποιήσθην	ἐτετιμήσθην	ἐμεμισθώσθην
	P.	ἐπεποιήμεθα	ἐτετιμήμεθα	ἐμεμισθώμεθα
		ἐπεποίησθε	ἐτετίμησθε	ἐμεμίσθωσθε
		ἐπεποίηντο	ἐτετίμηντο	ἐμεμίσθωντο

Fut. 1.	ποιηθήσομαι	τιμηθήσομαι	μισθωθήσομαι
Aor. 1.	ἐποιήθην	ἐτιμήθην	ἐμισθώθην
Fut. 3.	πεποιήσομαι	τετιμήσομαι	μεμισθώσομαι

MIDDLE.*

Fut. 1.	ποιήσομαι	τιμήσομαι	μισθώσομαι
Aor. 1.	ἐποιησάμην	ἐτιμησάμην	ἐμισθωσάμην

Verbal Adjectives.

ποιητέος	τιμητέος	μισθωτέος
ποιητός	τιμητός	μισθωτός

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* Ποιεῖσθαι *to make for oneself ;* τιμᾶσθαι *to honour,* as in the Active ; μισθοῦσθαι *to cause to let to oneself,* i. e. *to hire.*

Note 1. The older Grammarians taught without any limitation, that the *uncontracted* forms of these verbs were *Ionic* forms. They may be more correctly called the *old* or the ground-forms; and it is only in verbs in έω that they are in the proper sense Ionic, i. e. such as are used by all Ionic writers. They belong however exclusively to the later Ionic prose; for the epic writers very often used the contracted forms, and sometimes also employed the lengthened είω instead of έω; e. g. ὀκνείω, πλείειν, νεικείεσκε, etc.—The uncontracted form of verbs in άω is only so far to be called Ionic, as the epic writers sometimes avail themselves of it; although in only a few words and forms; e. g. ἀοιδιάει, πεινάοντα, ναιετάουσιν, etc.—Verbs in όω are found uncontracted only in this *first pers.* Singular; elsewhere they are always either contracted, or take the double sound peculiar to the epic writers; see notes 10, 11.—In the Ionic prose, verbs in άω and όω never occur, except either in the usual contracted form (as above in the Att. Fut. § 95. n. 11), e. g. in Herodot. νικᾶν, ἐνίκων, νικῷεν, εἰρώτα, βιῶ for βιάου; also δηλοῖ, ἐμισθοῦντο, ἑτεροιοῦντο; or else with the peculiarities of formation and contraction which are given below, in note 7 sq.

Note 2. In the *Attic* and *common* language, none of the contractions which occur in this conjugation were ever neglected; not even in Attic poetry, i. e. in the dramatic trimeter. The only exceptions are the *shorter* verbs in έω, whose present Act. in the uncontracted form has only *two* syllables, as τρέω. These admit only the contraction in ει; e. g. τρέει τρεῖ, ἔτρεε ἔτρει, πνέειν πνεῖν;* in all other forms they remain uncontracted; e. g. ῥέω, χέομαι, τρέομεν, πνέουσι, πνέῃ, etc. There are to be excepted nevertheless δεῖν to bind, e. g. τὸ δοῦν, τῷ δοῦντι Plat. Cratyl. 419, 421; (ὁ) ἀναδῶν Aristoph. Plut. 589; διαδοῦμαι, etc. On the contrary δεῖν to need, want, has commonly τὸ δέον, δέομαι, for the sake of distinction.†

Note 3. The movable ν is taken by the 3 pers. *Sing. Impf.* only in the uncontracted form, as Hom. ἔρρεεν, ἤτεεν, and even Xen. Hell. 6. 2. 27 ἔπλεεν; but not in the contracted one. Yet Homer has once ἤσκειν from ἀσκέω. Comp. the Plupf. in § 103. m. 12.

Note 4. The form of the Optative, known by the name of the *Attic Optative*, which is in a measure peculiar to contract verbs (§ 103. m. 13), is fully given in the paradigm (p. 169), in order that the analogy of it may be clearly understood. It is however to be observed, that the Attic usage, which was governed only by a regard to euphony and clearness, preferred certain parts selected from each of the forms, viz.

1) The *Plural* of the Attic form was less used, because of its length, especially in verbs in έω and όω; least of all the 3 pers. Plur. in οίησαν, ᾠησαν. The Attics said almost always ποιοῖεν, τιμῷεν, μισθοῖεν.

2) In the *Singular*, however, the Opt. in οίην from verbs in έω and όω, is far more usual than the other form.

3) In verbs in άω the Attic Opt. (τιμῴην etc.) is in the Sing. used almost exclusively; and also in the Plur. (with the exception of the 3 pers.) far more frequently than in the other two classes of verbs.

Note 5. Some verbs in άω are contracted in the Doric manner into η instead of α (see note 15); viz.

ζῆν to live, χρῆσθαι to use,
πεινῆν to hunger, διψῆν to thirst,

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* Likewise in the Imperat. e. g. πλέε, πλεῖ Aristoph. Av. 598, and often. But also ἀπόχει Dig. Laert. II. 77.

† But see the Anom. δέω.—In the verb χέω we must take care not to confound the 3 Sing. ἔχεε from Aor. 1 ἔχεα (see Anom. χέω) with the same person of the Imperfect; the latter is contracted, ἔχεε ἔχει, the former not; e. g. Aristoph. Nub. 75 κατέχεεν.

from ζάω, χράω, (see both in § 114,) πεινάω, διψάω. These make ζῆς, ζῆ, ἔζη, χρῆται, etc. The following verbs also, so nearly related to each other in their signification, viz.

κνάω scrape, σμάω stroke, ψάω rub,

are contracted in the same manner, at least in the genuine Attic.*

Note 6. The verb ῥιγόω *I am cold* has an irregular contraction, viz. into ω and ῳ instead of ου and οι; e. g. Inf. ῥιγῶν, Opt. ῥιγῷην. But this peculiarity is not always observed, at least in our editions.—In the verb ἱδρόω *I sweat*, which in signification is opposed to the preceding, the same rule holds in the Ionic dialect; e. g. ἱδρῶσα Il. δ. 27; ἱδρῷη Hippocr. de Aër. Aq. Loc. 17.

DIALECTS.

Note 7. Since the Ionics form the 2 pers. Pass. in the ordinary conjugation in εαι and εο (§ 103. m. 17), there arises in verbs in έω an accumulation of vowels in this person, which the Ionic prose writers retain, as ποιέεαι, ἐπαινέεαι, etc. The epic writers contract sometimes the *first two* vowels, e. g. μυθεῖαι, like μυθέεται μυθεῖται. Sometimes one ε is elided, and in έεο always; e. g. μυθέαι from μυθέομαι Od. β. 202; φοβέο from φοβέομαι Herod. 9. 120; αἰνέο, ἐξηγέο, etc. The form ἀνακοινέο (Theogn.) from a verb in όω, stands alone. The forms of this 2 person in έῃ, άῃ, όῃ ; έου, άου, όου, which we have placed in the paradigm for the sake of uniform analogy, never occur.

Note 8. Verbs in άω, as we have seen (note 1), are not commonly used by the Ionics in their proper uncontracted form; but many of them are so resolved that the α passes over into ε; e. g.

ὁρέω, ὁρέομεν, for ὁράω, ὁράομεν
φοιτέοντες for φοιτάοντες
χρέεται, μηχανέεσθαι, for ἆται, ἆσθαι

and the like. Sometimes they change ao into εω (§ 27. n. 10); e. g. μηχανέωνται, χρέωμαι, ὁρμεώμενος, ὁρέωντες, etc. Others, as νικᾶν, αὐδᾶν, etc. never take this change of α into ε.

Note 9. In the 3 pers. Plur. where the Ionics change ν into α (§ 103. IV.) and put -εατο for -οντο, they sometimes employ in these verbs the same ending for -έοντο, where of course there is an elision of one ε; but this is done only in verbs in άω, as ἐμηχανέατο for -άοντο, -έοντο, comm. ἐμηχανῶντο. —In the Perf. and Plupf. they not only change ηνται and ωνται into ήαται, ώαται, e. g. πεποτήαται, κεχολώαται, Homer; but likewise commonly shorten the η into ε, e. g.

οἰκέαται, ἐτετιμέατο, for ᾤκηνται, ἐτετίμηντο.

Note 10. The old Ionic of the epic writers sometimes contracts the forms, and sometimes not. In verbs in άω however, which are seldom employed in their primary uncontracted form (note 1), the Ionic allows these poets the peculiar license of again resolving the vowel or improper diphthong of contraction into a *double sound*, by repeating before it *the same sound*, either long or short, according to the necessities of the metre (§ 28. n. 3). Thus a in

(ὁράειν) ὁρᾷν — ὁράᾳν; on the ι subscr. see n. 15. marg.
(ἀσχαλάει) ἀσχαλᾷ — ἀσχαλάᾳ
2 pers. Pass. (μνάῃ) μνᾷ — μνάᾳ
ἀγορᾶσθε, μνᾶσθαι — ἀγοράασθε, μνάασθαι.

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* Two other Infinitive forms, μαλκιῆν and οὐρῆν, from μαλκιάω *to be cold, numb*, and οὐρέω, may with tolerable certainty be shewn from grammarians to be Attic; see *Ausf. Sprachl.* p. 487.

Further, ο or ω in

(ὁράω) ὁρῶ — ὁρόω
Imperat. Pass. (ἀλάου) ἀλῶ — ἀλόω
(βοάουσι) βοῶσι — βοόωσι
Opt. (αἰτιάοιτο) αἰτιῷτο — αἰτιόῳτο
(ὁράουσι) ὁρῶσι — ὁρόωσι
Part. Fem. (ἡβάουσα) ἡβῶσα — ἡβόωσα.

In the Ionic prose this species of resolution occurs seldom : Hdot. ἡγορόωντο 6. 11 ; κομόωσι 4. 191.—Sometimes the ο is placed after ω, e. g.

ἡβώοντες, ἡβώοιμι, for ἡβῶντες, ἡβῶμι, from -άοντες, άοιμι, and for γελῶντες may stand either γελόωντες or γελώοντες, as the metre may require. From these forms we can understand, how in some verbs this doubling of the sound by means of ω, passed over into a peculiar formation, -ώω, ώεις, ώει ; see the Anom. ζάω, ΜΑΩ, and μνάω in μιμνήσκω.—A peculiar anomaly is the Homeric Particip. Fem. ναιετάωσα for -άουσα or -όωσα ; also σάω, see σώζω § 114 ; and the form μενοινήῃσι Il. o. 82 ; for which however another quite as early reading is μενοινήσειε Opt.

Note 11. All forms with the double sounds οω and ωο are also common to verbs in όω ; though in these they can arise neither by regular resolution, nor by doubling the vowel of contraction ; e. g.

(ἀρόουσι) ἀροῦσι, epic ἀρόωσι
(δηϊόοντο, δηϊόοιεν,) δηιοῖντο, δηιοῖεν, epic δηϊόωντο, δηϊόῳεν
(ὑπνόοντας) ὑπνοῦντας, epic ὑπνώοντας.

Note 12. The *iterative Imperfect* in σκον (§ 103. m. 11) is more seldom employed by the Ionics in these verbs ; e. g. φιλέεσκον Hdot. βουκολέεσκες Homer. This form was never contracted ; but was sometimes syncopated in the earlier poets by dropping ε ; e. g. ἥχεσκε for ἠχέεσκε from ἠχέω ; ἔασκε from ἐάω ; and so with a doubling of α, ναιετάασκον from ναιετάω.

Note 13. That the Dorics contract εο into ευ instead of ου, and that this is followed by the Ionics when they contract, has already been mentioned, § 28. n. 5. Thus e. g. from ποιέω they make

ποιεῦμεν, ποιεῦμαι, ποιεῦντες, ἐποίευν.

But in verbs in όω likewise we often find in Herodotus and others ευ, contrary to analogy, instead of ου contracted from οο ; e. g.

ἐδικαίευν, ἐδικαίευ, πληρεῦντες, from δικαιόω, πληρόω.

And this same contraction takes place, through the change of α into ε (note 8), in verbs in άω, e. g.

εἰρώτευν, ἀγαπεῦντες, from εἰρωτάω, ἀγαπάω.

Finally, ευ stands not only for εου, and consequently for αου, but also for οου ; e. g.

ποιεῦσι, φιλεῦσα,* for ποιέουσι, οὖσι, φιλέουσα, οὖσα
γελεῦσα for γελάουσα, ῶσα
δικαιεῦσι for δικαιόουσι, οὖσι.

Closer observation must teach, which of these different forms occurs most frequently in each of the two dialects. But it follows of course, that the 3 Plur. ποιεῦσι, γελεῦσι can be only Ionic ; because the Dorics form ποιεῦντι, γελεῦντι. Comp. § 103. m. 28.

Note 14. In another mode of contraction, which is rather Æolic than Doric, ο is often absorbed by a preceding α, which thereby becomes long ; e. g. φυσᾶντες for φυσάοντες, 3 Pl. πεινῶντι or πεινᾶντι.

Note 15. When the Ionics sometimes change the α and ᾳ of contraction into η and ῃ, e. g. ὁρῆν, φοιτῆν, ἰῆσθαι, etc. this coincides entirely with the nature of their dialect ; but it is done only by a part of the Ionic writers, e. g.

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* The Doric ἔοισα can be contracted only into εῦσα, and not into οῖσα, which occurs only in the Particip. Aor. 2 λαβοῖσα, where there is no contraction ; see § 103. m. 29.

Hippocrates.   Herodotus has ὁρᾶν, νικᾶν, and from χράω even χρᾶσθαι, χρᾷ, etc.   On the contrary, among the Dories, who everywhere else employ long *a* instead of *η*, this contraction into *η* instead of *a* is a peculiarity, (where too in the contraction from αει they omit the *ι* subscript,*) e. g. ὁρῆν, ἐρῆ for ἐρᾷ, τολμῆτε for τολμᾶτε, etc.   Nevertheless, in flexion, they say, Inf. aor. τολμᾶσαι, etc.   They have the same contraction in the Infin. of verbs in έω, e. g. κοσμῆν for κοσμεῖν.

NOTE 16.   The epic writers avail themselves in like manner of *η* as the vowel of contraction ; but only in some forms from άω and έω, chiefly in the Dual in την, e. g. προσαυδήτην, ὁμαρτήτην, from αὐδάω, ὁμαρτέω ; and in the lengthened Infinitive forms in ῆναι, ήμεναι, instead of εῖν and ᾶν ; e. g. φορῆναι from φορέω, φιλήμεναι, γοήμεναι for γοᾶν.†

NOTE 17.   From verbs in όω the epic Inf. ἀρόμμεναι for ἀρούν, is a solitary example.

NOTE 18.   Other rare Æolic forms are, the Infinitives in ς from verbs in άω and όω with the accent drawn back ; e. g. γέλαις, ὕψοις, ¶ 27. n. 4.   Also Part. fem. γελαίσα for γελάοισα, -ουσα, comp. ¶ 103. m. 29.

A Catalogue of the Verbs Contract see in Appendix F.

IRREGULAR CONJUGATION.

¶ 106. VERBS IN μι.

1. We commence our account of the *Anomaly* of the Greek verb, with that which is called, from the ending of the 1 pers. Pres. Indicative, the *Conjugation in* μι.   This does not, like the two preceding forms of conjugation (barytone and contract), contain a multitude of Greek verbs ; but only a limited number, which differ from the regular analogy of the great mass of verbs in some essential points.

2. All verbs in μι have one root or stem, which in the ordinary formation would terminate in ω *pure* (¶ 28. 1) ; and chiefly in έω, άω, όω, ύω.   It is therefore usual in grammar, to trace back this less usual formation to the other more familiar one ; and to say e. g. that the verb τίθημι comes from a simpler form ΘΕΩ. —There is only one example from the stem-vowel *ῐ*, viz. εἶμι from ΊΩ, for which see below in ¶ 108. V. 3.

3. The peculiarities of the conjugation in μι are confined to these three tenses, viz.
<center>Present, Imperfect, Aorist 2.</center>

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* For this omission of the *ι* subscript see ¶ 105. 4, and 103. m. 34.   Some of the Grammarians always omitted it in the double sounds, e. g. ὁρᾶας, ὁρᾶας.

† Here belongs ὁρῆαι, for which see the marg. note to ¶ 106 n. 9 ; and ϑήσθαι, see the Anom. ΘΑΩ.   Comp. also ἐθηῆτο under the Anom. ϑάομαι.   Both modes of contraction, (that into *η*, and that into *ει* and *ᾱ*,) which in the development of the language became the property of particular dialects, were unquestionably, in the earliest language, like so many other forms, in common fluctuating usage.   Of the form in *η* some examples (ζῆν, etc.) always remained common ; and no wonder that we find in the epic language still more instances of this kind, which have been retained on account of some special euphony.

<center>**M**</center>

The essential feature in all these peculiarities is, that the endings of flexion, e. g. μεν, τε, ν, μαι, are not annexed by means of a union-vowel (ομεν, ετε, ον, ομαι), but are appended immediately to the stem-vowel of the verb, e. g.

τίθε-μεν, ἵστα-μαι, δίδο-τε, ἐδείκνυ-τε, ἔθη-ν.

How far this may be regarded as a *syncope* of the union-vowel, and also for the *syncopated formation* in general, see below in notes 6, 7, 8, and § 110.

4. There are moreover some *peculiar* endings, viz.

μι — in the 1 person Pres. Sing.

σι or σιν — in the 3 person Pres. Sing.

θι — in the 2 person *Imperat.* Sing.

Further, the *Infinitive* of the Pres. and Aor. 2 always ends in ναι; and the Masc. of the *Participle* in the Nom. ends, not in ν, but always in ς, before which ν has been dropped; on which account the stem-vowel is lengthened before the ς in the usual manner, ᾱς, εις, ους, ῡς, Gen. ντος. These endings of the participle *always have the tone*, in the form of the acute accent.

NOTE 1. In the *Imperat.* of the Aor. 2 Act. some verbs have nevertheless instead of θι a simple ς; as θές, δός, ἕς; see τίθημι, δίδωμι, ἵημι, and comp. σχές and φρές in anom. ἔχω and φρέω, § 114.

5. The *Subjunctive* and *Optative* unite the stem-vowel of the verb with the vowel of their endings into a mixed vowel or diphthong, upon which they regularly *always* have the tone. The mixed vowel of the *Subjunctive*, when the stem has either ε or α, is ω or η:

ὦ, ῇς, ῇ, ὦμεν, ῆτε, ὦσι(ν); Pass. ὦμαι, ῇ, etc.

But when the stem has ο, the Subjunctive has always ω:

ὦ, ῷς, ῷ, ὦμεν, ῶτε, ὦσι(ν); Pass. ὦμαι, ῷ, etc.

The mixed sound of the *Optative* is a diphthong with ι, to which in the Active the ending ην is always joined; in the Pass. as usual, μην:

τιθ-είην, ἱστ-αίην, διδ-οίην; Pass. τιθ-είμην, etc.

See § 107. m. 29 sq.—Verbs in υμι form these two moods most commonly from the ordinary conjugation in -ύω.

6. Several of the shorter stem-forms receive a *reduplication*, which consists in repeating the initial consonant with ι; e. g.

ΔΟΩ δίδωμι, ΘΕΩ τίθημι.

But when the stem begins with στ, πτ, or with an aspirated vowel, it merely prefixes the ι with the rough breathing:

ΣΤΑΩ ἵστημι, ΠΤΑΩ ἵπταμαι, ῬΕΩ ἵημι.

It is only in such words that the Aorist 2 is possible in this form of conjugation; since it is chiefly by the want of this reduplication, that this tense in the Indicative is distinguished from the Imperfect; and in the other moods, from the Present; see § 96 n. 2. E. g.

Pres. τίθημι (*Subj.* τιθῶ) Impf. ἐτίθην Aor. ἔθην (*Subj.* θῶ).

7. The short stem-vowel (ε, ἄ, ο, ῠ), in its connection with the endings of this formation, always becomes *long* in the *Sing.* of the *Indic. Active* in all the three tenses. Thus we have from

$$
\begin{matrix}
\epsilon \\
\ddot{a}
\end{matrix} \Big\} - \eta, \quad \Big\{ \begin{matrix} (\Theta E)\ \tau i\theta\eta\text{-}\mu\iota,\ \dot{\epsilon}\tau i\theta\eta\text{-}\nu,\ \ddot{\epsilon}\theta\eta\text{-}\nu \\ (\Sigma TA)\ \ddot{\iota}\sigma\tau\eta\text{-}\mu\iota,\ \ddot{\iota}\sigma\tau\eta\text{-}\nu,\ \ddot{\epsilon}\sigma\tau\eta\text{-}\nu \end{matrix}
$$

$o\ -\ \omega,\quad (\Delta\Theta)\ \delta i\delta\omega\text{-}\mu\iota,\ \dot{\epsilon}\delta i\delta\omega\text{-}\nu,\ \ddot{\epsilon}\delta\omega\text{-}\nu$

$\ddot{v}\ -\ \ddot{v},\quad \delta\epsilon i\kappa\nu\ddot{v}\text{-}\mu\iota,\ \dot{\epsilon}\delta\epsilon i\kappa\nu\ddot{v}\text{-}\nu.$

And so too ἰ becomes ει in the verb εἰμι. In the *Plural* of the same tenses, in the other moods, and everywhere in the Passive, the vowel appears most frequently in its original form as *short*; e. g. τίθεμεν, ἔθεσαν, τιθέναι, τίθετι, τίθεμαι, etc. Yet the following are exceptions from this rule, and retain the *long* vowel:

1) The Dual and Plural, as also the Infin. and Imperative, of the Aor. 2 of ἴστημι; thus ἔστημεν, etc. The same flexion is followed by nearly all *syncopated* Aorists, § 110.

2) The Infinitives Aor. 2 of δίδωμι and τίθημι (ἵημι), which change ε into ει, ο into ου; thus θεῖναι, δοῦναι.

Other exceptions, as κιχῆναι, δίζημαι, see in § 114.

8. Verbs in νυμι strictly form a special class of the verbs in μι. For the νυ which precedes the personal endings does not belong to the pure verbal stem, but is a mere strengthening of the latter; and hence these verbs can form no analogous Aor. 2, i. e. in ῠν; see note 4. That is to say, certain verbs append to the stem of the verb the ending νυμι or ννυμι; viz. the former, νυμι, when the stem ends in a *consonant* or *diphthong*, as δείκ-νυμι, ὄλ-νυμι, δαί-νυμι; and the latter, ννυμι, when the stem ends in a *short* (or simple) *vowel*, as κορέ-ννυμι, τί-ννυμι. Before the latter ending ο is lengthened into ω, as χώ-ννυμι from χόω; and also by transposition, as στρώ-ννυμι for στορέ-ννυμι, § 110. n. 7. See the examples § 112. 15.

NOTE 2. Since the ending of the 2 pers. Pass. in the ordinary conjugation (η, ου) comes from εσαι, εσο; and since in the conjugation in μι this union-vowel (ε) falls away; the ending of this 2 pers. Pass. in these verbs is simply σαι, σο, e. g. τίθε-σαι, ἐτίθε-σο, ἴστα-σαι, etc. just as in the Perf. and Plup. Pass. of the ordinary conjugation. Still, a similar contraction occurs here with the stem-vowel, in some verbs more, in others less frequently; see marg. note on p. 184.

9. All the *other* tenses are derived as in the ordinary conjugation from the simple theme, and without the reduplication; e. g. τίθημι (ΘΕΩ) Fut. θήσω. Nevertheless, some of the verbs which belong here have, as anomalous verbs, peculiarities in these tenses also. These however must be separated from the peculiarities of the formation in μι; and, so far as they are common to several of these verbs, we proceed to exhibit them here in one general view.

10. The two verbs ἴστημι and δίδωμι shorten the vowel in those Passive tenses which belong to the ordinary conjugation:

Act. στήσω   Perf. ἕστηκα   *Pass.* Perf. ἕσταμαι   Aor. ἐστάθην
— δώσω   — δέδωκα   —   — δέδομαι   — ἐδόθην.
The verbs τίθημι and ἵημι (§ 108. I.) do the same, but only in the
Aorist Pass. and in the *Future* which depends on it :
      ἐτέθην (for ἐθέθην, from ΘΕΩ), τεθήσομαι
•   ἑθείς Part. Aor. 1 Pass. (from ῾ΕΩ).
In the *Perfect* of both Act. and Pass. these two verbs change the
stem-vowel into ει: τέθεικα, τέθειμαι · εἷκα, εἷμαι.
     11. The three verbs τίθημι, ἵημι, δίδωμι, have a peculiar form
of the Aor. 1 in κα, e. g.
            ἔθηκα, ἧκα, ἔδωκα,
which must of course be distinguished from the Perfect. On the
other hand, ἵστημι has regularly the Aor. 1 ἔστησα, ἐστησάμην.
     12. Verbs in νυμι or νννμι form all these tenses quite regularly
from the simple unused form of the Pres. in ω.   Thus δείκνυμι
from ΔΕΙΚΩ, δείξω, ἐδείχθην ; κορέννυμι from ΚΟΡΕΩ, κορέσω,
κεκόρεσμαι, etc.

NOTE 3. In the more current dialects, no verbs in ημι and ωμι are to be
found, which, exclusive of the reduplication, have more than two syllables ;
excepting perhaps ἄημι and some *deponents* in ημαι (instead of εμαι), αμαι,
and ομαι (from -όω) ; which, as also ἄημι, are to be sought under the anom-
alous verbs ; e. g. δίζημαι, δύναμαι, ὄνομαι. See the details, § 112. 15.

NOTE 4. Instead of the Aor. 2 of verbs in νμι, which is wanting, the
syncopated Aorist of some verbs in ύω is employed ; e. g. ἔδυν, from Anom.
δύω.—In order to know at once, where the υ is *long* or *short*, we have only
to compare ἵστημι ; thus δείκνυμι is long like ἵστημι; δείκνυμεν is short like
ἵσταμεν ; Aor. 2 ἔδυμεν (see the Anom. δύω) is long like ἔστημεν, etc.

NOTE 5. All verbs in μι increase their anomaly still more by the circum-
stance, that the Present and Imperf. in many single persons and moods,
forsake the formation in μι, and are formed in the ordinary manner from
έω, άω, όω, i. e. like *contract* verbs, retaining nevertheless the *reduplication;*
consequently as if from ΤΙΘΕΩ, etc. Those in υμι are also formed from ύω.
Meanwhile, in order to have a full view of the whole analogy, it is necessary
to inflect them throughout according to the formation in μι; and where the
other formation predominates in common usage, we shall point it out in the
notes.   On the whole, the formation in μι belongs to the more genuine Attic.

NOTE 6. That the learner may form a correct judgment of the formation
in μι, we premise further some general remarks. There are, in most lan-
guages, two modes of appending the endings in the inflection of the verb,
viz. either with or without a *union-vowel;* something as in English, e. g.
in *blessed* or *bless'd (blest)*.   On general principles, it is difficult to determine
which of these two modes is the oldest in any language ; but in grammar
it is more natural—when not opposed by a stronger analogy—to assume
the longer form as the original one, and then to consider the other as *Syn-
cope* from it.   Comp. also § 95. n. 15 and marg.

NOTE 7. The syncopated form is the most natural, when without it two
vowels would come together in pronunciation. While now in the greatest
number of Greek verbs of this kind (verbs pure) the full form was preferred,
which then passed over into the contracted form (φιλέο-μεν, φιλοῦμεν) ; in
some others the syncopated form was retained (θέ-μεν). This syncope could
not have had place in the endings of the ordinary conjugation, which con-
sist only of a vowel sound (θέ-ω, θέ-ει, θέ-ε) ; and these are precisely the
instances where another form of the ending, μι, σι, θι, *has been retained;* by

which means, in these persons also, a consonant came to stand immediately after the stem-vowel. This vowel too was in part *lengthened;* and thus arose e. g. from the root Θε- the forms Θη-μι, ἐθη-ν, Θε-μεν, Θε-θι, etc.—The *reduplication* probably only served to strengthen these shorter verbs in the Present ; and thus were distinguished a shorter form (ἔθην) for the Aorist, and a longer one for the Present and Imperfect, τίθημι, ἐτίθην.—An anomalous reduplication see in ὀνίνημι, § 114.

NOTE 8. From this view of the subject it is evident, that the formation which at present constitutes the essential character of verbs in μι, could just as well occur in *single parts* of any verb ; and that therefore it is entirely unnecessary to assume an appropriate 1 pers. Present in μι, for every single tense or form in which this flexion appears. Indeed, we shall find below (§ 110. 10) forms of the *Perfect,* whose Plural, etc. is made in this manner; and also (§ 110. 6) *second Aorists* of this kind (hence called *syncopated*) from some verbs, which have in the Present either the ordinary form, as βιόω, δύω — A. 2 ἐβίων, ἔδυν ; or a form entirely different, as βαίνω, γιγνώσκω — A. 2 ἔβην, ἔγνων.

NOTE 9. Some branches of the Doric dialect, however, actually formed the 1 pers. Pres. of many common verbs in μι instead of ω; e. g. ὄρημι, φίλημι, instead of ὁράω, φιλέω; and likewise the 3 pers. in σι, e. g. κρίνησι for κρίνει. Of this there are still some traces extant in the early epic writers ; e. g. αἴνημι in Hesiod ; and hither the Grammarians refer some Homeric forms, viz. the 3 pers. in ησι, e. g. Il. ε. 6 παμφαίνησι; Il. ι. 323 προφέρησι ;* and the 2 pers. Pass. ὄρηαι Od. ξ. 343, as if from Pass. ὄρημαι (for -αμαι) from ὁράω, ὄρημι.†

§ 107. *Paradigms of the Conjugation in μι.*

ACTIVE.

Present.

set, put (from ΘΕΩ)	place‡ (from ΣΤΑΩ)	give (from ΔΟΩ)	show (from δεικνύω)
Indicative.			
S. τίθημι	ἵστημι	δίδωμι	δείκνῡμι
τίθης	ἵστης	δίδως	δείκνῡς
τίθησι(ν)	ἵστησι(ν)	δίδωσι(ν)	δείκνῡσι(ν)
D. —	—	—	—
τίθετον	ἵστατον	δίδοτον	δείκνῠτον
τίθετον	ἵστατον	δίδοτον	δείκνῠτον
P. τίθεμεν	ἵσταμεν	δίδομεν	δείκνῠμεν
τίθετε	ἵστατε	δίδοτε	δείκνῠτε
τιθέᾱσι(ν)	ἱστᾶσι(ν)	διδόασι(ν)	δεικνύᾱσι(ν)
or		or	or
τιθεῖσι		διδοῦσι	δεικνῦσι

* It is however to be considered, that this form occurs in Homer only after a *relative* (ὅστε, ὡς, etc.) and therefore ought everywhere to be written, as is now actually done in most of the instances, with ι subscript, ῃσι. It is thus to be regarded as a freer use of the Subjunctive.

† A part only of the ancient Grammarians accent the word thus, ὄρηαι ; others write ὁρῆαι, which is nothing more than a contraction of ὁράεαι into η instead of α, according to § 105. n. 16. In this case, the η was probably preferred for the sake of euphony ; since Homer has elsewhere regularly ὁρᾶται, ὁρᾶτο.

‡ For the anomaly in the signification of this verb, see the notes under II, below.

1   NOTE I, 1. The 3 Plur. in ασι(ν) is alone usual in good Attic ; in the ancient Grammarians it is called Ionic, because it was erroneously considered as the resolved form. In usage however it is so far from Ionic, that on the contrary only the circumflexed form, τιθεῖσι, διδοῦσι, δεικνῦσι, is to be found in Herodotus. The earlier Attics have the same ; and later it was regarded as belonging to the common language.

2   NOTE I, 2. The *contracted* form τιθεῖς, ἰστᾶς, etc. (§ 106. n. 5,) is in the Present least used by the Attics. From δίδωμι Homer and the Ionics have διδοῖς, διδοῖ ; Homer also 2 pers. διδοῖσθα.

Infinitive.

| τιθέναι | ἰστάναι | διδόναι | δεικνύναι |

Participle.

τιθείς (έντος)	ἰστάς (άντος)	διδούς (όντος)	δεικνύς (ύντος)
τιθεῖσα	ἰστᾶσα	διδοῦσα	δεικνῦσα
τιθέν	ἰστάν	διδόν	δεικνύν

Subjunctive.

S.	τιθῶ	ἰστῶ	διδῶ	
	τιθῇς	ἰστῇς	διδῷς	from
	τιθῇ	ἰστῇ	διδῷ	δεικνύω
D.	— ῆτον, ῆτον	— ῆτον, ῆτον	— ῶτον, ῶτον	
P.	ῶμεν, ῆτε, ῶσι	ῶμεν, ῆτε, ῶσι	ῶμεν, ῶτε, ῶσι	

For these Subjunctives see notes under III.

Optative.

S.	τιθείην	ἰσταίην	διδοίην	
	τιθείης	ἰσταίης	διδοίης	
	τιθείη	ἰσταίη	διδοίη	
D.	—	—	—	from
	τιθείητον	ἰσταίητον	διδοίητον	δεικνύω
	τιθειήτην	ἰσταιήτην	διδοιήτην	
P.	τιθείημεν	ἰσταίημεν	διδοίημεν	
	τιθείητε	ἰσταίητε	διδοίητε	
	τιθείησαν	ἰσταίησαν	δεδοίησαν	

3   NOTE I, 3. We find also διδῴην ; but this is a corrupt orthography of the later writers ; as is also the Aor. 2 δῴην.

4   NOTE I, 4. This is strictly the proper form of the Opt. in verbs in μι, with which the Aor. Pass. in the ordinary conjugation agrees. There exists however here, as well as there, a very common *syncopated* form of the Dual and Plural, which especially in the 3 Plur. has almost entirely supplanted the longer form, viz.

D.	τιθεῖτον	ἰσταῖτον	διδοῖτον
	τιθείτην	ἰσταίτην	διδοίτην
P.	τιθεῖμεν	ἰσταῖμεν	διδοῖμεν
	τιθεῖτε	ἰσταῖτε	διδοῖτε
	τιθεῖεν	ἰσταῖεν	διδοῖεν

Imperative.

*τίθετι	*ἴστᾰθι	*δίδοθι	*δείκνῠθι
έτω, etc.	άτω, etc.	ότω, etc.	ύτω, etc.
3 Pl. τιθέτωσαν	ἰστάτωσαν	διδότωσαν	δεικνύτωσαν
or τιθέντων	or ἰστάντων	or διδόντων	or δεικνύντων

5   NOTE I, 5. For τίθετι instead of τίθεθι, see § 18. 3.—The 2 Sing. in θι is little used, (Homer with the stem-vowel lengthened, δίδωθι, ἐμπίπληθι,) but instead of it the apocopated form, with the stem-vowel lengthened, viz.

| τίθει | ἴστη | δίδου | δείκνῠ |

Imperfect.

S. *ἐτίθην	ἴστην	*ἐδίδων	*ἐδείκνῦν
ἐτίθης	ἴστης	ἐδίδως	ἐδείκνῦς
ἐτίθη	ἴστη	ἐδίδω	ἐδείκνῦ
D. —	—	—	—
ἐτίθετον	ἴστατον	ἐδίδοτον	ἐδείκνυτον
ἐτιθέτην	ἰστάτην	ἐδιδότην	ἐδεικνύτην
P. ἐτίθεμεν	ἴσταμεν	ἐδίδομεν	ἐδείκνυμεν
ἐτίθετε	ἴστατε	ἐδίδοτε	ἐδείκνυτε
ἐτίθεσαν	ἴστασαν	ἐδίδοσαν	ἐδείκνυσαν

Note I, 6. The *Singular* of this tense, except in ἴστημι, is most commonly 6
formed after the contracted conjugation, and from the form ὐω :

ἐτίθουν, εις, ει · ἐδίδουν, ους, ου · ἐδείκνυον, ες, ε(ν).

Perf.	τέθεικα	ἕστηκα	δέδωκα	from
Plupf.	ἐτεθείκειν	ἑστήκειν or	ἐδεδώκειν .	ΔΕΙΚΩ
		εἱστήκειν		

Note I, 7. In this Perfect and Plupf. of ἴστημι, we have to remark :   7
1) The *Augment;* since contrary to the custom of other verbs (§ 82. 5),
   the ε which stands here instead of the ordinary reduplication of the
   Perfect, takes the *rough breathing;* and the Plupf. often increases this
   augment by the temporal augment ει.
2) The *syncopated forms,* ἕσταμεν, etc. which are commonly used instead
   of the regular forms ; see below note II. 3.
3) The difference of *signification,* see notes II. 1, 2.

Fut.	θήσω	στήσω	δώσω	from
Aor. 1	ἔθηκα	ἔστησα	†ἔδωκα	ΔΕΙΚΩ

Note I, 8. This irregular Aorist in κα (§ 106. 11), in good writers, is 8
used principally in the *Singular;* in the Plural, especially in the 1 and 2
pers. the Attics generally preferred the Aor. 2.—The other moods and par-
ticiples never occur from the form in κα; except the participle of the Mid-
dle ; see under the Middle form below, note I, 17.

Aorist 2.

Indicative.

S. *ἔθην like the	ἔστην	*ἔδων like the	wanting.
*ἔθης Impf.	ἔστης	*ἔδως .Impf.	
*ἔθη	ἔστη	*ἔδω	
D. —			
ἔθετον	ἔστητον	ἔδοτον	
ἐθέτην	ἐστήτην	ἐδότην	
P. ἔθεμεν	ἔστημεν	ἔδομεν	
ἔθετε	ἔστητε	ἔδοτε	
ἔθεσαν	ἔστησαν	ἔδοσαν	

Note I, 9. The Aor. 2 ἔστην deviates from the analogy of the Impf. and 9
of verbs in μι in general, by its long vowel in the Dual and Plural (§ 106.
7).—The 3 Plur. ἔστησαν has the same form with the 3 Plur. Aor. 1, and
can therefore be distinguished only by the connection ; the two tenses hav-
ing different significations ; see notes II.

10   Note I, 10. Of the Aor. 2 ἔθην and ἔδων, the *Sing. Indic. Act.* has not
been retained in actual use. The remaining parts, however, are usual;
some as the sole forms, and others on the ground of preference; see n. 8.

11   Note I, 11. The Aor. ἔστην serves also as model for the *syncopated Aorists*
so called, § 110. 6.

Inf.	θεῖναι	στῆναι	δοῦναι
Part.	θείς, θεῖσα, θέν	στάς, στᾶσα, στάν	δούς, δοῦσα, δόν
Subj.	θῶ, θῇς, θῇ, etc.	στῶ, στῇς, στῇ, etc.	δῶ, δῷς, δῷ, etc.
Opt.	θείην	σταίην	δοίην

The Subj. and Opt. are declined like the Present.

Imperat. (θέτι) θές	στῆθι	(δόθι) δός
θέτω	στήτω	δότω
θέτον, θέτων	στήτον, στήτων	δότον, δότων
θέτε, θέτωσαν or	στῆτε, στήτωσαν or	δότε, δότωσαν or
θέντων	στάντων	δόντων

12   Note I, 12. For the *Subj.* and *Opt.* the same holds good here, that was
said of these moods in the Present; only that in the Opt. the *longer form*
is here more frequent than there, θείημεν, δοίητε. Also of the 3 pers. δοίησαν,
etc. several examples are found.

13   Note I, 13. The monosyllabic Imperative, θές, δός, etc. (§ 106. n. 1,
throws back its accent in composition, but not further than the penult syl
lable; e. g. περίθες, ἀπόδος.

14   Note I, 14. The Imperat. στῆθι in composition sometimes suffers an apo
cope, as παράστα. So also βῆθι, see the Anom. βαίνω, § 114.

PASSIVE.
Present.

Indicative.

S. τίθεμαι	ἴσταμαι	δίδομαι	δείκνυμαι
τίθεσαι, poet.	ἴστασαι	δίδοσαι	δείκνυσαι
τίθη*			
τίθεται	ἴσταται	δίδοται	δείκνυται
D. τιθέμεθον	ἱστάμεθον	διδόμεθον	δεικνύμεθον
τίθεσθον	ἴστασθον	δίδοσθον	δείκνυσθον
τίθεσθον	ἴστασθον	δίδοσθον	δείκνυσθον
P. τιθέμεθα	ἱστάμεθα	διδόμεθα	δεικνύμεθα
τίθεσθε	ἴστασθε	δίδοσθε	δείκνυσθε
τίθενται	ἴστανται	δίδονται	δείκνυνται
Infin. τίθεσθαι	ἴστασθαι	δίδοσθαι	δείκνυσθαι
Part. τιθέμενος	ἱστάμενος	διδόμενος	δεικνύμενος

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* The second persons in σαι sometimes, and those in σο often, have the contrac-
tion with the stem-vowel. But the longer form in σαι is more certain in the Attic
prose. Of ἴστᾳ for ἴστασαι there is only one example, viz. in Æschylus, ἐπίστᾳ for
ἐπίστασαι; and as the Ionics after dropping σ change the stem-vowel α into ε (see
notes IV), they then write ἴστη for ἴσται. From δύναμαι the tragic poets and later
prose formed 2 pers. δύνη, see § 114. But the forms in ου and ω, as ἐτίθου, ἔθου,
ἐδίδου, ἔδου, ἴστω (Indic. and Imperat.), ἐδύνω, were in very common use, especially
in the Aor. 2. Mid.

Subjunctive.

S.	τιθῶμαι	ἱστῶμαι	διδῶμαι	from
	τιθῇ	ἱστῇ	διδῷ	δεικνύω
	τιθῆται	ἱστῆται	διδῶται	
D.	τιθώμεθον	ἱστώμεθον	διδώμεθον	
	τιθῆσθον	ἱστῆσθον	διδῶσθον	
	τιθῆσθον	ἱστῆσθον	διδῶσθον	
P.	τιθώμεθα	ἱστώμεθα	διδώμεθα	
	τιθῆσθε	ἱστῆσθε	διδῶσθε	
	τιθῶνται	ἱστῶνται	διδῶνται	

For some irregularity in the *accentuation* of this Subjunctive, see m. 31, 32, below.

Optative.

S.	τιθείμην	ἱσταίμην	διδοίμην	from
	τιθεῖο	ἱσταῖο	διδοῖο	δεικνύ
	τιθεῖτο	ἱσταῖτο	διδοῖτο	
D.	τιθείμεθον	ἱσταίμεθον	διδοίμεθον	
	τιθεῖσθον	ἱσταῖσθον	διδοῖσθον	
	τιθείσθην	ἱσταίσθην	διδοίσθην	
P.	τιθείμεθα	ἱσταίμεθα	διδοίμεθα	
	τιθεῖσθε	ἱσταῖσθε	διδοῖσθε	
	τιθεῖντο	ἱσταῖντο	διδοῖντο	

For the *Attic* Optative τίθοιτο, ἵσταιτο, δίδοιτο, etc. see m. 32 below.

Imperative.

τίθεσο or	ἵστασο or	δίδοσο or	δείκνυσο
τίθου	ἵστω	δίδου	
τιθέσθω, etc.	ἱστάσθω, etc.	διδόσθω, etc.	δεικνύσθω, etc.

Imperfect.

S.	ἐτιθέμην	ἱστάμην	ἐδιδόμην	ἐδεικνύμην
	ἐτίθεσο or	ἵστασο or	ἐδίδοσο or	ἐδείκνυσο
	ἐτίθου	ἵστω	ἐδίδου	
	ἐτίθετο	ἵστατο	ἐδίδοτο	ἐδείκνυτο
D.	ἐτιθέμεθον	ἱστάμεθον	ἐδιδόμεθον	ἐδεικνύμεθον
	ἐτίθεσθον	ἵστασθον	ἐδίδοσθον	ἐδείκνυσθον
	ἐτιθέσθην	ἱστάσθην	ἐδιδόσθην	ἐδεικνύσθην
P.	ἐτιθέμεθα	ἱστάμεθα	ἐδιδόμεθα	ἐδεικνύμεθα
	ἐτίθεσθε	ἵστασθε	ἐδίδοσθε	ἐδείκνυσθε
	ἐτίθεντο	ἵσταντο	ἐδίδοντο	ἐδείκνυντο

Perf.	τέθειμαι	ἕσταμαι	δέδομαι	from
	τέθεισαι, etc.	ἕστασαι, etc.	δέδοσαι, etc.	ΔΕΙΚΩ
Plupf.	ἐτεθείμην	ἑστάμην	ἐδεδόμην	

NOTE I, 15. As to the other moods, etc. of the Perfect, it is easy to form the *Inf.* τεθεῖσθαι, δεδόσθαι. *Part.* τεθειμένος, *Imper.* ἕστασο, etc. The *Subj.* and *Opt.* do not occur.

Fut. 1	τεθήσομαι	σταθήσομαι	δοθήσομαι	from
Aor. 1	ἐτέθην	ἐστάθην	ἐδόθην	ΔΕΙΚΩ

16   NOTE I, 16. In ἐτέθην, τεθήσομαι, the syllable τε must not be taken for a reduplication; it is the radical syllable θε, which becomes τε because of the θ in the ending, according to § 18. n. 2.   The form is therefore for ἐθέθην, θεθήσομαι.

Fut. 2 and 3, also Aor. 2, are wanting.*

MIDDLE.

Fut. 1	θήσομαι	στήσομαι	δώσομαι	from
Aor. 1	ἐθηκάμην	ἐστησάμην	ἐδωκάμην	ΔΕΙΚΩ

17   NOTE I, 17. The Aorists ἐθηκάμην, ἐδωκάμην, with their participles, belong solely to the Ionic and Doric dialects; the other moods do not occur. The Attic prose uses, from these verbs in the Middle, only the Aor. 2. Comp. the remarks on the Aor. Act. notes 8 sq. above.—The Aor. 1 ἐστησάμην is, on the contrary, very much used; see notes II.

Aorist 2.

Indicative.

ἐθέμην	*ἱστάμην	ἐδόμην	wanting.
(ἔθεσο) ἔθου	see m. 20.	(ἔδοσο) ἔδου	
etc.		etc.	

Declined like the *Imperf. Passive.*

Infin.	θέσθαι	*στάσθαι	δόσθαι
Part.	θέμενος	*στάμενος	δόμενος
Subj.	θῶμαι	*στῶμαι	δῶμαι
Opt.	θείμην	*σταίμην	δοίμην
Imperat.	(θέσο) θοῦ	*στάσο, στῶ	(δόσο) δοῦ

18   NOTE I, 18. All these are declined throughout like the corresponding forms of the *Pres. Passive.*—For the Attic forms of the Opt. and Subj. (πρόσθοιτο, πρόσθωμαι, etc.) see notes III.

19   NOTE I, 19. The *Infinitive* retains the accent even in composition, as ἀποθέσθαι, ἀποδόσθαι. The *Imperative* retains it in the Singular in composition, only when the preposition has but *one* syllable; e. g. προσθοῦ, προσδοῦ, ἀφοῦ (from ἵημι); when the preposition has *two* syllables, the accent is thrown back upon it, e. g. περίδου, ἀπόδου. In the Plur. the accent *always* comes upon the preposition; e. g. ἐπίθεσθε, πρόδοσθε, ἄφεσθε.

20   NOTE I, 20. The Aor. 2 Mid. of ἵστημι does not occur; and stands in the paradigm only for the sake of the analogy, or on account of other verbs; e. g. ἐπτάμην from ἵπταμαι; see the Anom. πέτομαι § 114.

Verbal Adjectives.

θετέος	στατέος	δοτέος	from
θετός	στατός	δοτός	ΔΕΙΚΩ

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* The *Aor.* 2 and *Fut.* 2 *Pass.* are not possible in this formation; except that some verbs in νυμι can form them from the simple theme; see the Anom. ξεύγνυμι. The *Fut.* 3 does not directly occur from these verbs; though the Anom. Fut. ἱστήξομαι (see m. 24) may perhaps be considered as such.

H. Notes on ἵστημι.

1. The verb ἵστημι is divided between the transitive signification *to place*, 21 *cause to stand*, and the intransitive *to stand;* comp. § 113. 2.   In the *Active* there belong to the signification

To place : Pres. and Impf. ἵστημι, ἵστην, Fut. στήσω, Aor. ἔστησα
To stand : Perf. and Plupf. ἕστηκα, ἑστήκειν, Aor. ἔστην.

The *Passive* signifies throughout *to be placed ;* but the Pres. and Impf. ἵστα-μαι, ἱστάμην, as *Middle*, together with the Future Middle στήσομαι, have sometimes the signification *to place oneself,* and sometimes that of *to place,* i. e. *set up, erect,* e. g. a monument.   The Aor. 1 Mid. ἐστησάμην always has this latter signification.

2. Besides this the *Perfect Active*, as to its signification, is here not Per- 22 fect, but *Present ;* and the Pluperfect is consequently *Imperfect ;* comp. § 113. 7.   Thus

  ἕστηκα *I stand,* ἑστηκώς *standing,* etc.*
  ἑστήκειν *I stood.*

3. In the *Perf.* and *Plupf.* there is commonly used in the Dual and Plural 23 of the Indicative, and throughout the other moods, a *syncopated* form, re-sembling the Present of verbs in μι.   As this form is likewise found in other verbs, it will be illustrated below in § 110. 10; but in the mean time it is exhibited here, in order to render the inflection of ἵστημι complete.

    Perf.   Plur. ἕσταμεν, ἕστατε, ἑστᾶσι(ν)
        Du.   ἕστατον
    Plupf. Plur. ἕσταμεν, ἕστατε, ἕστασαν
        Du.   ἕστατον, ἑστάτην
    Subjunct. ἑστῶ, ῇς, ῇ, etc.   *Opt.* ἑσταίην
    Imperat. ἕσταθι, ἑστάτω, etc.
    Infin. ἑστάναι
    Particip. (ἑσταώς) ἑστώς, ἑστῶσα, ἑστώς,† Gen. ἑστῶτος
              Ion. ἑστεώς, ἐῶσα, ἐώς· ἐῶτος.

Hence it appears, that this Perfect and Pluperfect have assumed, in the greater part of their flexion, both the *form* and the *signification* of the Pres-ent and Imperfect.

4. In consequence of the *Present* signification of this Perfect, and because 24 the Fut. στήσω means *I will place,* and Fut. στήσομαι *I will place myself* or *for myself,* there has been formed from the Perf. ἕστηκα *I stand,* a special anomalous

      Future ἑστήξω or ἑστήξομαι, *I will stand,*
with which is to be compared the similar Fut. in the Anom. ϑνήσκω.

5. In like manner for the transitive signification, there is also a   25
        Perfect ἕστακα *I have placed,*
which nevertheless belongs to a later period.   The old Attic employed in stead of the Perf. in both significations, either the two Aorists, or a peri-phrase, § 97. n. 6.

6. In some of the editions of Homer, the syncopated form of the Pluperf. 26 3 Plur. ἕστασαν is found both in the transitive and intransitive sense.   But the more correct orthography seems to be this, viz. ἕστασαν in its usual

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* In some *compounds*, however, whose Middle passes over into the *intransitive* signification, the Perf. Act. can be translated in English as a real Perfect with the same signification; e. g. ἀνίστημι *I set up,* ἀνίσταμαι *I rise up,* ἀνέστηκα *I have risen up.*—In consequence of this usual *Present* signification, the later corrupt Greek formed from this tense a peculiar Present, στήκω *I stand ;* hence 3 pers. στή-κει Rom. 14, 4; Imper. στήκετε 1 Cor. 16, 13. al.

† The irregular form of the Nom. and Acc. of this *Neuter*, viz. ἑστός, instead of ἑστώς, is more common.   See *Ausf. Sprachl.* under ἵστημι, § 114.

sense as Imperfect, *they stood;* and ἕστασαν shortened for ἕστησαν from Aor.
1 ἔστησα, *they placed,* as Aorist, Od. σ. 307 ; which then, like the Aorists,
could also be used for the Pluperf. *they had placed,* Il. μ. 56. Comp. the
similar shortened form ἔπρεσε in the Anom. πίμπρημι.

27   7. The form ἕστητε *ye stand,* Il. δ. 243, 246, is a Homeric syncope for
ἑστήκατε or ἕστατε. Compare with this some forms in Herodotus, e. g.
προεστέατε 5. 49 ; also 3 Plur. ἑστέασι 1. 200. ib. 3. 62.

III. Notes on the Subjunctive and Optative.

28   1. The *Subjunctive* and *Optative* of the conjugation in μι, in their regular
form, have the accent constantly upon the ending ; e. g. τιθῶ, διδῶμεν, τι-
θεῖεν, τιθεῖντο, etc.

29   2. The cause of this accentuation is to be sought simply in the circum-
stance, that the syncope, which is so essential to the form in μι (§ 106. n.
6, 7), cannot properly have place in these moods. Hence they cause the
long mood-vowel to flow together with the stem-vowel into one long sound;
which consequently, according to the rule, takes the accent of a contraction,
§ 28. 6.

30   3. Nevertheless, this mode of forming a mixed sound is a different thing
from the ordinary contraction of these moods in verbs in άω, έω, όω ; as may
be seen in the Paradigms.—The Subjunct. ἱστᾷς, ἱστᾷ, which is also ad-
duced, belongs consequently to the form ἱστάω, and is, like the Inf. ἱστᾷν,
ἀνιστᾷν (Plut.), less correct and less usual; see § 106. n. 5.

31   4. But the tendency to render these moods conformable in their accent to
the general analogy,—according to which the accentuation of the conjuga-
tion in μι does not differ from that of ordinary barytone verbs,—has caused
in the *Passive* several deviations, which in some verbs were more, in others
less usual.   In the two verbs τίθημι and ἵημι (§ 108), the deviations are
for the most part peculiar to the *Attics,* and consist in this, viz. that the
stem-vowel is dropped, and then the endings of both moods are assumed from
the ordinary conjugation ; while the accent, when possible, is thrown back;
so that these forms appear just as if derived from a common barytone verb.
In the *Subjunctive* indeed, the accent constitutes the only distinction, e. g.
τίθωμαι instead of τιθῶμαι
Aor. 2. Mid. πρόσθηται, πρόηται, etc.
But in the *Optative* the diphthong οι is further assumed, e. g.
τίθοιτο, περίθοιντο, πρόοισθε.
Comp. κάθημαι under ἧμαι (§ 108. II. 3) ; and μέμνημαι under the Anom.
μιμνήσκω.

32   5. From ἵσταμαι the *Optative* alone assumes this accentuation. retain-
ing its usual diphthong, and is thus used by all writers ; e. g.
ἵσταιο, ἵσταιτο, ἵσταισθε, ἵσταιντο.
But the *Subjunctive* is always ἱστῶμαι, συνιστῆται, etc.   From δίδομαι
however we find these moods sometimes accented as in no. 4, which also
is regarded as Attic :
Subj. δίδωται   Opt. ἀπόδοιντο.*
In all other verbs which conform to ἵσταμαι and δίδομαι, these moods al-
ways have the accent on the antepenult ; e. g. δύνωμαι, δύναιτο, ὄναιτο, ἐπί-
σηται, from δύναμαι, ὀνίναμαι, ἐπίσταμαι (see in § 114) ; ὄνοιτο from Anom.
ὄνομαι with radical ο.   We find too in verbs in αμαι, examples of transition
to the form -οίμην ; see the Anom. μάρναμαι and κρέμαμαι.

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* Our knowledge of this supposed Atticism, (see Fischer ad Weller. II. p. 469
sq. and espec. Gottling Acc. p. 79, 81–85,) is still very imperfect and uncertain;
and more accurate investigation has yet to determine and rectify much in the above
specifications.

6. Verbs in νμι commonly form both these moods from the theme in ύω, 33
as δεικνύης, δεικνύοιμι. Still there are some examples, which shew that
they could be formed here after the analogy of other verbs in μι, by using
simply long υ instead of the usual mixed vowel or diphthong; e. g. *Opt.*
δαίνῦτο Il. ω. 665 ; πήγνῦτο Plat. Phæd. extr. *Subj.* 3 Sing. σκεδαννῦσι ib.
p. 77. d, like the old form τύπτῃσι, τιθῇσι. § 103. m. 37.*

IV. Dialects.

1. Many of the variations of the dialects in the ordinary conjugation, are 34
also common to verbs in μι ; as the *iterative* form in σκον, which in these
verbs always has the short radical vowel before this ending, e. g.
>   Impf. τίθεσκον, δίδοσκον, δείκνυσκον
>   Aor. 2 στάσκον, δόσκον.

Further the *Infinitives* τιθέμεν, ἱστάμεν, ἱστάμεναι (for τιθέναι, ἱστάναι), θέμεν,
θέμεναι, δόμεναι (for θεῖναι, δοῦναι), everywhere with a short stem-vowel ; but
with a *long* vowel in the Aor. 2 of those verbs which always retain the
long vowel in this tense, as στῆμεν, στήμεναι, δῦμεν, γνώμεναι, etc. Also the
Ionic ending of the 3 Plur. in αται, ατο ; e. g. τιθέαται for τίθενται, ἐδιδόατο,
etc.—The Dorics of course, in those verbs whose stem-vowel is α, every-
where insert their long α instead of η ; e. g. ἵστᾱμι, στᾶναι.

2. For the sake of the metre the epic poets employ the Inf. τιθήμεναι, 35
Part. Pass. τιθήμενος ; and διδοῦναι instead of διδόναι. They sometimes re-
tain the *reduplication* in forms where it is not customary, e. g. Fut. διδώσω
instead of δώσω.

3. The Ionics, in verbs in ημι from άω, change α before a vowel into ε ; 36
e. g. ἱστέασι for ἱστάασι comm. ἱστᾶσι. Comp. § 105. n. 8.—Hence they
have in the 3 Plur. Pass. ἱστέαται (instead of ἱστάαται) for ἵστανται ; see n.
1 above.

4. The Ionic dropping of the σ in the endings σαι and σο (§ 103. m. 17) 37
appears here less frequently ; Herodot. ἐπίστεαι (for -aαι) from ἐπίσταμαι,
ἐπίστασαι· Hom. θέο for θέσο, μάρναο for μάρνασο, δαίνυο for ἐδαίνυσο.

5. The Dorics have τι for σι; in the Sing. τίθητι for τίθησι; and in the 38
Plural, (the ν being also restored, § 103. m. 28,) τιθέντι, ἱστάντι, διδόντι, for
-εῖσι, ᾶσι, οῦσι.

6. The 3 Plur. of the *Imperf.* and *Aor.* 2 *Act.* in σαν is made by the 39
Dorics and the epic writers a syllable shorter, and ends *simply in ν* with
the preceding short or shortened stem-vowel ; e. g.
>   ἔτιθεν for ἐτίθεσαν
>   ἔφᾰν for ἔφασαν (see φημί § 109)
>   ἔστᾰν (στάν), βᾶν, for ἔστησαν, ἔβησαν
>   ἔδον, ἔδῠν, for ἔδοσαν, ἔδυσαν.

7. For the 1 Sing. *Imperf.* ἐτίθην, the Ionics say ἐτίθεα.   40

8. The *Ionic* resolution of the Subjunctive-ending (§ 103. m. 38) here al-
ways causes the stem-vowel to reappear; yet only according to these rules:
a) Verbs whose stem-vowel is ε or α, adopt here ε as the stem-vowel 41
(see m. 36 above); thus
τιθέω, τιθέῃς, τιθέητε, τιθέωσι, τιθέωμαι, etc. for τιθῶ, ῇς, etc. ῶμαι, etc.—
and θέω, θέῃς, θέωμαι, etc. for θῶ, θῇς, etc.
ἱστέω, ἱστέῃς, στέω, στέῃς, στέωμεν, etc. for ἱστῶ, στῶ, στῇς, etc.
b) Verbs whose original stem-vowel is ο, take only ω; thus διδώω, δώω, 42
δώῃς, δώῃ, etc. for διδῶ, δῶ, δῷς, δῷ, etc.

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* See below in § 110. 6, φύην; and also ib. 7, φθίμην.—The above accentuation
of the Passive forms δαίνῦτο, πήγνῦτο, is founded on the analogy of the examples
contained in the preceding notes. Comp. λέλῦτο § 98. n. 9.

9. The *epic* writers have also this Ionic resolution; and can vary it in two different ways, according to the necessities of the metre :

43   a) They *prolong* the ε. According to the general rules, this can be done only by means of ει; and thus we find θείω, θείης, θείωμεν, etc. for θῶ, etc. and so also στείω for στῶ. But where the original vowel of contraction is η, only the *doubling* of the sound (ηη) can have place, § 105. m. 38. This occurs in those verbs whose stem-vowel is α, usually; and for στῶ, στῆς, στῆ, etc. from ἵστημι, we accordingly find στείω, στήης, στήη. In those with the stem-vowel ε the usage is variable; and we find both θείης, θείη, θείητε, and θήης, θήη, etc.*

44   b) They *shorten* the peculiar vowel of the Subjunctive (§ 103. m. 39); but for the most part only where the stem-vowel is prolonged as above; thus

   θείομαι, στείομεν, for θέωμαι, στέωμεν
   στήετον for (στῆτον) στήητον· δώομεν for δώωμεν.

45   **10.** Since the epic writers make the 3 Sing. in all Subjunctives in σι (§ 103. m. 37), some forms arise here which must be carefully distinguished both from the Indicative, and from the 3 pers. Plur. e. g. ἱστῆσι for ἱστῆ, δῶσι for δῶ.

46   **11.** The Optative is never resolved; except that the Ionics say θεοίμην for θείμην, precisely as if from ΘΕΩ. Hdot. 1. 53.

§ 108. *Verbs in μι from* Ἑ͂Ω, Ἐ͂Ω, ἾΩ.

Among the anomalous verbs in μι are several short ones, some of which have Ἑ͂Ω for their root, and others Ἐ͂Ω and ἾΩ. These are very liable to be confounded; especially in composition, where the breathing in many cases disappears. Thus προσεῖναι can come from both εἶναι and εἶναι, while in ἀφεῖναι and ἀπεῖναι the breathing is distinguished; though not even here in Ionic writers, who in such words omit the aspirate. The theme Ἑ͂Ω has three principal significations : 1) *to send*, 2) *to set, place*, 3) *to clothe*; Ἐ͂Ω has the signification *to be*; and ἾΩ, *to go*.

I. *ἵημι, send, cast;* from Ἑ͂Ω.

1. This verb may be compared throughout with τίθημι, from which it deviates very little. The ι stands instead of the reduplication (§ 106. 6); in the Attic dialect it is long. When a form begins with the short radical ε, it is susceptible of the temporal augment, and ε passes over into ει, § 84. 2.

NOTE. An actual comparison with the form τίθημι is here presupposed. It may also be remarked, that the *simple* verb ἵημι occurs but seldom; and that the greater part of the forms here given are found *only* in the compounds.

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 * The ancient Grammarians themselves are not uniform on this point, and we find both modes of orthography in the best editions; and besides these a *third*, which drops the ι *subscript* in the 2 and 3 person (θείης, θείη), and thus makes them precisely like the Optative. Still, this last appears to be the least correct form ; and seems to be founded solely on the supposition, that the ι has passed over to the preceding vowel, θέη, θείη. See § 103. m. 38.

ACTIVE.

Pres. Sing. ἵημι   ἵης   ἵησι(ν)
Dual   —   ἵετον   ἵετον
Plur. ἵεμεν   ἵετε   ἱᾶσι or ἱεῖσι(ν)

the former contracted from ἱέασι, comp. τιθέασι.

     Subj. ἱῶ   Opt. ἱείην   Imper. (ἵεθι) ἵει, ἱέτω, etc.   Inf. ἱέναι
     (comp. ἀφιέναι)   Part. ἱείς, ἱεῖσα, ἱέν.

Impf.   S. ἵην and ἵουν   ἵης and ἵεις   ἵη and ἵει
      D.   —   ἵετον   ἱέτην
      P. ἵεμεν   ἵετε   ἵεσαν

The form ἵουν is regular from 'ΙΕΩ, § 106. n. 5. § 107. m. 6.   Comp. ἀφίουν
or ἠφίουν, § 86. n. 2; 3 Plur. ἠφίεσαν.

     Perf. εἷκα*   Plupf. εἵκειν
     Fut. ἥσω   Aor. 1 ἧκα § 106. 11, Ion. ἕηκα.
     Aor. 2 Sing. not used; for it the Aor. 1.
         D.   —   ἕτον   ἕτην
         P.   ἕμεν   ἕτε   ἕσαν

commonly with the augment: εἷμεν, εἷτε, εἷσαν, comp. καθεῖμεν, ἀνεῖτε,
ἀφεῖσαν.†

     Subj. ὧ, ᾗς, etc.   Opt. εἵην, Plur. εἷμεν, εἷτε, εἷεν, for εἵημεν, etc.
     Imper. ἕς, ἕτω   Inf. εἷναι   Part. εἵς, εἷσα, ἕν.

Compounds: ἀφεῖναι, ἀφῶ, ἄφες, ἀφείς, etc.   Opt. Plur. ἀνεῖμεν, etc.

PASSIVE and MIDDLE; comp. τίθημι.

Pres. ἵεμαι, ἵεσαι, ἵεται, etc.   Subj. ἱῶμαι   Opt. ἱείμην, etc.
Perf. εἷμαι, etc. (μεθεῖμαι, μεθεῖσθαι, μεσθείσθω, etc.)
Plupf. εἵμην, εἷσο, etc. comp. Aor. 2 Mid.
Aor. 1 Pass. ἕθην, comm. with the augment εἵθην, e. g. ἀφείθην.   Part.
     ἀφεθείς, etc.—Fut. ἑθήσομαι.
Aor. 1 Mid. ἡκάμην, used only in the Indicative.
Aor. 2 Mid. ἕμην, comm. with the augment εἵμην, εἷσο, εἷτο, etc. e. g.
     ἀφεῖτο, ἐφεῖντο.†

     Subj. ὧμαι, ᾗ, etc.   Opt. εἵμην, εἷο, etc.   Imper. οὗ (ἀφοῦ, πρόου,
     πρόεσθε, etc. see § 107. m. 19).   Infin. ἕσθαι (ἀφέσθαι)   Part. ἕμενος.

Verbal Adject. ἑτέος, ἑτός (ἄφετος).

2. For the _Attic Subjunctive_ and _Optative_, e. g. πρόωμαι, πρόηται· ἵοιτο,
ἀφίοιντο, πρόοισθε, (even in Act. ἀφίοιτε, ἀφίη, Plato, Xen.) and also for the
dialects, e. g. ἀφέω, ἀφείω for Subj. ἀφῶ; ᾗσι for 3 Sing. Subj. ᾗ; see § 107.
III. IV.

3. Peculiar to this verb, however, is an Attic-Ionic form of the Imperf.
in -ειν instead of -ην in the compounds, e. g. προίειν Od. κ. 100; ἠφίειν
Plat. Euthyd. 51.   See the _Ausf. Sprachl._

4. To be noted are also the Homeric forms of the Fut. and Aor. ἀνέσει,
ἀνέσαιμι, etc. after another (more regular) formation, Il. ξ. 209. φ. 537.
Od. σ. 265; but these occur only in composition with ἀνά, and as it would
seem only when this preposition has the sense of _back_, _again_.

5. An old theme 'ΙΩ has sometimes been assumed, especially in the com-
pounds ΑΝΙΩ, ΜΕΘΙΩ.   But all the forms which are referred to it, are
chiefly Ionic and poetical, and depend for the most part on the accent.‡
With more certainty we may refer thither the Homeric ξύνιον, and the
Ionic form μεμετιμένος from ΜΕΤΙΩ (Impf. μετίετο or ἐμετίετο) Ion. for
ΜΕΘΙΩ, comm. μεθίημι, μεθίετο, μεθειμένος.

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* Like τέθεικα.—A less usual form was ἕωκα, with ω inserted (§ 97. n. 2);
whence the Passive form 3 Plur. ἀφέωνται in the N. Test. Matt. 9, 2. 5, etc.
See Lexilog. I. p. 296.
† The accent is not drawn back because of the augment; see § 84. n. 4.
‡ If we write e. g. 2 Sing. Pres. μεθιεῖς, it belongs to 'ΙΕΩ; but μεθίεις to 'ΙΩ.

II. εἶσα *did set, did place;* ἧμαι *sit.*

1. Εἶσα is a defective verb, from which in the *transitive* sense,—yet only in some special significations, as *to lay the foundation* of a building, *to erect, to place* an ambush, etc.—the following forms occur:

Aor. 1. εἶσα, Mid. εἰσάμην

Part. ἕσας, ἑσάμενος (Hom. ἐφεσάμενος), Inf. ἕσαι (Hom. ἐφέσσαι), Mid.
Imper. ἕσαι, ἕσσαι.

To these may be added: 3 pers. Sing. ἕσσατο and with syllabic augment ἐέσσατο (another reading is ἐέσσατο Od. ξ. 295), and Fut. Mid. ἕσομαι (Hom. ἐφέσσεσθαι Il. ι. 455, *he will set*); all which forms are liable to be confounded with the similar ones from ἔννυμι below. For the Attic prose only the Middle form εἰσάμην is in use; the Active forms belong to the poets and dialects.—The diphthong εἰ in the Indic. is strictly only augment; still it passed over as a strengthening into the other forms, e. g. *Imperat.* εἶσον, *Part.* εἴσας, εἰσάμενος, Hdot. Plut. *Fut. Mid.* εἴσομαι is rare. All the defective parts were supplied by the forms of ἱδρύω.

2. The Perfect Passive has the following form, which most commonly has the force of an *intransitive Present,* viz.

ἧμαι *I sit.*

Pres. ἧμαι, ἧσαι, ἧσται, etc. 3 Pl. ἧνται (Ion. ἕαται, epic εἵαται)
Impf. ἥμην, ἧσο, ἧστο, etc. 3 Pl. ἧντο (Ion. ἕατο, epic εἵατο Od. v. 106)
Inf. ἧσθαι   Part. ἥμενος*   Imper. ἧσο, ἥσθω, etc.

3. The compound κάθημαι is in more common use. This verb does not assume the σ in the 3 pers. except in the Imperf. when it does not take the syllabic augment; thus

κάθημαι, 3 κάθηται
ἐκαθήμην or καθήμην, 3 ἐκάθητο or καθῆστο†
Inf. καθῆσθαι*   Part. καθήμενος*   Imp. κάθησο   Subj. κάθωμαι, ῃ, ηται, etc.   Opt. καθοίμην, 3 κάθοιτο.‡

Later writers employ also for the 2 pers. the form κάθῃ, and in the Imperat. κάθου, for κάθησαι, κάθησο.—The Ionics in their manner have τ instead of ϑ; as κάτημαι, 3 Pl. κατέαται, etc.

4. All the defective parts are supplied from ἕζεσθαι or ἵζεσθαι, and its compounds with κατά. § 114, ἵζω.

III. ἔννυμι, Ion. εἵνυμι, *I clothe.*

This verb is inflected like δείκνυμι, and has its defective parts from the theme ΕΩ. Comp. § 106. 8, 12. § 112. 15.

Except in composition, this verb is only poetical. Besides the Pres. and Impf. the following forms occur:

Fut. ἕσω, ἕσσω, Aor. ἕσσα, Inf. ἕσαι, ἕσσαι, Mid. ἑσσάμην
Perf. Pass. εἶμαι, εἶσαι, εἶται, etc. hence 3 Pl. Plupf. εἵατο Il. σ. 596,—
and from a form ἕσμαι, Plupf. 2 Pers. ἕσσο, 3 pers. ἕστο.
Also with the syllabic augment, Aor. ἐέσσατο, Plupf. ἕεστο.
In prose the compound ἀμφιέννυμι is usual:

* The *present* signification occasions also a *present* accentuation in the Participle, but not in the Infinitive; as may be seen in the compound καθῆσθαι. Comp. κεῖμαι, and espec. § 111. n. 2.

† Nevertheless, contrary to the precept of the grammarians (Thom. Mag.) we sometimes find written καθῆτο, Dem. Cor. p. 285, 300. Bekk.

‡ Comp. § 107. m. 31. Aristoph. Ran. 947, 1073; where it is now accented καθοῖτο, ἐπικαθοῖτο; see Göttling.

Fut. ἀμφιέσω Attic ἀμφιῶ Aor. 1 ἠμφίεσα, ἀμφιέσαι.
Perf. Pass. ἠμφίεσμαι, ἠμφίεσαι, ἠμφίεσται, etc. Inf. ἠμφιέσθαι.
Mid. *to clothe oneself*, *Fut.* ἀμφιέσομαι, Xen. Plato.
Probably also Aor. 1 ἠμφιεσάμην, since Xenophon (Cyr. 6. 4. 6) has from
the compound in ἐπί the *Inf.* ἐπιέσασθαι, in like manner without elision
of the ι. That the vowel of the preposition is commonly not elided (ἐπιει-
μένος Hom. ἐπιέσται Hdot. 1. 47), is to be explained from § 6. n. 3. ·

IV. εἰμί *I am;* from 'ΕΩ.

1. The usual flexion of εἰμί is the following :
Present S. εἰμί   εἶς, comm. εἶ   ἐστίν, ἐστί (ἔστι 3 below)
        D. —   ἐστόν   ἐστόν
        P. ἐσμέν   ἐστέ   εἰσίν, εἰσί   .
Inf. εἶναι   *Part.* ὤν (G. ὄντος), οὖσα, ὄν
Subj. ὦ, ᾖς, ᾖ· ἦτον, ἦτον· ὦμεν, ἦτε, ὦσι(ν)
Opt. εἴην, εἴης, εἴη· εἴητον, εἰήτην or εἴτην· εἴημεν or εἶμεν, εἴητε or εἶτε,
    εἴησαν comm. εἶεν*
Imp. ἴσθι,† ἔστω·†   D. ἔστον, ἔστων·   P. ἔστε, ἔστωσαν or ἔστων.†
Imperf. S. ἦν   ἦσθα‡   ἦν
        D. —   ἦτον or ἦστον   ἤτην or ἤστην
        P. ἦμεν   ἦτε or ἦστε   ἦσαν

The Fut. is formed as Middle :
    ἔσομαι   2 ἔσῃ or ἔσει   3 ἔσται, old and epic ἔσσεται
       Inf. ἔσεσθαι, etc.
Verbal Adjectives (Neut.) ἐστέον (συνεστέον) etc.

2. There is further an Imperf. from the Middle,
                · Impf. 1 Sing. ἤμην,
which is equivalent to that of the Active, but less frequent in earlier
writers. A form of the 3 Plur. εἴατο for ἦντο Od. v. 106, is recognised by
the ancient Grammarians, but is doubtful; see under ἦμαι, and the *Ausf.
Sprachl.*—The Dorics and epic writers have the 2 Sing. *Imperat.* ἔσο, ἔσσο.

3. The whole Present εἰμί etc. is *enclitic;* but actually takes the inclina-
tion, only when it is merely the logical copula, connecting the subject and
its predicate; whenever it signifies actual existence, it retains the tone.
The 3 Sing. especially, then takes the tone on the first syllable; e. g. θεὸς
ἔστιν· ἔστι μοι δοῦλος; ἔστιν οἵ (but Plur. εἰσίν οἵ § 150. m. 21). Further,
ἔστιν always stands after the unaccented particles ὡς, οὐκ, εἰ, and after τοῦτο
and ἀλλά when these words have an apostrophe : οὐκ ἔστι, τοῦτ᾽ ἔστιν.
Elsewhere however, when the inclination is only *hindered* (§ 14. 6), the
tone remains on the final syllable; e. g. λόγος ἐστί, ἀγαθὸς δ᾽ ἐστίν, ἐσμὲν
γάρ.—The 2 pers. εἶ or εἶς is never inclined, except in the dialect-form ἐσσί
(4), and sometimes εἶς, e. g. Od. δ. 371.

4. In no verb are the dialects so various and multiplied as in this. We
adduce here, for the most part, only such as do not follow of course from
the general principles stated in § 103.

Present. Doric, S. ἐμμί, ἐσσί, ἐντί, which last stands likewise for the 3 Plur.
      εἰσί.—Ionic 2 Sing. also ἐσσί, 1 Plur. εἰμέν, 3 Plur. ἔασι(ν).—
      A poetical form is ἐμέν for ἐσμέν.

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* The particle εἶεν *be it so, well,* seems to have come from the 3 Sing. εἴη ; for
the Sing. is requisite, whether we supply τοῦτο or ταῦτα.
† The 2 pers. ἴσθι is not to be confounded with ἴσθι *know,* see οἶδα § 109.—The
3 pers. Sing. has also a later form ἤτω; and the 3 Plur. is in Plato (Legg. p. 879)
once ὄντων, Ion. ἐόντων.
‡ In later writers ἦς. Comp. § 103. m. 36.

N

Imperf.   Ion. sometimes ἦα and ἔα, 2 ἔας, 3 ἦε or ἦεν, 2 Pl. ἔατε, etc. and
sometimes ἔον (1 pers. in Hom.) and ἔσκον, from the theme 'ΕΩ.
—From the form ἔα comes the Attic form of the
<div align="center">1 pers. ἦ for ἦν.</div>
For the 3 Sing ἦν the epic writers have also the doubled sound
ἤην and ἔην.*   The Dorics have for the same, by a peculiar
anomaly, ἦς; for the 1 Plur. ἦμεν and ἦμες; and for the 3 Plur.
ἦσαν the Ion. and Dor. is ἔσαν.† —Also 2 Sing. in Hom. ἔησθα.

Infin.   Ancient and Ionic ἔμεν, ἔμεναι, ἴμμεν, ἔμμεναι; Dor. ἦμεν and
ἦμες (like 1 Plur. Impf.), εἶμεν and εἶμες.

Finally, the Ionics form from the theme 'ΕΩ the *Part.* ἐών with the accent
on the final syllable, *Subj.* ἔω, *Opt.* ἔοιμι.

5. In *composition* the preposition, in all cases not contrary to the general
rules (§ 103. m. 1), takes the accent upon itself; e. g. πάρειμι, 2 pers. πάρει.
But in παρῆν on account of the augment, παρέσται on account of the syn-
cope, παρεῖναι (§ 103. m. 6), *Subj.* παρῶ, ῇς, ῇ, etc. and *Opt.* 3 Pl. παρεῖεν on
account of the formation in μι (§ 107. m. 28), the accent remains upon the
verb. The participle also retains the tone, παρών.—For πάρα, ἔνι, etc. in-
stead of πάρεστι, ἔνεστι, etc. see § 117. 3.

<div align="center">

V. εἶμι *I go;* from 'ΙΩ.

</div>

1. The radical sound of this verb is ι, which when lengthened passes
over into ει. With this change are connected many anomalies, both of
form and of signification. The following are the forms in use.

Present   S. εἶμι   εἶς comm. εἶ (Hom. εἶσθα)   εἶσι(ν)
          D. —   ἴτον   ἴτον
          P. ἴμεν   ἴτε   ἴᾱσι(ν)

Inf. ἰέναι
Part. ἰών, ἰοῦσα, ἰόν, G. ἰόντος, always with the accent on the ending,
    as in other verbs the Part. Aorist.
Subj. ἴω   *Opt.* ἴοιμι or ἰοίην
Imperat. ἴθι (in composition εἰ, as πρόσει, ἔξει), ἴτω etc. 3 Pl. ἴτωσαν or
    ἰόντων.

Imperf.   S. ἤειν, Ion. ἤϊα, Att. ᾖα
             ἤεις or ἤεισθα
             ἤει or ἤειν,‡ Ion. ἤϊε or ἤϊεν
           P. ἤειμεν or ᾖμεν
             ἤειτε or ᾖτε
             ἤεσαν, Ion. ἤϊσαν, Hom. and Att. ᾖσαν
     The Dual is formed after the analogy of the 2 pers. Plural.

Verbal Adj. ἰτέος, ἰτός, or ἰτητέος, ἰτητός.

A *Middle* is also adduced, with the signif. *to hasten, hasten away;* of which
however only the Pres. and Impf. are in use: ἴεμαι, ἱέμην, Imper. ἴεσο.
But the Middle of ἵημι also, (i. e. ἴεμαι i. q. ὁρμάω, *to put oneself in motion,
to hurry, to rush,*) is identical with these forms in signification; and this
too accords far better with ἵημι. As now the whole matter depends on
merely exchanging the smooth breathing for the rough, and inasmuch as
the former (ἴεμαι) is feebly supported by ancient testimony, it is usual in

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* In Il. λ. 762 ἔην stands for the first person, but is doubtful; see the *Ausf.
Sprachl.* p. 530, marg.

† That ἦν is sometimes adduced as being used for ἦσαν, rests solely on some
poetical passages, where ἦν stands with the Plural, but so that it always precedes
the subject, as Hes. ϑ. 321 τῆς δ᾽ ἦν τρεῖς κεφαλαί. It is therefore simply a pecul-
iarity of Syntax; see § 129. n. 6.

‡ This form occurs, for the most part, only in the tragic Senarius before a vowel.

recent editions, not only of Homer but of other authors who use these forms, as Plutarch and Lucian, to write everywhere ἵεμαι, ἵεσο, ἱέμενος, ἵεντο, etc.

2. The compounds have the accent like those of εἶμι; and hence e. g. πάρειμι, πάρει, are forms of the same persons from that verb; and 3 Sing. πάρεισι is the same as the 3 Pl. of the compound of εἶμι.

3. This verb is the sole example of a form in μι which has ι for its radical or stem-vowel.* And just as verbs whose radical vowel is ε, retain this in the Plural, while in the Sing. they change it into η, so here the ἴ is prolonged into ει (as εἶμι, εἶσι), but in Plur. ἴμεν, ἴτε; like τίθημι, ησι, εμεν, ετε. In the Infin. ἰέναι, the ε is therefore only an epenthesis; since it strictly would be ἴναι, just like τιθέ-ναι; and to this analogy correspond the *ancient* and *epic Infinitives* ἴμεν, ἴμεναι, like τιθέμεν for τιθέναι.—Entirely analogous, but with ει instead of ἰ, is the Homeric *Opt.* εἴην Il. ω. 139. Od. ξ. 496, after the analogy of φῖην; see § 107. m. 33, and marg. But likewise, after the literal analogy of ἰέναι (τιθέναι), tradition has in one instance adopted the Opt. form ἰείην, like τιθείην, in Il. τ. 209.

4. Besides the forms above adduced, there occurs nothing further in the common language; and the verb is therefore to be considered as really defective. It serves chiefly to supply the place of some of the less usual forms of the anomalous ἔρχομαι. § 114.

5. This verb has in its signification the peculiar anomaly, that the Present εἶμι has the

Signification of the Future, *I will go.*

From this there is no real exception, except in the epic and later writers. This εἶμι therefore supplies the place of the Fut. ἐλεύσομαι (see the Anom. ἔρχομαι), which form is unwieldy and less used.†

6. The other moods of εἶμι, when their nature permits it, can likewise take the signification of the Future; although in the dependent clauses in which they usually stand, this is not at once so obvious. E. g. Thuc. 5. 7 ἐνόμιζεν ἀπιέναι ὁπόταν βούληται, 'he thought he would be able to depart when he pleased;' where we also can say, 'he thought to depart.' So after ὄμνυμι, e. g. ὤμοσεν ἀπιέναι *juravit se abiturum, he swore to depart.* Also Plato. Phæd. p. 103. d, δοκεῖ σοι τὸ πῦρ προσιόντος τοῦ ψυχροῦ ἢ ὑπεξιέναι ἢ ἀπολεῖσθαι;—It is most obvious in the *Participle;* e. g. Xen. An. 2. 3. 29 ἥξω συσκευασάμενος, ὡς ἀπάξων ὑμᾶς εἰς τὴν Ἑλλάδα, καὶ αὐτὸς ἀπιὼν ἐπὶ τὴν ἐμαυτοῦ ἀρχήν.—But in most instances, the other moods and the participle appear in a *present* sense, and so stand for the same moods of ἔρχομαι, to which they are commonly preferred because of their shortness.

7. The learner must take care not to be misled by the anomalous accent on ἰών, so as to regard this participle as an Aorist. The same anomaly appears in the Ion. ἐών from εἶμι, and in κιών from the Anom. κίω.‡

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* Single syncopated forms, which follow the same analogy in other verbs (§ 106. n. 8), are the Plur. of the Perf. δέδια, and the Aor. 2 Mid. ἐφθίμην; see the Anom. δεῖσαι, φθίω.

† This usage is by no means limited to the Attics; see e. g. Hdot. 3. 72 παρίμεν. Hom. Il. κ. 450. In Homer however there are some examples of this verb as *Present,* e. g. Od. κ. 191; while among the Attics, at least in prose, there are no genuine examples; for all those are not genuine, where the Fut. can indeed be expressed by the Present in English, but the sense nevertheless undeniably points to the Future; e. g. *I go home* or *am now going home,* instead of *I will* or *am about to go home.*

‡ The form ἰών can indeed be taken as preterite in such connections as e. g. Il. α. 179 οἴκαδ᾽ ἰὼν ... Μυρμιδόνεσσιν ἄνασσε. But we shall hereafter shew (§ 144. n. 3), that other Presents stand in the same manner. The real Part. Aor. is ἐλθών; see the Anom. ἔρχομαι.

8. Instead of the *Imperfect* above given, the ancient Grammarians have another, viz. εἶν, εἶς, εἶ, ἶμεν, ἶτε, ἶσαν; and likewise another *Aor.* 2, ἶον, ἶες, etc. to which they erroneously refer the Part. ἰών on account of its accent. All that is found of these forms belongs solely to the epic language; and varies in signification, like other old preterites, between the Imperfect and Aorist. But except the third persons,

<div align="center">ἶε or ἶεν, ἶτην, ἶσαν,</div>

there is nothing to be found.* From these the Grammarians, and they alone, have supplied the other forms by analogy; for εἶν has the same relation to εἶμι and ἶσαν, as ἐτίθην to τίθημι and ἐτίθεσαν.

9. From these two simple preterite forms, however, arose in actual usage two fuller forms; viz. from ἶον, in the epic writers, ἤϊον or ἤον; and from εἶν, in the common language, the ἤειν given above. This latter form passed over at the same time into its Ionic shape, ἤϊα or ἤα; just as in τίθημι the Ion. ἐτίθεα comes from ἐτίθην, and in εἰμί *am* the Ion. ἦα from ἦν; except that here this ἤϊα, or ἦα, remained in use in the Attic language along with ἤειν. The ancient Grammarians very erroneously brought forward this ἤϊα, ἦα, as *Perfect*, and ἤειν as the corresponding *Pluperfect;* although this is entirely contradicted by the signification, and although no further forms from ἤϊα occur which are at all characteristic of the Perfect, neither in ασι, -έναι, nor Part. ὡς.† This Impf. ἦα, ἤεις, etc. seems principally to have remained in use, in order to take the place of the Impf. ἠρχόμην from ἔρχομαι, which was less used because of its ambiguity; it being also the Impf. of ἄρχομαι.‡

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* When in the editions of prose writers, ἄπιμεν, πρόσισαν, etc. are occasionally found as Imperfect, such cases are either false readings, as ἴμεν for ἦμεν; or the corrupted language of later writers.

† With this ἤειν and ἤϊον, as protracted forms from εἶν and ἶον, compare the form ἤείδειν for ἤδειν or εἴδειν, in § 109 under οἶδα. The orthography ἤειν with ι subscript was introduced only by the Grammarians, on account of this erroneous derivation from ἤϊα. The protraction itself arose simply from an effort to render the *augment* audible, without obscuring the sound of ει. The forms ἤειμεν, ἤειτε, ἤεσαν, however, which really occur, have without doubt crept into use from the seeming analogy of the Pluperfect; since at first only ἤϊμεν, ἤϊτε, ἤϊσαν, were used; which last form (ἤϊσαν) has actually been preserved in the Ionic dialect; see in 1 above.

‡ It is proper to bring forward here some examples, to shew this use of ἦα as an *Imperfect.* Plato Rep. 5 init. καὶ ἐγὼ μὲν ἦα τὰς ἐφεξῆς ἐρῶν —, ὁ δὲ Πολέμαρχος ἐκτείνας — — προσηγάγετο — καὶ ἔλεγεν ἄττα —. Here every language, which distinguishes the Aorist from the Imperfect, requires the Imperfect, *in eo eram ut dicerem, j'allois dire, I was going to say.* Xen. Cyr. 5. 4. 10, 11, where the conversation of two persons who meet each other is related: ὁ Κῦρος — εἶπεν, Ἐγὼ δὲ πρὸς σέ, ἔφη, ἐπισκεψόμενος, ὅπως ἔχεις, ἐπορευόμην. Ἐγὼ δέ γ', ἔφη ὁ Γαδάτας, ναὶ μὰ τοὺς θεούς, σὲ ἐπαναθεασόμενος ἤϊα —. Plat. Charmid. init. Ἧκον μὲν τῇ προτεραίᾳ — ἀπὸ τοῦ στρατοπέδου· οἷον δὲ διὰ χρόνου ἀφιγμένος ἀσμένως ἦα ἐπὶ τὰς συνήθεις διατριβάς, καὶ δὴ καὶ εἰς τὴν Ταυρέου παλαίστραν — εἰσῆλθον, καὶ αὐτόθι κατέλαβον κτλ. Here the first words describe, as is usual at the beginning of the Platonic dialogues, the relation or situation of things at the time of the occurrence; and consequently the ἦα ἐπὶ τὰς διατριβάς, as is also shown by the Plural, implies duration, and is therefore Imperfect; while immediately with the simple action ε. τ. Τ. π. εἰσῆλθον, the narrated fact begins with the Aorist.—So Hdot. 2. 42, where the conditional ἔγωγε ἂν οὐκ ἤϊα — πολλαχῆ τε ἂν ἴσχον ἐμεωυτόν, stands without any anterior clause, and, as the context shews, can in no manner be thrown back into the past. Comp. also Dem. c. Steph. I. p. 1106. Other instances, where the idea of the *Aorist* might perhaps appear to us more natural, must be judged of with reference to the principle, that an action, which *we* conceive of as being rapidly accomplished, might often appear to the narrator as having duration, or as being contemporary with another action before mentioned, and consequently in the Imperfect.

10. In the *epic* language we find another acknowledged form of the *Middle*, without the accessory idea of *haste;* viz.

Fut. and Aor. 1 εἴσομαι, εἰσάμην,

both of which are liable to be confounded with the similar forms from εἴδω (οἶδα); especially since Homer makes also ἐείσατο, and does not *elide* the vowel of the preposition; as καταείσατο *went down*.   Comp. εἴδω in § 114.

§ 109. *The irregular Verbs* φημί, κεῖμαι, οἶδα.

There remain the following verbs, which require to be separately exhibited:

I. φημί *I say;* from *ΦΑΩ.*

Pres.	S. φημί	φής	φησί(ν)
	D. —	φατόν	φατόν
	P. φαμέν	φατέ	φᾶσί(ν)

Inf. φάναι   Part. φάς
Subj. φῶ   Opt. φαίην   Imperat. φάθι

Impf.	S. ἔφην	ἔφης comm. ἔφησθα	ἔφη
	D. —	ἔφατον	ἐφάτην
	P. ἔφαμεν	ἔφατε	ἔφασαν poet. ἔφαν.

Fut. φήσω.   Aor. 1 ἔφησα.

The MID. φάσθαι, φάμενος, ἐφάμην (*Imperat.* φάο for φάσο in Homer), is also used; and in the PASS. some forms of the Perfect are found, as πεφάσθω *be it said*, πεφασμένος.

Verbal Adjectives: φατέος, φατός.

1. The forms of the *Pres. Indic.* except φής, are *enclitic* (§ 14. 2), with anomalous accent and ι subscript.—The compounds are accented like σύμφημι, συμφῄς· ἀντίφημι, ἀντιφῄς, ἀντίφησι, *Subj.* ἀντιφῶ.

2. In respect to the signification of this verb, we must distinguish: 1) The general one, *to say;* 2) The more definite ones, *to affirm, declare, pretend, concede.* All these belong to the Present φημι. But in the general signification, *to say,* only the *Pres.* and *Imperf. Act.* in all the moods are in common use; while the other parts are everywhere supplied from the anomalous εἰπεῖν etc. where see. On the other hand the *Fut.* and *Aor.* φήσω, ἔφησα, have by preference the more definite meanings; respecting which it is further to be observed, that in the *Imperf.* and in the *Inf.* and *Part. Present,* in order to avoid ambiguity, these meanings are more commonly designated either by the *Middle,* or by the forms of φάσκειν, which elsewhere is seldom used in prose.*

3. We have arranged and named the single forms of this verb above, in the manner required by their derivation. In respect to usage, however, it must be noted, that the Impf. ἔφην is commonly *Aorist* in sense, and is used alternately with εἶπον, as synonymous with it. And with this ἔφην is connected the *Inf.* φάναι, as a preterite; thus in direct discourse, e. g. ἔφη ὁ Περικλῆς, *Pericles said;* but *in sermone obliquo,* φάναι τὸν Περικλέα, *that Pericles said.* So soon however as the *Infin. Pres.* is requisite, we find either λέγειν or φάσκειν.

4. By an *aphæresis* (§ 29. n. 10) we find in the language of familiar discourse the following forms from φημί:

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* E. g. ἔφη σπουδάζειν 'he said he was in haste;' ἔφασκε σπουδάζειν 'he pretended to be in haste;' φάσκων *alleging, affirming;* οὐ φάμενος *denying,* since οὔ φημι is just the opposite of φημί *I affirm, concede;* see § 148. n. 2.

ἠμί *say I, inquam,*
in animated repetition in discourse; and so also the Imperf. ἦν, ἦ, for ἔφην,
ἔφη (φῆν, φῆ); but only in the phrases

        ἦν δ' ἐγώ *said I;* ἦ δ' ὅς *said he,*

in relating a conversation. Here also belongs the epic

        ἦ *he said,*

as a phrase of transition after quoting the words of a person.

II. κεῖμαι *I lie, recline;* from ΚΕΙΩ, ΚΕΩ.

Pres. κεῖμαι, κεῖσαι, κεῖται, etc. 3 Plur. κεῖνται
   Inf. κεῖσθαι *Part.* κείμενος* *Imper.* κεῖσο, κείσθω, etc.
   Subj. κέωμαι, κέῃ, etc. *Opt.* κεοίμην
Impf. ἐκείμην, ἔκεισο, ἔκειτο, etc.
Fut. κείσομαι
Compound, κατάκειμαι, κατάκειτο (κατάκειαι Hymn. Merc. 254), etc. but *Infin.*
   κατακεῖσθαι.*

1. To the theme ΚΕΩ belong further among the Ionics κέεται, κέονται,
κέεσθαι. Other Ionic forms are κείαται, κέαται, for κεῖνται, and the *iterative*
κέσκετο.

2. The Homeric Active form κείω, κέω, has the signification of the Future.
I will lie down; comp. δήω under Anom. ΔΑ- no. 4. § 114.

3. According to some Grammarians, this verb had no *Subjunctive* form:
hence we find here and there κεῖμαι, κεῖται, in the Subjunct. construction:
e. g. διάκειμαι Plat. Phæd. p. 84. e. So also κεῖται in Homer, where others
read κῆται, Od. β. 102.

4. Besides its simple signification, this verb must also be regarded as a
Perfect Passive of τίθημι. Hence all its compounds correspond in their sig-
nification to the compounds of τίθημι; e. g. ἀνατίθημι *I consecrate,* ἀνάκειμαι
I am or *have been consecrated.*†

III. οἶδα *I know;* from εἴδω.

1. The old verb εἴδω has for its proper signification, *to see;* and only some
of its tenses have the signification *to know.* No form which has the one
signification, occurs in the other. But as the parts which belong to the
signification *to know,* have many other anomalies, it will be useful to ex-
hibit them here separately. The forms which signify *to see,* are given under
εἴδω and ὁράω, § 114.

2. Οἶδα is strictly the *Perfect 2* from εἴδω, i. e. *I have seen, perceived;* like
ἔοικα, Ion. οἶκα, from εἴκω. It acquires however, in the signification *to know,*
the power of the *Present;* and consequently the Pluperf. that of the Im-
perfect; see below § 113. 7. Of the regular flexion of οἶδα, the 2 pers.
οἶδας, and the whole Plural οἴδαμεν, οἴδατε, οἴδασι, are rarely found in Attic
writers. In place of them are used syncopated forms, which will be ex-
plained below.

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* Comp. ἥμενος, καθῆσθαι, in § 108. II.
† The difference between this and the real Perf. Pass. of τίθημι consists merely
in the circumstance, that κεῖμαι denotes a continued passive *state* or *situation;* and
therefore does not so commonly as τέθειμαι take after it the subject of the Active
with ὑπό or πρός; e. g. συντίθημι *I put together,* συντέθειται ὑπ' αὐτοῦ *it is put to-*
gether BY HIM; σύγκειται *it is put together, it is composed* or *consists of.*

Pres.   S. οἶδα   οἶσθα*   οἶδε(ν)
    D. ——   ἴστον   ἴστον
    P. ἴσμεν   ἴστε   ἴσᾱσι(ν)

Inf. εἰδέναι   Part. εἰδώς, υἶα, ός   *Imper.* ἴσθι,† ἴστω, etc.
Subj. εἰδῶ   Opt. εἰδείην

Imperfect,   S. ᾔδειν Att. ᾔδη, *I knew*
comp. § 103.   ᾔδεις and ᾔδεισθα, Att. ᾔδης and ᾔδησθα
  m. 12.   ᾔδει Att. ᾔδειν and ᾔδη
    P. ᾔδειμεν or ᾖσμεν
      ᾔδειτε or ᾖστε
      ᾔδεσαν or ᾖσαν

Dual after the analogy of the 2 Plur.

Future εἴσομαι, more rarely εἰδήσω, *I shall know, experience*, etc.
Verbal Adj. Neut. ἰστέον.

The *Aorist* and the real *Perfect* are supplied from γιγνώσκω.

3. The Ionics and Dorics have ἴδμεν for ἴσμεν; the epic writers ἴδμεναι and ἴδμεν for εἰδέναι; and for the Pluperf. ᾔδειν, these latter have a lengthened form, e. g. 2 ᾔείδεις, ᾔείδης, 3 ᾔείδει, ᾔείδη, (Il. χ. 280. Od. ι. 206. Apollon. 2. 822,) and Herodotus has ᾔειδε, with shortened ending, 1. 45. See the first marg. note to § 108. V. 9.—Instead of ᾔδειμεν, ᾔδειτε, modern critics for the sake of the metre read ᾔδεμεν, ᾔδετε, in Soph. OT. 1232. Eurip. Bacch. 1345.—Instead of ᾖσαν Homer has, by a sort of aphæresis, ἴσαν, Od. δ. 772.

4. It was formerly customary in grammar to introduce here a peculiar verb

<div align="center">ἴσημι</div>

to which all the above forms beginning with ι were referred, and explained by syncope; while the forms οἶδα, εἰδέναι, etc. were given only in the anomalous Catalogue under εἴδω. There is indeed actually extant in the Doric dialect a verb ἴσαμι, ἴσης, ἴσατι, ἴσαμεν, Part. ἴσας (Dat. ἴσαντι Pindar); but even if it be assumed that all those forms really come from this verb, it is nevertheless certain, that usage has mingled the forms of the two themes ; and that in the earliest, as well as in the latest periods, the current language employed throughout οἶδα in the Sing. and ἴσμεν in the Plural. So far therefore as usage is concerned, the above mixed paradigm is the only correct one.

5. Meanwhile, whoever observes more accurately the analogy which prevails in the anomalies of Greek usage, will easily perceive, that those forms, after all, really belong to οἶδα or εἴδω. For in the *first* place, the Ion. ἴδμεν and the Inf. ἴδμεναι, belong manifestly to εἴδω, and not to ἴσημι. And *secondly*, we have for this conclusion the most striking analogy, not only in the language generally, which so easily causes the forms of the Perfect to pass over by syncope into the forms of the conjugation in μι (§ 110. 9 sq.) but also in this very verb itself ; for just as the Pluperf. forms ᾖσμεν, ᾖστε, have arisen by this syncope from ᾔδειμεν, ᾔδειτε; so also the forms ἴσμεν, ἴστε, from οἴδαμεν, οἴδατε; see the marg. note below. To these forms was then joined the Imperat. ἴσθι, just as κέκραχθι, ἄνωχθι, to similar syncopated forms (§ 110. 9); and also the 3 Pl. ἴσασι (see the marg. note), from which the collateral form ἴσημι seems first to have been derived.‡

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* Syncopated for οἶδασθα, οἶδ-σθα; see § 103. m. 36.—A manifestly erroneous, but yet old and Attic form is οἶσθας; see Piers. ad Mœr. 283.

† Not to be confounded with ἴσθι from εἰμί.

‡ This question is entirely decided by some very clear analogies, which will be given in § 110. 9; especially ἐπέπιθμεν and ἔτικτην. Still, here is the proper place to take a view of the analogy of all the forms which are derived from ἔοικα and οἶδα. Just as from πείθω we find πέποιθα, so also from εἴκω and εἴδω come

6. The sound ει instead of οι in the other moods from οἶδα, accords with the analogy of ἔοικα (Ion. οἶκα) Part. εἰκώς; see the Anom. εἴκω, and see the preceding marg. note.—Here too a transition into the formation in μι is not to be mistaken; for while the participle εἰδώς follows the common analogy, the *Subjunctive* and *Optative* take the terminations of the conjugation in μι, viz. εἰδῶ (with circumflex), εἰδείην. Nevertheless, the epic writers could disregard this accent and shorten the long vowel of this Subjunctive, just as well as in other Subjunctives; e. g. ἵνα εἴδομεν for εἰδῶμεν. § 103. m. 39.—Further, the stem-vowel was here sometimes shortened into ι; e. g. *Subj.* ἰδέω, *Part.* ἰδυῖα Homer.*

GENERAL VIEW OF THE ANOMALY OF THE VERB.

§ 110. *Syncope and Metathesis.*

1. In all languages, every thing which deviates from the great mass of regular forms, follows even in this deviation a certain analogy or regularity, more or less clear according to circumstances. In order not to render the general view of the regular verb too complex and difficult, these minor analogies are in Grammar usually brought together and regarded as the *Anomaly* of the Verb.

ἔοικα, and strictly speaking ἔοιδα, because the ε takes the place of a reduplication (§ 84. n. 6). A shorter form
<div align="center">οἶκα, οἶδα</div>
was adopted in the first verb in the Ionic dialect, and in the second in the common language. But from the full forms ἔοικα, ἔοιδα, arose likewise, by shortening the οι into ι and by contraction, (consequently as if from εἶκα, εἶδα,) the forms
<div align="center">*Part.* εἰκώς, εἰδώς</div>
together with the moods εἰδῶ, εἰδείην, for which see no. 6 above. A proof, how the usage of language sometimes retains several synonymous forms at once, and sometimes only one, is here afforded even by the written language; for the Part. of ἔοικα occurs in all the three forms ἐοικώς, εἰκώς, οἰκώς, while that of οἶδα is found only in one, εἰδώς.—The *Pluperf.* required a new augment; ἔοικα took it commonly after the analogy of ἑορτάζω, ἑώρταζον, viz. ἐῴκειν; sometimes also regularly; except that οι was shortened into ι, as in the Pass. form
<div align="center">3 Sing. Pluperf. ᾔκτο, without augm. ἔικτο,</div>
from Perf. εἴγμαι, Pluperf. ᾔγμην. In the same manner arose from ἔοιδα the
<div align="center">Pluperf. (ᾔδειν) ᾖδειν.</div>
To all this was superadded the *syncope*, by means of which, as we shall see below in § 110. 9, was made from ἔοικα (with a difference of vowel-sound) the forms
<div align="center">1 Plur. Perf. ἔοιγμεν, 3 Dual Pluperf. ἔικτην,</div>
and from οἶδα (with the same difference) the forms
<div align="center">(οἶδ-σθα) οἶσθα, also ἴδμεν and ἴσμεν, ἴστε,</div>
but in the Pluperf. from ᾔδειν
<div align="center">ᾖσμεν, ᾖστε, ᾖσαν.</div>
From this ᾖσαν (for ᾖδ-σαν) the Homeric ἴσαν (for ἴδ-σαν) differs only by leaving off the augment.—That ἴσασι does not come from ἴσημι, is apparent from the accent, since from ἴστημι the 3 Plur. must be written ἰσᾶσι (comp. ἵστημι); and also from another analogy of the verb ἔοικα,
<div align="center">ἔοικα — (οι into ι, ἐικ-ασιν) εἴξασιν
οἶδα — (οι into ι, ἰδ-σασιν) ἴσασιν,</div>
both of them Attic forms, instead of the regular ἐοίκασα, οἴδασι; where the anomaly common to the two consists in the ending σασι, instead of the otherwise exclusive Perfect-ending ασι.

   * It should be noted, that, in most lexicons and indexes, the preceding forms are usually distributed under the different Presents εἴδω, εἰδέω, and ἴσημι. So also of the compounds.

2. It is not however always possible to bring every verbal form under even these analogies; since, from the loss of a multitude of forms which have not come down to us, the analogy can not always be clearly made out. Such forms are truly *anomalous.* For practical purposes, all such examples have been arranged alphabetically; and are given below in § 114, with the necessary explanations.

3. One main class of deviations from the regular formation is caused by *Syncope.* Here belong, besides the whole conjugation in μι, also some parts of the common verb.

4. This Syncope is *twofold,* according as the vowel dropped belongs to the root or stem of the verb, or is the union-vowel.

I. Syncope of the Vowel in the Root or Stem.

E. g. πέλω, Impf. ἔπελε or ἔπλε; πέτομαι, Fut. πτήσομαι.— Here two principal cases are to be noted:

a) In some verbs the *Aor.* 2 is formed solely in this manner; e. g. πέτομαι (Impf. ἐπετόμην) A. 2 ἐπτόμην; ἐγείρω, ἐγείρομαι, A. 2 ἠγρόμην *I awaked;* ἀγείρω Part. A. 2 Mid. ἀγρόμενοι *assembled;* on the other hand Part. Pres. ἀγειρόμενοι *those who assemble.*—Here also belong ἦλυθον, ἦλθον, see ἔρχομαι § 114; and perhaps ἔσχον, ἔσπον, see § 112. 7, and the marg. note to ἔπω § 114.

b) This syncope occurs most naturally after a reduplication; hence πιπράσκω from περάω, γίγνομαι from ΓΕΝΩ, and πίπτω, μίμνω, from ΠΕΤΩ, ΜΕΝΩ. Further also in the Perfect; as δέμω Perf. (δεδέμηκα) δέδμηκα (but see other similar forms under *metathesis* in no. 11), πέπταμαι from ΠΕΤΑΩ, see πετάννυμι. See also μέμβλεται in μέλω.—Here belong also the Aorists ἐκεκλόμην and ἔπεφνον from κέλομαι and ΦΕΝΩ, with a double augment according to § 83. n. 10.

5. Far more frequent is the

II. Syncope of the Union-vowel.*

We divide the cases of this syncope as follows: A) Present and Imperfect; B) Aorist; C) Perfect.

A) In the *Present* and *Imperfect* this syncope occurs; but so that the latter remains a real Imperfect as to its signification. E. g.

In οἶμαι, ᾤμην, for οἴομαι, ᾠόμην; φέρτε epic Imperat. for φέρετε; and in the epic ῥῦσθαι, ἔρυσθαι, ἔρυτο, for ῥύεσθαι, ἐρύεσθαι, ἐρύετο, see ἐρύω; comp. also the anom. σεύω, and ἔδμεναι from ἔδω, § 114. Here belong also the epic στεῦται, στεῦτο, *strive, threaten;* and likewise *all verbs in* μι, see § 106. n. 6 sq. For λοῦμαι see § 114; and for κεῖμαι see marg. note to no. 8 below.

6. Many verbs have (B) an *Aorist,* of which the union-vowel appears to be syncopated, if the ending of the Aor. 2 in ον be taken as the basis. To distinguish it from the latter it may be called the

Aorist in ν, or *syncopated* Aorist;

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* What was said above (§ 106. n. 6, 7) as to the syncope of the union-vowel, holds good of course throughout the present section.

by which syncope alone it differs in some verbs from the Imperfect. As the ν must have a vowel before it, all these Aorists presuppose a *pure* root (§ 91. 4); which meanwhile in the Present has commonly assumed a strengthened form. In respect now to the radical vowel the rule holds good, that in the *twelve* most complete and usual Aorists of this kind it is always *long*, and consequently in flexion follows ἔστην (§ 106. 7. 1); and also, that it is regularly conformed to the long vowel of the Perfect (in φθάνω to that of the Future). The formation of the moods appears in the examples. The *twelve* Aorists are the following:

διδράσκω (ΔΡΑΩ) δίδρᾱκα — ἔδρᾱν ἐδρᾱμεν, δρῶ ᾗς ᾗ, δραίην, δρᾶθι, δρᾶναι, δράς.

βαίνω (ΒΑΩ) βέβηκα — ἔβην ἔβημεν, βῶ ᾖς ᾖ, βαίην, βῆθι, βῆναι, βάς.

πέτομαι (ΠΤΑ) — ἔπτην ἔπτημεν, (πταίην), πτῆναι, πτάς.

σκέλλω (ΣΚΛΑ) ἔσκληκα — ἔσκλην ἔσκλημεν, σκλαίην, σκλῆναι.

ΤΛΑΩ, τέτληκα — ἔτλην ἔτλημεν, τλαίην, τλῆθι, τλάς.

φθάνω (ΦΘΑ) ἔφθᾰκα, Fut. φθήσομαι — ἔφθην -ημεν, φθῶ, φθαίην, φθῆναι, φθάς.

σβέννυμι (ΣΒΕ) ἔσβηκα — ἔσβην -ημεν, σβείην, σβῆναι.

ἁλίσκομαι (ΑΛΟ) ἑάλωκα — ἑάλων -ωμεν, ἁλῶ ᾧς ᾧ, ἁλοίην, ἁλῶναι, ἁλούς.

γιγνώσκω (ΓΝΟ) ἔγνωκα — ἔγνων -ωμεν, γνῶ, γνοίην, γνῶθι, γνῶναι, γνούς.

βιόω, βεβίωκα — ἔβιων -ωμεν, βιῶ, βιῴην, βιῶναι, βιούς.

δύω, δέδυκα — ἔδῡν -ῡμεν, δύω, δύην, δῦθι, δῦναι, δύς.

φύω, πέφυκα — ἔφῡν -ῡμεν, φύω, φύην, φῦναι, φύς.

Single rare forms of such Aorists are also found in the anom. verbs βάλλω, βιβρώσκω, γηράσκω, κλάω, οὐτάω, πλέω, πτήσσω; see in § 114.— Varying from this analogy by its *short* vowel is the poetic (epic and tragic) Aorist of

κτείνω, ἔκτᾰκα — (ἔκτᾰν) 3 Sing. ἔκτᾰ, Inf. κτάμεν, κτάς; see in § 114.

NOTE 1. Here the following particulars are to be noted:

1) For the Subj. and Opt. δύω, δύην, φύω, φύην (for φυίην), compare § 107. m. 33; also the instances which occur under δύω and φύω § 114.

2) In ἔδρᾱν (δέδρᾱκα) the long a (Aristoph. δεῦρο δ᾽ ἂν οὐκ ἀπέδρᾱμεν) appears instead of η, because preceded by ρ; comp. also γηρᾶναι in γηράσκω § 114.

3) The Aorist ἔπλων (see πλέω § 114) is the only one which retains the ω in the Participle; and this because it is formed from πλώω, not πλόω; πλώς (ἐπιπλώς Il. ζ. 291), which thus probably either had in the Gen. ώντος (for ούς όντος), or was indeclinable.

4) In the *Opt.* the φ for οι is found in the common language only in ἐβίων, βιῴην, to distinguish it from βιοίην Opt. Pres. In the early poets also in ἁλῴην, γνῴην.

5) The apocopated 3 Plur. in ν instead of σαν has here also (as in ἔστην) the vowel before the ν always *short*; e. g. βάν, ἔδρᾱν, § 107. m. 39.

NOTE 2. We have seen above (§§ 106, 107) that the *Imperative-ending* θι belongs to the syncopated formation, i. e. is annexed immediately to the root; hence the Imperative of the above Aorists, so far as it occurs, is everywhere so formed; as βῆθι, δρᾶθι, γνῶθι, δῦθι, Pl. βῆτε, δῦτε, etc. Consequently the following four Imperatives in θι and in the ς which stands for it (§ 106. 4. and n. 1) are to be reckoned under the Aorist forms above exhibited:

πῖθι, κλῦθι, σχές, φρές.

See in πίνω, κλύω, ἔχω, φρέω, § 114.

7. With these Aorists Active is also connected a corresponding *Passive Aorist* form in μην, σο, το, etc. which consequently corresponds to the Aor. 2 Mid. of the regular formation. It must however be noted : 1) That the far greater number of examples of this form have not the signification of the Middle, but are wholly *Passive ;* 2) That in respect to the vowel they conform to the Perfect Passive ; 3) That they belong only to the earlier poetical language. Some of these forms moreover really belong as Passives to some of the Aorists Act. above quoted, viz.

ἐβλήμην *Opt.* βλείμην — from ἔβλην (ξυμβλήτην), see βάλλω § 114.
ἐκτάμην, κτάσθαι, κτάμενος — from ἔκταν, see κτείναι § 114.

See too the forms συγγνοῖτο, οὐτάμενος, under γιγνώσκω, οὐτάω ; and see in reference to the Imperat. κλῦθι above cited, the old participle κλύμενος.

It follows consequently, that all such forms, which exhibit the same analogy, even where no Aorist Active occurs, are to be regarded in the same manner ; e. g.

πνέω, πέπνυμαι — (ἐπνύμην) ἄμπνῦτο
λύω, λέλυμαι — λύμην, λύτο or λῦτο Il. φ. 80.
φθίω, ἔφθίμαι.— ἐφθίμην, φθίμενος, *Opt.* φθίμην, see in § 114.

See also ἐπλήμην in πίμπλημι, ἐσσύμην in σεύω, ἐχύμην in χέω ; and the Participles κτίμενος, πτάμενος (in πετάννυμι), θύμενος, ἀρπάμενος. § 114.

8. With these Aorist forms are also closely connected those syncopated Aorists of the Passive, which have a *consonant* before the ending, as ἔλεκτο, δέχθαι. These are formed from the simple theme of the verb ; and when this is also the usual theme, they are distinguished solely by this syncope from the Imperfect and the moods of the Present. They coincide, therefore, with their *Perf.* and *Pluperf. Passive* without the reduplication ; precisely like the Aorists above mentioned. They may consequently be compared with these tenses ; but not, as has often been the case, be regarded as identical with them.* In *signification,* Active, Passive, or Middle, they everywhere follow their Present in μαι ; and they all belong exclusively to the earliest language. E. g.

δέχομαι, ἐδεδέγμην, ἐδέδεξο, etc. δεδέχθαι — Aor. syncop. (ἐδέγμην) ἔδεξο, ἔδεκτο *Inf.* δέχθαι *Imperat.* δέξο. But see marg. note below.
μίγνυμι, ΜΙΓΩ — (ἐμίγμην) μῖκτο
λέξασθαι — ἐλέγμην, λέξο, λέκτο, λέχθαι
πάλλω — (ἐπάλμην) πάλτο
ὄρνυμι, ΟΡΩ — ὤρμην, ὦρτο *Inf.* ὄρθαι *Part.* ὄρμενος *Imp.* ὄρσο.

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* The idea of such identity is opposed, partly by the fact that even the dialects, which neglect the augment, never drop the reduplication (§ 83. n. 6, 8, 9) ; and partly by the decided Aorist signification of nearly all the examples above cited. Only the epic δέχθαι, δέγμενος (§ 114, δέχομαι), perhaps also κεῖμαι (*Ausf. Sprachl.* § 109. II), and a few single instances, (like γεύμεθα Theocr. 14. 51 ; ἔλειπτο Apoll. 1. 45,) might perhaps be explained in this way, because of their clearly Perfect signification. For this reason, and considering too that even decided Pluperfects are in Homer often used in an Aorist sense (ἐβεβήκει, βεβλήκει), the answer to the inquiry, *how* all these forms have arisen, must still be regarded as a subject of difficult grammatical investigation. See *Ausf. Sprachl.* ed. 2. I. p. 318. II. p. 17-20.

Also some others like ἔγεντο for ἐγένετο, εὖκτο see εὔχομαι, ἆλτο see ἅλλομαι, ἐλέλικτο see ἐλελίζω, ἄρμενος see ἀραρίσκω. For the doubtful ἵκμενος see ἱκνέομαι § 114.

NOTE 3. The σ in the endings beginning with σθ falls away here, just as in the Perf. Passive (§ 98. 2); hence δέχθαι, ὄρθαι.—Here belongs consequently the Dual form μιάνθην (see μιαίνω), and the Inf. πέρθαι, where two consonants are dropped; see πέρθω.

NOTE 4. In all verbs where the reduplication passes over into the simple augment, the Indicative of these Passive Aorists, when it retains its augment, is not to be distinguished, as to form, from the Pluperfect; thus ὥρμην, ἐκτάμην, ἐφθίμην, ἐσσύμην.

9. Finally : C) By means of this syncope the longer forms of the *Perfect* and *Plupf. Act.* are sometimes shortened; and since, as we shall see, (§ 113. 7 sq.) some such Perfects receive a Present signification, they take also a 2 pers. *Imperat.* with the ending θι; § 106. 4, and n. 8.   Thus:

κέκραγα — κέκραγμεν Plupf. ἐκέκραγμεν *Imperat.* κέκραχθι; see κράζω § 114.

ἄνωγα (see in § 114) — ἄνωγμεν *Imp.* ἄνωχθι

εἰλήλουθα — εἰλήλουθμεν, epic forms for ἐλήλυθα, see ἔρχομαι § 114.

The alternate οι of the Perf. which comes from ει, passes over in this syncope for the most part into ι; e. g.

πέποιθα from πείθω — Hom. ἐπέπιθμεν

ἔοικα from εἴκω — ἔοιγμεν, 3 Du. Perf. ἔϊκτον, Plupf. ἐΐκτην, merely poetical forms; see p. 199 sq. marg.

Hence appears the correctness of the above derivation of ἴσμεν, etc. p. 199 and note, viz.

οἶδα from εἴδω — ἴδμεν or ἴσμεν, ἴστε, 3 Pl. Plupf. epic ἴσαν, *Imper.* ἴσθι, *Inf.* epic ἴδμεναι for εἰδέμεναι (comm. εἰδέναι); with the Attic forms of the Pluperf.

ᾖσμεν, ᾖστε, ᾖσαν, for ᾔδειμεν, ᾔδειτε, ᾔδεσαν.

NOTE 5. When by means of this syncope the consonant of the root comes to stand immediately before τ in the ending, this τ sometimes passes over into θ, on account of the similarity of sound with the Passive endings, τέτυφθε, ἐφθαρθε, etc. Thus from the Imper. ἄνωχθι are formed in the other persons, instead of

ἀνώγετε, ἀνωγέτω,—ἄνωχθε, ἀνώχθω;

and thus also from

Perf. ἐγρήγορα, ἐγρηγόρατε,—ἐγρήγορθε,

see ἐγείρω § 114; and in the same manner is most naturally explained the epic πέποσθε, see πάσχω § 114,

πέπονθα, πεπόνθατε — πέποσθε;

that is, so soon as the θ came to stand before the τ, it passed over into σ (like ἴδμεν, ἴστε), and the ν fell away (πέποστε); after which the transition was natural to the Passive form, πέποσθε Il. γ. 99. Od. κ. 465. ψ. 53.

10. This syncope is more natural, when the characteristic of the verb is a *vowel*. Such a vowel however appears *pure* before the ending α of the Perfect, only in a few verbs; as we have seen in § 97. n. 7.   Thus

δέδια, see δείσαι § 114; hence Perf. Pl. δέδιμεν, δέδιτε, for δεδίαμεν, -ατε. *Imperat.* δέδιθι.

Plupf. ἐδέδιμεν, ἐδέδιτε, ἐδέδισαν, for ἐδεδίειμεν, τε, ἐδεδίεσαν.

Further, as some Perfects in ηκα, in their epic syncope, cause the radical vowel (a) to reappear before the ending, e. g. βέβηκα (βέβαα) βεβάασι, βεβαώς (§ 97. n. 7) ; we can in the same manner explain—as coming from an older form by means of that syncope—some forms of the Dual and Plur. Indic. and of the Infin. which occur from such Perfects in the Attic and common language.   E. g. from τέτληκα (see τλῆναι § 114) ΤΕΤΛΑΑ—τέτλă-μεν, etc. Inf. τετλάναι (for τετλα-έναι).   And as this coincides fully with the form of the Present of verbs in μι, ἵστα-μεν, ἱστάναι, so most of the other parts of the formation in μι are likewise adopted in this Perfect; thus

Perf. Plur. τέτλαμεν, τέτλατε, τέτλᾱσι(ν)
        Dual τέτλατον
Pluperf. Pl. ἐτέτλᾰμεν, ἐτέτλᾱτε, ἐτέτλᾱσαν
        Dual ἐτέτλᾱτον, ἐτετλάτην
        Inf. τετλάναι (short a)
        Imperat. τέτλαθι, τετλάτω, etc.
        Opt. τετλαίην.

The *Subjunctive* of this verb is not used in this form ; instead of it we subjoin that of βέβηκα, βέβαμεν, etc.

Subj. βεβῶ, ῇς, ῇ, etc.

The *Participle* alone is not formed after the conjugation in μι, but is contracted from αώς into ώς ; so that the Masc. and Neut. are alike (αώς and αός, G. αότος, contr. ώς, ῶτος) ; and this contracted form then takes a special feminine in ῶσα ; e. g. from βέβηκα Part. βεβηκώς, υῖα, ός,

βεβώς, βεβῶσα, βεβώς, G. βεβῶτος.

Of those Perfects which conform to the above model, only the *Sing. Indic.* of the Perf. and Pluperf. is usual in the regular form (τέτληκα, ας, ε,—ἐτε-τλήκειν, εις, ει) ; all the other parts have the above secondary forms, which in general are more usual than the regular ones.   See in the catalogue, besides τλῆναι and βαίνω, also θνήσκω; for the epic forms γέγαμεν, μέμαμεν, see anom. ΓΕΝ-, ΜΑΩ; also Perf. ἕστηκα under ἵστημι § 107. m. 22, 23.

NOTE 6. We remark further :
a) That except in the 3 Plur. Perf. (ἑστᾶσιν, etc.) the a in all these forms is short, inasmuch as the short vowel of the ending falls away by syncope, instead of being contracted with the radical vowel ; and that consequently it is incorrect to write τετλάναι, τεθνάναι, ἑστάναι, etc.*

b) That it is only in the contracted form of the Participle that the *feminine in σα* occurs ; since in the uncontracted form in the epic writers it regularly ends in υῖα ; e. g. βεβαώς βεβαυῖα — βεβώς βεβῶσα.

c) That the participial ending αώς, Neut. αός, (according to § 27. n. 10,) becomes among the Ionics εώς (with fem. εῶσα) ; see ἵστημι § 107. m. 23, and § 114. θνήσκω ; in which latter verb this is the common Attic form.— Compare also πεπτώς, πεπτεώς, in the Anom. πίπτω ; and βεβρώς in βιβρώσκω.

11. The verbal root or stem is further sometimes changed by *Metathesis*

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* This however did not hinder the poets, especially the earlier ones, as Æschylus, from employing the *contracted* form for the sake of the metre, e. g. Agam. 558 τεθνᾶναι.   That it was short in the common language is shewn by the manner of using it in comedy ; e. g. Aristoph. Ran. 1012 τεθνάναι.—The epic Infinitive forms τεθνάμεναι, τεθνάμεν, are explained by comparing § 107. m. 34.

or transposition of the letters. This takes place, as in the noun (§ 19. n. 2), with a vowel and liquid, especially in two cases:

1) In the *Aorist* 2; see § 96. n. 7.

2) In several verbs, where the simple theme has a liquid for its characteristic. E. g. in the root ΘΑΝ, Aor. ἔθανον, Fut. θανοῦμαι, there takes place, for the sake of easier flexion, a transposition of the vowel, ΘΝΑ; hence τέθνηκα, τέθναμεν, etc. In some verbs the new Present in actual use arises from such a transposition; as in the above example, θνήσκω. The same takes place in the root ΜΟΛ. But on account of the difficulty in pronouncing μλ, the letter β was inserted between these two letters in the middle of a word (§ 19. n. 1), as μέμβλωκα for μέμλωκα; while at the beginning of the (new) Present-form the μ itself was changed into β, as βλώσκω.* This being premised, the three following verbs have a complete and manifest analogy:

     θνήσκω, θανοῦμαι, ἔθανον, τέθνηκα   (ΘΑΝ, ΘΝΑ)
     θρώσκω, θοροῦμαι, ἔθορον, . . .   (ΘΟΡ, ΘΡΟ)
     βλώσκω, μολοῦμαι, ἔμολον, μέμβλωκα   (ΜΟΛ, ΜΛΟ)

See all these in § 114. In the same manner belong together the defective forms ἔπορον, πέπρωται; see πορεῖν § 114.†

With entire certainty can be referred to this metathesis only those verbs, in which the transposed vowel is clearly to be recognized in some of the forms; as the α in τεθνάναι, τεθναίην, and the ο in μέμβλωκα. But where merely η appears, it may be a matter of doubt, whether to assume a metathesis or only a syncope, e. g. whether δέμω (ΔΕΜ, ΔΜΕ) δέδμηκα, or δέμω (δεδέμηκα) δέδμηκα, like νέμω νενέμηκα. Here belong the following verbs, whose Present is otherwise formed:

     τέμνω   F. τεμῶ   A. ἔτεμον   Pf. τέτμηκα
     κάμνω   F. καμοῦμαι   A. ἔκαμον   Pf. κέκμηκα.   § 101. n. 9.

The metathesis is clearer in the verb καλέω; although the forms καλέω, καλέσω, κέκληκα, seem to indicate merely a syncope. That is to say, the Fut. καλέσω, Attic F. καλῶ, is unquestionably the Future of a simple theme ΚΑΛΩ.‡ From the theme ΚΑΛΩ came consequently the Perf. κέκληκα by the same metathesis (ΚΑΛ, ΚΛΑ) as in the above Perfects; and thence too the poets have a Present κικλήσκω, corresponding to the form θνήσκω from ΘΑΝΩ. Hence

     καλέω, κικλήσκω, F. καλῶ   Pf. κέκληκα (ΚΑΛ, ΚΛΑ).

See also in § 114, βάλλω βέβληκα, σκέλλω ἔσκληκα.

NOTE 7. When through metathesis two vowels come to stand together, there arises also a contraction. Thus in κεράω, which in flexion has a short α, as κεράσω, κεράσαι; but in metath. Ion. κρῆσαι, Att. after ρ, κεκράκα, etc. See also πελάω, περάω under πιπράσκω, § 114. This takes place in the root itself in the verb ταράττω (short a); by metath. θράττω (long a): and in like manner στρώννυμι from στόρεννυμι; see both in § 114.

§ 111. *New Themes from the Tenses.*

1. Another, though not an extensive species of anomaly, is when some one of the tenses other than the Present is converted

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* Precisely the same relation exists between βλάξ and μαλακός, βλίττω *gather honey* and μέλι; see Lexilog. II. art. 108. A still more decisive analogy for μολεῖν, μέμβλωκα, βλώσκω, is afforded by the two following instances, viz. μόρος *death*, φθισίμβροτος, βροτός; ἀμαρτεῖν, ἀμβροτεῖν, ἀβροτάζειν.

† From βιβρώσκω, the corresponding radical form ΒΟΡΩ has been preserved only in the verbal subst. βορά.

‡ Comp. § 95. n. 12. The usual Pres. καλέω has arisen out of this Future; just as the Ion. Pres. μαχέομαι from Fut. μαχέσομαι. See § 95. n. 16, marg.

into a new theme; either because it could be taken in the sense
of the Present, or because it was more agreeable to the ear than
the Present.　Such themes occur only from the *Perfect* and the
Aorist 2 *Active* and *Passive*.

2. As the *Perfect* not unfrequently takes the signification of
the Present (§ 113. 7), it sometimes also passes over into the for-
mation of the Present.　Such instances belong for the most part
to the Doric or the epic language.

Thus we find in Theocrit. 15. 58, δεδοίκω for δέδοικα *I fear*, see
Anom. δείσαι; and in Homer κεκλήγοντες, see Anom. κλάζω; in Hesiod
ἐρρίγοντι, see Anom. ῥιγέω.　Hence the Imperfects in ον derived from
Perfects; e. g. Hesiod ἐπέφυκον from πέφυκα; and here belong too the
third persons like γέγωνε, ἀνήνοθε, ἄνωγε, which in Homer are not
only Perfect (i. e. Present), but often also Imperfect or Aorist.

Note 1. The clear exhibition of this anomaly is rendered more difficult,
by the circumstance of there being undoubted traces, that a part of the
Dorians gave to the real Perfect, in many of its parts, the same endings as
those of the Present.　Thus Pindar *Inf.* γεγάκειν, see Anom. γίγνομαι;
Theocrit. δεδύκην (for -κειν) instead of δεδυκέναι; also Theocr. πεπόνθης
πεφύκη (for εις, ει, instead of -ας, -ε).　So the Participle in ων, ουσα, in-
stead of ώς, υῖα, e. g. Pind. πεφρίκοντας; Archimed. μεμενάκουσα from
μεμένηκα.　See the *Ausf. Sprachl.* § 88. n. 11, 14. § 111. n. 2.—The redupli-
cated Aorists, like πέπιθον, ἄραρον, etc. do not belong here; see § 83. n. 10.
§ 85. n. 3.

Note 2. In the *Passive*, several Perfects, when they receive a Present
signification, take also the Present *form;* that is, they take the accent in
the Infin. or Part. not upon the penult, but upon the antepenult syllable.
Thus we have seen above the Part. ἥμενος and κείμενος; and here be-
long also the Participles ἐληλάμενος, ἀρηρέμενος, ἐσσύμενος, see under ἐλαύνω,
ἀραρίσκω, σεύω, § 114.　Also the Infin. and Part. of these two verbs:

ἀκάχημαι — ἀκάχησθαι, ἀκαχήμενος, as also ἀκηχέμενος
ἀλάλημαι — ἀλάλησθαι, ἀλαλήμενος.

Both these last forms, however, are regarded by some as reduplicated Pres-
ent forms, like ἀκακίζω.

Note 3. In some verbs in which the Perfect has a Present signification.
the Future belonging to that signification is derived from the Perfect: so
in Homer κεχαρήσω, ομαι, from κεχάρηκα, see Anom. χαίρω.　Also in Attic
writers the Fut. ἑστήξω, τεθνήξω, ομαι, (from ἵστημι, θνήσκω,) with the
new anomaly, that the κ of the Perf. is here embraced in the flexion, as if
it were radical.

3. In some verbs *the Aorist* 2 *Active*, on account of the Infin.
in εῖν, occasions a new formation as if from a Present in έω.

Under this head might be reckoned a large number of the anomalous
verbs; as εὑρίσκω, γίγνομαι, almost all those in άνω, etc.　Nevertheless.
all the forms belonging here are better explained according to § 112. 6.
III.　With more certainty may be referred here, as derived from the Aor.
2 as a new theme, the reduplicated Futures κεκαδήσω, πεπιθήσω,
πεφιδήσομαι, see anom. χάζω, πείθω, φείδομαι; also the Present-form
ἐπιτραπέουσι Il. κ. 421, and θαλέθω, φαέθω in § 112. 12.

Thus, it is not to be assumed that there were actually such verbs as
εὑρέω, τυχέω, etc. but that from the Aorist 2 εὗρον εὑρεῖν, ἔτυχον τυχεῖν,
there arose the formation εὑρήσω, εὕρηκα, τετύχηκα, etc. for which a cor-
responding Present was later introduced; see εὑρίσκω, τυγχάνω, and also
similar forms in μανθάνω, βλαστάνω, γίγνομαι, etc. § 114.

In some other verbs, whose *Aor. 2 Pass.* has, as deponent, an Active signification, there is formed in like manner from ην, a Perfect in ηκα:

ἐῤῥύηκα from ἐῤῥύην *flowed;* see ῥέω.
κεχάρηκα and κεχάρημαι from ἐχάρην *rejoiced;* see χαίρω.
δεδάηκα and δεδάημαι from ἐδάην *I learned;* see ΔΑ-.

§ 112. *Anomalous Changes of the Theme or Stem.*

1. By far the greater portion of the anomaly of Greek verbs consists in the mixing together of forms from *different Themes;* so that several of the derived tenses, when traced back in the regular manner, presuppose a *different Present* from the usual one. We give here a general view of these variations.

2. These different forms of the theme or stem very often exist together, side by side, especially in the Present. Or, what is more common, different parts of the verb, derived from different forms of the stem, are mingled together. This then is the real anomaly, so frequent in the Greek verb.

3. We must here assume it as a fundamental position, which has already been developed in § 92, that just in the most common verbs the *Present* is only a fuller *derived* form of the simplest theme as it appears in the Aor. 2; and this fuller form does not in general extend beyond the Imperfect, § 92. 10. Thus, Aor. 2, ἔλαβον, ΛΑΒΩ, ΛΗΒΩ — Pres. λαμβάνω, Impf. ἐλάμβανον, Fut. λήψομαι.

4. The case of *a double form* of the Present in actual use at the same time, occurs even in common prose; and many such instances as λείπω and λιμπάνω, κτείνω and κτίννυμι, are found in the best prose writers. Not unfrequently, however, one of the forms belongs rather to some particular dialect; thus ἀγινέω for ἄγω, φυγγάνω for φεύγω, were more common among the Ionics. More especially, *the poets* of every period, as was natural, held possession of such secondary forms, handed down as they were from the earliest times.

NOTE 1. With such modifications of the stem were also connected *differences of sense.* With the fuller forms, in contrast to the idea of the Aorist, there very naturally became connected the idea of what is *repeated, frequent, customary.* Thus the Pres. φορέω, derived from φέρω, serves mainly to express more definite relations; as *to wear* a garment, i. e. to have it on *customarily.*—All this belongs, however, rather to the lexicon; and can therefore only be alluded to here.

NOTE 2. The instances, in which a secondary form was in use only in the *Present* and *Imperfect,* e. g. λιμπάνω and λείπω, are also anomalous; since the writers who use λιμπάνω form nevertheless the Fut. λείψω, etc. Such instances may be regarded as *secondary Present forms.*

NOTE 3. In this way it is possible, that one verb may appear in its conjugation to be a mixture of three or more. Thus from the theme ΠΗΘΩ or ΠΑΘΩ there exists only the Aorist ἔπαθον; another form strengthened

with ν, ΠΕΝΘΩ, is retained in the Perfect πέπονθα ; while in the Pres. and Impf. both have yielded to the form πάσχω, which gives name to the whole verb. From the theme ΠΕΤΑΩ comes πετάσω ; in the Perf. Pass. the syncope appears, πέπταμαι ; while in the Pres. and Impf. only the lengthened form πετάννυμι is usual.

5. Many derived forms of the Present are of such a kind, that few or no other examples of a like change of the stem are at present extant in the language ; as e. g. ἀγινέω from ἄγω, πάσχω from ΠΑΘΩ, ἐσθίω from ἔδω, ἐλαύνω from ἐλάω. The most however stand in a clear analogy with others ; and this the learner must endeavour to embrace in one general view.

REMARK. The verbs cited here below are mostly given in the Anom. Catalogue, § 114. The rest, and indeed all those quoted as examples throughout our discussion on the verb, may be found, so far as it regards their signification, in the Catalogue of regular Verbs, App. F.

6. One of the most common anomalies is the mixture of the *formation in ω* and *έω,* contr. ῶ ; as is seen (I) even in the Present of these verbs :

ῥίπτω and ῥιπτέω, εἴλω and εἰλέω, κύω and κυέω, κυρέω and κύρομαι, στερέω and στέρομαι, ξυρέω and ξύρομαι.

Yet regularly (II) only one form of the Present is the *usual* one ; and the other, as an *unusual* Present, serves as the basis for other tenses. Hence the verbs in question fall into two classes, viz.

a) Those in which the tenses (except Pres. and Impf.) are derived either from the Future, or partly from the form in ω ; which however in the *Present* has been supplanted by that in έω ; e. g. δοκέω, F. δόξω, from ΔΟΚΩ.

Here belong the anom. δοκέω, ὠθέω, γαμέω ; also on account of single poetic forms, γηθέω, δουπέω, κτυπέω, κεντέω, πιτνέω, ῥιγέω, στυγέω, φιλέω, πατέομαι, δατέομαι ; comp. § 96. n. 5.

b) Those which in the Pres. have the form in ω ; but derive the tenses either wholly or in part from that in έω, Fut. έσω or ήσω ; e. g. δέω, F. δεήσω ; ἄχθομαι, F. ἀχθέσομαι.

Here belong the anom. ἄχθομαι, ἄλθομαι, ἄω 2, δέω *to lack,* δέομαι, ἔδω, εὔδω (καθεύδω), κήδω, μάχομαι, οἴομαι, οἴχομαι, παίω, πέτομαι, τύπτω.

The same takes place in some because of a *double consonant* in the Present ; e. g. ἕψω, F. ἑψήσω.

Thus in anom. ἀλέξω, αὔξω, βόσκω, ἕψω, ἵζω (καθίζω, καθίζομαι), μύζω, ὄζω.

Also in some in λμνρ, which either wholly or partially go over into the formation in έω ; e. g. μέλλω, F. μελλήσω.

So in the anom. βούλομαι, ἔῤῥω, θέλω or ἐθέλω, κέλομαι, μέλλω, μέλει (ἐπιμέλομαι), μένω, νέμω, ὀφείλω, χαίρω ; and with a syncope of the stem-vowel, βάλλω, δέμω, σκέλλω.

Further, we must reckon here (III) all those in which the formation of the tenses presupposes both the themes in ω and έω ; which

O

however are both *unused*, and have been supplanted by a new and generally a strengthened Present-form, in σκω, ανω, etc.

Here belong the following anomalous verbs, which are all to be again cited in their proper place: ἀκαχίζω, ἀπαφίσκω, ἐπαυρίσκομαι, γίγνομαι, ἐρέσθαι, εὑρίσκω, ἔχω with its compounds, λάσκω, τρέχω. Also the most in ἀνω (αίνω): αἰσθάνομαι, ἀλιταίνω, ἁμαρτάνω, ἀνδάνω, βλαστάνω, δαρθάνω, ἀπεχθάνομαι, κιχάνω, μανθάνω, ὀλισθάνω, ὀσφραίνομαι, ὀφλισκάνω, τυγχάνω. See too λαμβάνω.

NOTE 4. Although this mode of formation does not, or at least does not necessarily, presuppose an actual Present in έω; yet it was often the case that such a Present was *afterwards* actually formed, earlier or later, in consequence of this formation. Thus arose, in the early language, certainly καλέω from the Fut. καλέσω (see p. 206, marg.) and thus most probably the usual ῥιπτέω, ῥιπτῶ, came from the Fut. ῥιπτήσω. But it is easy to see the difficulty of making out such cases; and therefore we are fully justified in deducing every Future in έσω and ήσω from a Present in έω, where such an one is in actual use.

NOTE 5. The Ionics, however, often form single parts of the Pres. or Impf. as if from έω; although the whole Present, or the 1 pers. Pres. may not so occur; e. g. Impf. ὤφλεε, ἔψεε, ἐνείχεε, from ὤφλον, ἔψω, ἐνέχω; also συμβαλλεόμενος, πιεζεύμενος Hdot. and πιέζευν for ἐπίεζον Hom. Still more remarkable is this insertion of ε in two Perfect-forms in Herodotus, viz. ὀπώπεε for ὄπωπε, and ἐώθεε for ἔωθε, comm. εἴωθε.

7. Far less frequent is the transition from ω into άω, without further change.

E. g. in anom. φύρω, γοάω, μηκάομαι, μυκάομαι, βρυχάομαι; and comp. anom. ἀντάω, δαμάω (from ΔΕΜΩ, Pass. Aor. ἐδάμην).

Or more rarely from ω into ύω. E. g.

Anom. ἀνύω (ἄνω), ἕλκω.

Or the mingling of themes in ω and όω. E. g.

Anom. ὄμνυμι, ὄνομαι, τρύχω.

8. Several barytones of two syllables, which have ε in the first syllable, form other secondary Presents, sometimes also with a modified signification (note 1), by changing ε for the alternate ο, and taking the ending έω.

E. g. φέρω and φορέω, τρέμω and τρομέω, δέμω and δομέω, πέρθω and πορθέω, φέβομαι comm. φοβέομαι, ἔχω and ὀχέω. Here belong also the forms δεδοκημένος for δεδεγμένος, ἐκτόνηκα, μεμόρηται, ἐόλητο, see δέχομαι, κτείνω, μείρομαι, εἴλω; comp. also βεβόλημαι in βάλλω.—An exception with the alternate ω is πωλέομαι from πέλω.

Or the radical syllable takes ω with the ending άω.

E. g. τρωχάω for τρέχω, δωμάω for ΔΕΜΩ; so also βρωμάομαι, νωμάω, τρωπάω, στρωφάω, for βρέμω, νέμω, τρέπω, στρέφω.—An exception is ποτάομαι from πέτομαι, found along with the regular secondary forms ποτέομαι and πωτάομαι.

9. The endings άω, άζω, αίω, are very often secondary forms of each other. Thus in epic writers:

E. g. ἀντιάω for ἀντιάζω, σκεπάω for σκεπάζω, σκιάω (σκιόωντο) for σκιάζω, πελάω and πελάζω, δαμάω and δαμάζω, οὐτάω and οὐτάζω. See too βιάζομαι.

The interchange of άω and αίω is most frequent in the two verbs

καίω and κλαίω, Att. κάω and κλάω,

both with long *a*; for their flexion see § 95. n. 9.—But *aίω*, like
ἄζω and *ἄννυμι*, forms also a strengthened Present for the short *a*
in flexion; e. g.

> ναίω from ΝΑΩ (hence νάσσα); δαίω from ΔΑΩ (hence δάσασθαι).
> See also μαίομαι from ΜΑΩ, ἀγαίομαι in ἄγαμαι.

10. Another anomaly is produced by the circumstance, that,
before the ending *ω* of the simple theme indicated by the tenses,
the consonant *ν* is inserted in the Present, and the preceding
vowel often lengthened; e. g. ἐλαύνω, F. ἐλάσω, from ΕΛΑΩ.

> Here belong the anom. βαίνω, ἐλαύνω, πίνω, φθάνω; and the sec-
> ondary forms τίνω, φθίνω, δύνω, from τίω, φθίω, δύω.   See also ἱδρύω,
> φαίνω; and in the Catal. of regular verbs, ϑύνω and ἐντύνω.—Also where
> there is a preceding *consonant* in the stem; as δάκνω, κάμνω, τέμνω,
> Fut. δήξομαι, etc.

This anomaly is sometimes increased by the fact, that, *besides
the ν*, the Pres. and Impf. take also the formation in *έω*; e. g.
βυνέω, F. βύσω, from βύω.

> So in the anom. βυνέω, κυνέω (προσκυνέω), ἱκνέομαι, ὑπισχνέομαι
> under ἔχω.

11. Many simple themes are lengthened in the Pres. and Impf.
by the insertion of *αν*, rarely *αιν*.   Most of these have an Aor. 2
from the simple form; from which also the other tenses are de-
rived, but with the formation in *έω*; e. g. βλαστάνω, F. βλαστή-
σω, Aor. 2 ἔβλαστον.

> Here belong the anom. ἁμαρτάνω, αὐξάνω, αἰσθάνομαι, ἀλιταίνω,
> ἀλφάνω, ἀπεχθάνομαι (ἔχθω), βλαστάνω, δαρθάνω, ἐρυθαίνω, ἰζάνω,
> ἱκάνω, κιχάνω, κερδαίνω, ὀλισθάνω, ὀσφραίνομαι.   Comp. above in no.
> 6. III.

This species of anomaly also is increased by the circumstance,
that many verbs so formed insert in the radical syllable a *nasal*
letter (*ν, μ, γ*), and shorten the long vowel of the same or retain
the original short vowel; e. g. λείπω, λιμπάνω, φεύγω φυγγάνω,
ΆΔΩ ἀνδάνω. The further flexion, though with some anomalies,
is always from the simple form.

> Here belong the anom. ἀνδάνω, λανθάνω, μανθάνω, πυνθάνομαι,
> χανδάνω· λαμβάνω, λιμπάνω· ϑιγγάνω, ἐρυγγάνω, λαγχάνω, τυγ-
> χάνω, φυγγάνω.   See above in no. 6. III.

NOTE 6. In respect to the quantity of the doubtful vowels before the end-
ing *νω* in the two preceding paragraphs, it is to be remarked in general, that
ινω and *υνω* are long; e. g. πίνω, δύνω, and so in κρίνω, ὀρίνω, βραδύνω; but
the ending *άνω* is short. Yet, if we regard only the usage of epic writers,
the following are long, viz. φθάνω, ἱκάνω, κιχάνω.—The Attics have likewise
some deviations, inasmuch as they not only use τίνω, φθίνω, as short; but
also bring φθάνω, κιχάνω* under the analogy of other verbs in *άνω*, and
make them in like manner short.

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* In this word, as a sort of compensation, the *long* sound falls back among the
Attics into the syllable κι, which elsewhere, as being a reduplication, is short, and
actually occurs so in κιχῆναι etc. The quantity of the other forms belonging to φθί-
νω and φθάνω, see in § 114.

12. Some verbs have Attic and poetic secondary forms in θω, preceded by different vowels; but only in the Pres. and Impf.

Thus φλεγέθω for φλέγω, νεμέθω for νέμω· φινύθω for φθίνω. As epic forms we may note ἠγερέθονται, ἠερέθονται, with altered quantity for ἀγείρονται, ἀείρονται, see § 114; also θαλέθω and φαέθω, formed from the Aor. 2.

Here belongs consequently the lengthening of a verb by means of the letters αθ before the ending, which occurs even in Attic prose; but is found only as preterite, either Impf. or Aorist in -αθον, and in the dependent moods.   Of this kind are the following:

διωκάθειν, ἐδιώκαθον, from διώκω· εἰκάθειν, εἰκάθοιμι, from εἴκω· ἀμυνά-θειν, ἀμυναθοίμην, from ἀμύνω· εἰργάθειν from εἴργω; and the epic μετεκίαθον from κίω.

With these are to be compared the forms νήθω, ἀλήθω, κνήθω, which came into use at a later period instead of νέω spin, ἀλέω, κνάω.   See also πλήθω and πρήθω in πίμπλημι and πίμπρημι, σήθω in σάω, and πελάθω πλάθω in πελάζω.

13. Some verbs take in the Pres. and Impf. a reduplication with ι, (without the ending σκω or μι, see in no. 14, 15,) which falls away in the other tenses; e. g. γίγνομαι, F. γενήσομαι, from ΓΕΝΩ.

Here belong γίγνομαι, μίμνω (μένω), πίπτω, τιτράω. But τετραίνω, with an anomalous reduplication in the Present, retains it also in the other tenses ; as τετρανῶ, etc.

Those themes which begin with a vowel, take a reduplication like that of the Attic in the Perfect.

E. g. ἀκακίζω (comp. ἀπαφίσκω, ἀραρίσκω, below); also even with ι, as ἀτιτάλλω from ἀτάλλω, ὀπιπτεύω from ὀπτεύω; comp. ὀνίνημι in no. 15.

14. Almost all verbs in σκω have arisen out of simpler ones; and therefore have their full form only in the Pres. and Imperfect. They either retain the vowel of the stem before the ending, as γηράσκω, ἀρέσκω, Fut. γηράσομαι, ἀρέσω; or they lengthen it, as θνήσκω, θρώσκω, Fut. θανοῦμαι, θοροῦμαι.—Those of which the characteristic is a consonant, annex ίσκω to the stem, as εὑρίσκω, Aor. 2 εὗρον; and the same takes place also in several having the stem-vowel ε and ο, which is dropped, and then ίσκω is annexed to the stem, as στερίσκω, ἀναλίσκω, Fut. στερήσω, ἀναλώσω.

Here belong γηράσκω, ἡβάσκω, ἱλάσκομαι, φάσκω (see φημί § 109), χάσκω, ἀρέσκω, μεθύσκω; βιώσκομαι; θνήσκω, θρώσκω, βλώσκω (§ 110. 11); ἀμπλακίσκω, ἐπαυρίσκομαι, εὑρίσκω, κυΐσκω, στερίσκω; ἀλίσκομαι, ἀναλίσκω, ἀμβλίσκω.

Some Presents are still further strengthened by taking also the reduplication before them (as in no. 13); which however is again dropped in the tenses; e. g. μιμνήσκω, F. μνήσω, from ΜΝΑΩ.

Here belong the anom. διδράσκω, πιπράσκω, κικλήσκω (καλέω), μιμνήσκω, πιπίσκω (πίνω), βιβρώσκω, γιγνώσκω, τιτρώσκω; ἀραρίσκω, ἀπαφίσκω.

One verb also is further strengthened by inserting the syllable αν in the ending σκω, as in no. 11 above, viz.

ὀφλισκάνω, f. ὀφλήσω, from ΟΦΛΩ.

NOTE 7. This form in σκω can indeed be compared with the Latin *Verba inchoativa*, inasmuch as many of these verbs imply in their signification a beginning, increase, etc. But they are seldom so much distinguished from the simple form as in Latin, e. g. *rubescere* from *rubere*. An example of this kind nevertheless is ἡβάω, ἡβάσκω, *I am* or *become of ripe age*. Commonly the simple form either had the same signification, or was wholly obsolete. On the other hand, the form in σκω takes sometimes the causative sense (§ 113. 2) *to make* or *cause* another to do, etc. e. g. μεθύω *I am drunk*, μεθύσκω *I make drunk* (see in § 114); πιπίσκω *give to drink*, from πίνω, *I drink*. For βιώσκομαι see βιόω.—That the Ionic *Iteratives* in σκον are to be carefully distinguished from these verbs, follows of course; see § 103. m. 11.

NOTE 8. To the same analogy in σκω belong the verbs ἀλύσκω, διδάσκω; but they vary from it by retaining the κ in flexion, while διδάσκω retains also the reduplication; as Fut. ἀλύξω, διδάξω.—Different is it with λάσκω from ΛΑΚΩ, εἴσκω from εἴκω *be like*, τιτύσκω for τεύχω; in all which the κ is radical, and the σ only an addition for strength.—For βόσκω see above under no. 6. b.

15. We here bring together those verbs, which in the Present and Imperfect have mostly or exclusively the formation in μι, either with or without reduplication; while in the other tenses they present various anomalies, as may be seen in the Catalogue, § 114.

a) Those in μι (or μαι) with the stem-vowel *a*; as ἄγαμαι, δύναμαι, ἐπίσταμαι, ἔραμαι, ἵπταμαι, ἵλημι (αμαι), κίχρημι (and -αμαι), κρέμαμαι, ὀνίνημι (and -αμαι), μάρναμαι, πίμπλημι, πίμπρημι, πρίασθαι an Aor. in signification. Also ἵστημι, φημί; and comp. χρή under χράω.
b) Those in μι (or μαι) with the stem-vowel *ε*; as ἄημι, δίημι, δίδημι, κίχημι, perh. also δίζημαι; and further, τίθημι, ἵημι, εἰμί.
c) In μι (μαι) with the stem-vowel *o*; e. g. δίδωμι, ὄνομαι.—Also in μι with the stem-vowel ι, as εἶμι.
d) Those in νυμι with a preceding consonant or diphthong, § 106. 8; as ἄγνυμι, ἄχνυμαι, δείκνυμι, εἴργνυμι, δαίνυμι, ζεύγνυμι, κτίννυμι, μίγνυμι, οἴγνυμι, ὄλλυμι (for ὀλνυμι), ὄμνυμι, ὀμόργνυμι, ὄρνυμι, πήγνυμι, ῥήγνυμι, ἄρνυμαι, πτάρνυμαι.
e) Those in ννυμι with a preceding vowel, § 106. 8; as κεράννυμι, κρεμάννυμι, πετάννυμι, σκεδάννυμι· ἕννυμι, ζέννυμι, κορέννυμι, σβέννυμι, στορέννυμι (also στρώννυμι)· τίννυμι· ζώννυμι, ῥώννυμι, χρώννυμι, χώννυμι.

16. A change which belongs rather to the poets, is the insertion of ν before the ending άω, viz.

άω into νάω, νημι.

E. g. δαμάω and δαμνάω, δάμνημι; περνάω, πέρνημι, from περάω. So too with a change of ε into ι, κιρνάω, κίρνημι, from κεράω (κεράννυμι); also πίλνημι, πίτνημι, σκίδνημι, from πελάω, ΠΕΤΑΩ, ΣΚΕΔΑΩ; and with a change of ε into η, κρήμνημι from κρεμάω.

17. Some minor analogies will appear on comparing the two verbs

ἴχω (root 'EX) and ἔπω,

in both which the rough breathing (after dropping the ε) passes over into the sibilant σ; but see ἔπω, § 114.—Also the two verbs

τίκτω and πέκτω,

in which the simple themes **TEK-, ΠEK-,** reappear in the tenses, after the analogy of verbs in πτω.—Further, the two verbs

<div align="center">νίζω and πέσσω,</div>

both of which in the tenses have a lingual for their characteristic. —And lastly the two verbs

<div align="center">σμάω and ψάω, comp. also νέω swim,</div>

which form some of the Passive tenses from secondary forms in -ήχω.

18. Finally, in a number of verbs the different tenses are derived from entirely different themes; like the Lat. *fero, tuli, latum.* So the corresponding verb in Greek : φέρω, Fut. οἴσω, Aor. ἤνεγκον.

. Here belong the Anom. α ἱ ρ έ ω, ε ἰ π ε ῖ ν, ἔ ρ χ ο μ α ι, ἐ σ θ ί ω, ὁ ρ ά ω, π ά-σ χ ω, π ί ν ω, τ ρ ά χ ω, φ έ ρ ω.   Comp. also ζ ά ω, θ έ ω, π ι π ρ ά σ κ ω, π λ ή σ-σ ω, τ λ ῆ ν α ι, ὠ ν έ ο μ α ι.

19. In the preceding remarks (including §§ 110, 111), we have considered the principal anomalies of the Greek verb. There remains only a small number of verbs, of which some do not fall under any of the analogies presented, as βαρύνω, ῥέζω, τρώγω, ψύχω, χάσκω ; others are defective, like ἐρέσθαι, μείρομαι, etc. or are extant only in isolated forms, as θέσσασθαι, λίγξε, τόσσαι, etc. —The learner will also find a number of otherwise regular verbs inserted in the Catalogue (§ 114); partly in order to exhibit a view of the actual usage, whether poetic or prosaic; and partly on account of single variations in form and signification. See e. g. ἄγω, αἴρω, κτείνω, λέγω, μαίνομαι, φαίνω, etc.

20. As an Appendix to the anomaly of the Verb, we here present a full catalogue of those *pure* verbs, which in the Perf. Pass. and also in the Aor. 1 Pass. and the verbal Adjectives, assume *the euphonic σ,* either always, or partly as admitting both formations with and without σ. All these verbs are inserted likewise in the subsequent Catalogues (App. F); and those with spaced letters are also given in the anomalous Catalogue (§ 114), on account of other deviations.—So far as can be determined in the frequent uncertainty of the readings, the following verbs belong here :*

a) In the Perf. and Aor. 1 Pass. and Verbal Adj. these *always* have σ, viz. παλαίω, π α ί ω, πταίω, ῥαίω, κναίω or κνάω, ψαύω, π λ έ ω, π ν έ ω,† σείω, λεύω, πρίω, ἀκούω, χόω (anom. χώννυμι), ὺω, ξύω, βύω (anom. βυνέω).

b) Also with the σ, in all the three verbal forms, all those noted in § 95. n. 3, which retain the short vowel in the Future. Only ἀρόω, and all those noted in § 95. n. 4 as *fluctuating* between a short and long vowel in their theme, never have the σ ; with the single exception of the Aor. ἐποθέσθην.

c) Further, with σ, the following in all the three verbal forms, except

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* See, on the whole subject, Lobeck ad Soph. Aj. p. 315 sq.
† The epic Perf. πεπνῦμαι, πεπνυμένος, has a special signification ; see in § 114.

that the Perf. has also a secondary form without σ, viz. κλείω, κελεύω, κρούω, θραύω, χρίω.

d) Especially does it appear as an anomaly, when the Perf. *never* takes the σ, while the Aor. 1 and verbal Adj. have it; so in γεύω, παύω, ῥώννυμι, μιμνήσκω.

e) Still more variable in usage, and therefore all to be sought in the anom. Catalogue, are: δράω, χράω (ομαι), ψάω, νέω *heap up* and *spin*, κολούω, καίω, κλαίω; also those which may be referred to a pure theme, as τίνω (τίω), ὄμνυμι, πίμπλημι, πίμπρημι, πετάννυμι, ζώννυμι, στρώννυμι, χρώννυμι, ἐλαύνω, ἀρέσκω, σώζω, γιγνώσκω. Comp. also ἀάω, βοάω, μάχομαι, σάω, ἦμαι.

NOTE 9. Compare with the above also the σ inserted in substantives derived from verbs, § 119. m. 17, 19.

§ 113. ANOMALY OF SIGNIFICATION.

1. Whatever relates to the *signification* of verbal forms, belongs strictly to the Syntax. Still the deviations from the regular meaning, so far as they have become more or less fixed in particular verbs, cannot well be separated from the anomaly in their formation; just as in Latin in the words *odi, hortor, audeo, ausus sum.*

2. Here belongs first of all one subject, which has a very close connection with the anomaly of the Greek verb, viz. the

Immediate and Causative Signification

of verbs. In the first, the action or state belongs *immediately* to the subject itself, e. g. *to fall;* in the other, the subject *causes* an action or state in some other object, e. g. *to fell.* The regular proceeding would be, that for each of these significations there should be a separate verb; but so that the *causative* might be derived from the *immediate.* Thus e. g. in German and English the verbs *fallen, to fall,* are immediate; and from them are derived the causatives *fällen, to fell,* which express the state of falling, not in the subject, but in another object. On the other hand, it is an *anomaly,* when one verb, in one and the same form, unites both these significations; which however occurs in all languages.* So in Greek :

ἐλαύνειν, Imm. *to be driven, to move rapidly,* Caus. *to drive;*
καθίζειν, Imm. *to sit,* Caus. *to seat.*

In other verbs this usage belongs more to the poets, who can even combine both significations in one clause, e. g.

βριάω, Imm. *to be strong,* Caus. *to make strong.* Hes. ε. 5.
πονέω, Imm. *to be in pain,* Caus. *to cause pain.* Anacr. 40.

NOTE 1. Less accurate is it to comprise the distinction just treated of under the terms *transitive* and *intransitive.* The causative, indeed, is in its very nature always transitive; but the immediate may be either transi-

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* E. g. BRENNEN, BURN, Immed. *to be on fire,* Caus. *to set on fire;* SUPPEDITARE, Imm. *to be ready at hand,* Caus. *to cause to be ready at hand,* i. e. *to present;* SORTIR, Imm. *to go out,* Caus. *to bring out;* TO DROP, Imm. *to fall,* Caus. *to let fall.*

tive or intransitive. E. g. transitive are the Immediates *learn* (Caus. make learn, teach), *drink*. Again, a verb may be both transitive and intransitive, without ever being causative; e. g. intrans. φεύγειν *to flee*, trans. φεύγειν τινά *to flee any one;* σπεύδειν *to hasten, to make haste,* σπεύδειν τι *to hasten any thing,* but never σπεύδειν τινά *to cause any one to make haste.*

NOTE 2. It is a different case, when both significations are united in one verb, but in such a way that the causative belongs to the *Active* form, and the immediate to the *Passive* or *Middle* form; just as in English we have Act. Causat. *to seat*, Pass. or Mid. *to be seated, to seat oneself,* i. q. Immed. *to sit.* So in Greek:

Causat. διδάσκω *make learn, teach;* Immed. διδάσκομαι *am taught, teach myself,* i. q. *I learn.*

Causat. καθίζειν *to seat,* Imm. καθίζεσθαι *to sit,* for which also καθίζειν is used, § 130. n. 2.

3. Those verbs, which unite the two significations in the manner specified in no. 2, are noted in the lexicons. Here we can treat only of those cases where *different tenses* of the same verb belong to different significations, as we have seen above in ἵστημι, § 107. II. For example, in several primitive verbs, the tenses vary in signification thus:

Fut. and Aor. 1, Act. prefer the *causative*.

Aor. 2, and Perf. Act. espec. Perf 2, the *immediate,* and mostly the *intransitive.*

· In such verbs the intransitive tenses of the Active commonly unite with the *Mid.* or *Pass.* in one and the same signification. But sometimes in the *Present* another form is assumed for the one or the other signification; e. g. πίνω, πιπίσκω.

NOTE 3. I. AORIST. The verbs, in which this relation of the two Aorists is most clearly presented, are the following:

ἔφυσα *I begat* (Pres. φύω) — ἔφυν *I became* (Pres. φύομαι).

ἔσβεσα *I quenched, put out* (Pres. σβέννυμι) — ἔσβην *went out* (Pres σβέννυμαι).

ἔδυσα *I wrapped up* (Pres. δύω) — ἔδυν *I went in* (Pres. δύνω).

ἔπισα *I let drink* (Pres. πιπίσκω) — ἔπιον *I drank* (Pres. πίνω).

ἔβησα *I made go,*—ἔβην *I went;* Pres. only βαίνω *I go.*

So too ἔστησα and ἔστην from ἵστημι. See further the anom. ἀνέγνων and ἀνέγνωσα, ἐβίων and ἐβίωσα, ἤρειξα and ἤρικον, ἤρειψα and ἤριπον; also under σκέλλω, τρέφω, στυγέω, ἀραρίσκω, ὄρνυμι, § 114. Even in verbs which form no Aor. 2, we find the Aor. 1 following the analogy here presented; e. g. μεθύω *am drunk,* πλήθω *am full;* but ἐμέθυσα *I made drunk,* ἔπλησα *I filled,* with Pres. μεθύσκω, πίμπλημι.—In all such verbs, if there be two Futures, the *Fut. Act.* has the causative signification of the Aor. 1; and the *Fut. Mid.* the immediate.

II. PERFECT. In all verbs where the different Active forms are divided between the causative and the immediate signification, the Perfect always belongs to the latter, and thus connects itself with the Aor. 2. This holds good of both Perf. 1 and 2; e. g.

φύω, φύσω, ἔφυσα, *beget,*—ἔφυν, πέφυκα, *became.*

So too ἔστην and ἔστηκα, ἔδυν and δέδυκα, ἔσβην and ἔσβηκα, ἔσκλην and ἔσκληκα, ἤριπον and ἐρήριπα, etc.—The *Perfect* 2, as we have seen, usually prefers the intransitive sense (§ 97. 5, and n. 5); and hence in quite a number of transitive verbs this form alone has the *immediate* signification, which is

mostly intransitive, and is then expressed for the other tenses by the Passive or Middle. Still the Perf. 2 itself belongs just as little to the Pass. or Middle, as do the Perfects 1 πέφυκα, ἔστηκα, which stand in precisely the same relations.—EXAMPLES:

ἄγνυμι — ἄγνυμαι break intrans. Perf. ἔαγα am broken in pieces.
δαίω — δαίομαι and δέδηα burn, intrans.
ἐγείρω wake trans. — ἐγείρομαι wake up, ἐγρήγορα am awake.
ἔλπω cause to hope — ἔλπομαι and ἔολπα hope.
κήδω trouble — κήδομαι and κέκηδα am troubled, care for.
μαίνω (ἐκμαίνω make raving) — μαίνομαι and μέμηνα rave.
οἴγω, ἀνοίγω, ἀνέῳχα — ἀνοίγομαι become open, ἀνέῳγα stand open.
ὄλλυμι, ὀλώλεκα — ὄλλυμαι perish, ὄλωλα am lost.
πείθω, πέπεικα — πείθομαι believe, πέποιθα confide in.
πήγνυμι — πήγνυμαι become fixed, πέπηγα stick fast.
ῥήγνυμι — ῥήγνυμαι tear intrans. ἔρρωγα am torn in pieces.
σήπω cause to rot — σήπομαι rot, σέσηπα am rotten.
τήκω melt trans. — τήκομαι melt intrans. Perf. τέτηκα.
φαίνω shew — φαίνομαι appear, Perf. πέφηνα.

For φθείρω see the following note.—In the same manner are to be explained the Perfects of some deponents, as γίγνομαι Perf. γέγονα.—To the instances where the Pres. Act. has both significations belongs πράττω; and here the two Perfects actually divide themselves between the two significations; see Ausf. Sprachl. § 114. E. g.

πράττω do, make, Perf. πέπραχα.
πράττω do or be well or ill (e. g. καλῶς), Perf. πέπραγα.

NOTE 4. The Passive relation, which a portion of the Immediate verbs express, is frequently of such a nature, that it may be conceived of entirely as a Passive. We therefore may properly translate such verbs by the Passive; although the Greeks originally conceived of them only as intransitive. In this way may be explained the few instances in Greek, where single tenses of a verb have in the Active form a Passive signification; especially some Perfects 2 in the preceding note, as ἔρρωγα, ἔαγα, I am torn or broken in pieces; and as a more perfect example, the Homeric τετευχώς (see Anom. τεύχω), and from ἁλίσκομαι the Perf. 1 and sync. Aor. ἑάλωκα, ἑάλων.* The Lat. Neuter-Passives are in like manner immediate verbs; which however we take as simple Passives; e. g. vapulo, am struck, for which the causative is ferio. The following fluctuate between the two significations, the transitive and this neuter-passive, viz. from φθείρω spoil trans. § 114,

διέφθορα have spoiled, also am spoiled, ruined.
πέπληγα have struck, in some writers have been (am) struck.

Also τέτροφα, see Anom. τρέφω.

4. Generally speaking, the instances where single Active forms have a Passive signification, are rare. Far more frequent, on the other hand, in Greek, as well as in Latin, are the

Deponent Verbs,

i. e. verbs in the Passive or Middle form with Active signification. If the Active form of such a verb be wanting, then the verb is a proper or defective Deponent; and, further, according as its Aorist is taken from the Passive or Middle (§ 89. 3), it is called a Deponent Passive or Deponent Middle.

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* All these forms could likewise be construed by the Greeks entirely as Passives; as indeed was the case also with common intransitive verbs, by § 134. 2. This is a syntactical peculiarity.

NOTE 5. The number of Deponents *Middle* is far greater than that of the Deponents *Passive*. Of the

Deponents Passive

a part are contained in the anomalous Catal. § 114; as ἄχθομαι, βούλομαι, δέομαι, δέρκομαι, δύναμαι, ἐπιμέλομαι, ἐπίσταμαι, κρέμαμαι, μαίνομαι, οἴομαι. All these, and those here following, take the *Fut. Mid.* wherever the *Fut. Pass.* is not expressly specified. Among regular verbs we may note:

ἀλάομαι *roam about*
ἀμιλλάομαι *emulate* (rarely Mid.)
ἀσάομαι *feel loathing*
διανοέομαι *think over* (Fut. Pass.) also ἀπονοέομαι *am out of my mind, am insane*
ἐναντιόομαι *set myself against, oppose*

ἐνθυμέομαι *lay to heart*, also προθυμέομαι (Fut. Pass.) εὐθυμέομαι
εὐλαβέομαι *am cautious*
ἡττάομαι *am worsted* (Fut. Pass. and Mid.)
λιάζομαι (poet.) *to bend* or *turn out*
σέβομαι *venerate* (Act. poet.)
φαντάζομαι *appear* (Fut. Pass.)

Also ἀηδίζομαι *feel disgust*, which is more frequent in late writers.—We reckon here also those verbs, whose Active form is at the same time in use either in the same or in a special signification, and which consequently are not *proper* Deponents. All such ought strictly to be taken, more or less, as *Passives of their Active signification*; even when they have the Fut. *Middle;* inasmuch as the Fut. Mid. is very often used for the Fut. Passive; see no. 6 below. Still, as their Passive nature is for us often obscured; inasmuch as they are in part used wholly as deponents (e. g. πορεύομαι, ἐννοέομαι); in part are rendered by us as Middle or neuter (e. g. αἰσχύνομαι, μιμνήσκομαι, βρέχομαι); and in general a line between Mid. and Pass. can only be drawn according to form and etymology (§ 89); we therefore prefer to exhibit here the most common of these Passive-Middle verbs, or simple Passives with neuter signification.

αἰσχύνομαι *am ashamed, feel ashamed* (Fut. Pass. and Mid.)
ἁλίζομαι *assemble*, neut.
ἀνιάομαι *vex oneself*
ἀπαλλάττομαι *go away, depart*, also διαλλάττομαι, etc. (Fut. Mid. and Fut. 2 Pass.)
ἀπορέομαι *am at a loss, perplexed*
αὐξάνομαι *increase*, see § 114.
βρέχομαι *am wetted, wet*, (Aor. 1 and 2 Pass. and prob. Fut. 2 Pass.)
δαπανάομαι *spend*
ἐλαττάομαι *am less, inferior* (Fut. Mid. Thuc. 5. 104.)
ἐννοέομαι *consider, ponder*, also Aor. Act. So too ἐπινο. and προνο.
ἐπείγομαι *hasten, make haste* (Fut. Mid. Æschyl. Prom. 52.)
ἑστιάομαι *am a guest, feast*
εὐφραίνομαι *rejoice* (Fut. Mid. and Pass.)
εὐωχέομαι *fare sumptuously*
ἥδομαι *delight myself* (Fut. Pass.)
θυμόομαι *am wroth*
κατακλίνομαι *lie down* (Aor. 1 and 2. Fut. 2 Pass.)

λοιδορέομαι *rail at* (also Act.)
λυπέομαι *am sad, grieve*
μιμνήσκομαι *call to mind, remember* (Fut. Pass.)
ξενόομαι *live abroad*
ὀργίζομαι *grow angry* (Fut. ὀργιοῦμαι)
περαιόομαι *pass over*
πείθομαι *obey*
πήγνυμαι *become stiff, cold*, (like βρέχομαι)
πλανάομαι *wander about*
πνίγομαι *am choked* (Aor. and Fut. 2 Pass.)
πορεύομαι *journey*
ῥήγνυμαι *break* intr. (Aor. and Fut. 2 Pass.)
σήπομαι *rot* (Aor. and Fut. 2 Pass.)
σφάλλομαι *fail, err* (Aor. and Fut. 2 Pass. and Fut. Mid.)
τήκομαι *melt away* (Aor. 2 Pass.)
φθείρομαι *spoil, perish* (Aor. and Fut. 2 Pass. and Fut. Mid.)
φοβέομαι *fear* (Fut. Passive and Mid.)

To these may be added the anom. διαλέγομαι, ἐκπλήττομαι, μεθύ-

σκομαι, πλάζομαι, σβέννυμαι, σεύομαι, τέρπομαι, φαίνομαι.—Finally, there are many which take their Aorist both from the Pass. and the Middle, in part with a difference of signification. Those here spaced are proper deponents. E. g.

αἰδέομαι feel awe (Fut. Mid. also Pass.)

ἀνάγομαι put out to sea (Aor. 2 Mid. later Aor. 1 Pass.)

ἀποκρίνομαι answer (better Mid.)

ἀπολογέομαι defend myself (better Mid.)

ἀρνέομαι deny

αὐλίζομαι pass the night, lodge

βρυχάομαι roar

διαιτάομαι Pass. am dieting, diet, live ; Mid. (καταδιαιτάομαι) acknowledge as arbiter.

θοινάομαι feast, banquet

ἱμείρομαι desire (also Act.)

κοιμάομαι go to bed (Mid. epic)

κοινολογέομαι take counsel with (later Pass.)

μέμφομαι find fault with

νεμεσάομαι am indignant (poet. rare ly Mid.)

ὀλοφύρομαι lament, wail

ὁπλίζομαι arm, get ready

ὀρέγομαι reach out, desire

ὁρμάομαι get in motion (comm. Mid.)

ὁρμίζομαι lie at anchor (later Pass.)

πειράομαι try, make trial (comm. Mid.)

φιλοτιμέομαι am ambitious

φιλοφρονέομαι treat with kindness (Aor. Pass. recipr.)

To these come further the anom. ἄγαμαι, γίγνομαι, ἔραμαι, ναίομαι, ὄνομαι.—There occur also, more isolated, the following : ἀπημείφθη Xen. ἀμείφθη, ἐστρατεύθην Pind. αἰχθῆναι Hom. and so in Hdt. often : ἐπιλογισθέντας, πρηγματευθέντες, καταφρασθείς, ὑποτοπηθῆναι.

NOTE 6. Not unfrequently however the Greeks allow themselves to form, from a deponent verb, tenses *with a Passive signification*. This takes place: 1) In the *Perfect*, where however the construction generally determines, whether it is to be taken as Passive ; e. g. Plato Legg. 4. p. 710. d, πάντα ἀπείργασται τῷ θεῷ (from ἀπεργάζομαι do, make, produce), where the Dative, according to the rule of Syntax § 134. 4, is to be rendered *by* or *through* : 'all has been done *by* the divinity.' 2) In the *Aorist Passive*, when the deponent, as such, forms an Aorist Middle ; e. g. βιάζομαι I force, ἐβιασάμην I forced, ἐβιάσθην I was forced; δεξάμενος having taken, δεχθείς been taken. Comp. § 136. n. 3.

5. It is a very frequent case, that in verbs Active the *Fut. Act.* is either not used at all, or very rarely ; while the

Future Middle

takes the signification, transitive or intransitive, which is connected with the Active. In such instances the rest of the Middle form, with its peculiar signification, for the most part does not occur. This remark applies to a multitude of the most common verbs ; e. g. ἀκούω I hear, ἀκούσομαι I will hear, never ἀκούσω.

NOTE 7. We subjoin here some of the most usual Futures of this kind : ἀγνοήσομαι, ᾄσομαι from ᾄδω, ἀπαντήσομαι, ἀπολαύσομαι, βαδιοῦμαι, βοήσομαι, γελάσομαι, γηράσομαι, ἐγκωμιάσομαι, ἐπαινέσομαι, ἐπιορκήσομαι, θαυμάσομαι, θηράσομαι (also -σω), κλέψομαι, κολάσομαι (also -σω), οἰμώξομαι, οὐρήσομαι, πηδήσομαι, πνίξομαι, σιγήσομαι and σιωπήσομαι, σκώψομαι, σπουδάσομαι, συρίξομαι, τωθάσομαι, χωρήσομαι. To these may be added the Futures of εἰμί and οἶδα (§§ 108, 109). See further in the Catal. § 114, the verbs ἁμαρτάνω, βαίνω, βιόω, βλώσκω, γιγνώσκω, δάκνω, δαρθάνω, δεῖσαι, διδράσκω, θέω, θιγγάνω, θνήσκω, θρώσκω, κάμνω, κλαίω, λαγχάνω, λαμβάνω, μανθάνω, νέω (νεύσομαι), ὄμνυμι, ὁράω, παίζω, πάσχω, πίπτω, πλέω, πνέω, ῥέω, τίκτω, τρέχω, τρώγω, φεύγω, χέζω. It must however be observed, that here, as in other cases, usage was not entirely fixed ; and we therefore still find many instances of

Futures Act. where other writers have the Fut. Middle. In such instances however it is necessary to observe carefully : 1) Whether the text may not be corrupted ;* 2) Whether the writer does not belong to the later period, i. e. to the κοινοί, who in this respect often varied from Attic usage, e. g. Fut. ἀκούσω.†

6. The Future Middle was also used as *Passive ;* but this usage never became so fixed in particular verbs, as that exhibited in the preceding paragraph (no. 5). It depended for the most part on euphony ; and consequently, in the poets, on the metre. They strove to avoid by this means, in long verbs, the still longer form of the Fut. Passive ; e. g. ὠφελήσονται for ὠφεληθήσονται, περιέψεσθαι (Herod. 7. 149) for περιεφθήσεσθαι. So in like manner from ἀμφισβητεῖν, ὁμολογεῖν, ἀπαλλάττειν, φυλάττειν, γυμνάζειν, ἀδικεῖν, ζημιοῦν. Still, there are examples of this usage in shorter verbs, as βλάψεται, θρέψεται, οἴσεται ; and likewise several of those enumerated in note 5 may be referred hither ; as ἡττήσομαι, ἐλαττώσομαι.

NOTE 8. It is easy to conceive, that this usage should occur least frequently in verbs, whose Middle approaches nearest in signification to the transitive Active ; still less frequently however, and perhaps not at all, in verbs whose Fut. Mid. is employed for the signification of the Active ; see Text 5 above.

NOTE 9. The instances where the *Aorist Middle* occurs as *Passive,* are extremely rare ; and are found mostly in the epic poetry. Yet some compounds of σχέσθαι are used by the Attics as Passive ; as κατασχέσθαι, όμενος, Eurip. Hippol. 27. Plat. Phædr. 49. p. 244. e ; συσχόμενος, id. Theæt. 58. p. 165 ; but these passages may also be taken as neuter.

7. In respect to anomalous signification in the Tenses, we note here only the instances where the *Perfect* takes the signification of the *Present.* This transition is readily explained from the *present* nature of the Perfect, as developed in §§ 81, 137. In every such instance, of course, the *Pluperfect* becomes an *Imperfect.*

NOTE 10. It is consequently incorrect, to assign to the verb εἴδω in the *Present* the two significations *I see* and *I know.* The Pres. εἴδω means *I see, perceive, comprehend ;* the Perf. οἶδα *I have comprehended,* and consequently, *I know.*

NOTE 11. It was very easy, in consequence of the near relation of the ideas, for the Present itself to pass over into the derived present signification of the Perfect, and *vice versa.* Hence it arises, that, in the poets especially, the Present and Perfect sometimes have the same meaning ; e. g. μέλει (strictly) *goes to the heart,* μέμηλε *is laid to heart ;* hence both signify *it grieves.* So δέρκομαι *get a view of,* δέδορκα *have got a view of ;* hence both, *I see.*

NOTE 12. A few examples in the epic poets are particularly deserving of notice, where the *Pluperfect* takes the place of the Aorist or Imperfect,

* Nothing is easier or more common, than e. g. the confounding of the Attic form of the 2 pers. Mid. in ει (for η), with that of the Act. in εις ; e. g. φεύξεις and φεύξει, which latter form of the 2 pers. was less familiar to the copyists.
† But the learner must be upon his guard not to mistake the Subj. Aor. 1 for the Future, e. g. in νῦν ἀκούσω αὖθις, § 139. m. 2.

although the Perfect of the same verb does not occur as Present. See in the Catal. βαίνω and βάλλω; also § 110. 8, note.

NOTE 13. It is worthy of note, that the Perfect becomes Present especially in verbs which express a *tone* or *cry;* as κέκραγα *I cry out;* and so also λέλακα, γέγωνα, ἄνωγα, βέβρυχα, μέμυκα, μέμηκα, κέκλαγγα, τέτριγα.

§ 114. CATALOGUE OF IRREGULAR OR ANOMALOUS VERBS.

Preliminary Notes.

1. In using the Catalogue, the following is to be noted : A verb which occurs but seldom, or is only poetical, is printed *small ;* and so too a verb in common use, which is inserted merely on account of some anomalous *poetical* form. That which belongs to the usage of prose, is everywhere printed *large*.

2. All such forms as are merely *presupposed* in order to explain actual forms, and which themselves never occur, are printed in *capitals*, as generally throughout the whole work ; in order that the eye may not become accustomed, by means of the common letters, to a multitude of unused and merely imaginary forms.

3. On the other hand, every theme which actually occurs, even though but once and in the early poets, is printed in the *common type*.

4. Under every current verb which is inserted in the Catalogue, there is given not only the strictly anomalous parts, but also all that is in use, so far as it is not necessarily implied of itself. Consequently it is always to be presupposed (§ 104. 2), that, in every verb where the Future, Aorist, and Perfect, are not expressly mentioned, the common *Future, Aor.* 1, and *Perf.* 1, are in use. But whenever an Aor. 2, or the Perf. 2, or the Future Middle instead of the Fut. Act. is in use, these forms are expressly subjoined ; and it is then implied that the other forms are not in use. The numbers 1 and 2 are seldom added to these tenses, because they are in themselves easily distinguished. Thus when e. g. under ἁμαρτάνω there stands simply, *Aor.* ἥμαρτον, this indicates that this verb forms only the Aor. 2, and no Aor. 1.—The letters MID. standing alone, signify that the Middle is also in use.

5. In respect to the completeness of the Catalogue, it has been a main object, that nothing should be found *in the ordinary prose writers and poets*, which is not here explained. Whatever occurs in authors seldom read, or in less known dialects, is here introduced (as throughout the whole work) only so far, as it may serve to illustrate the relations of the dialects and forms, or add especially to our knowledge of a dialect.

6. In regard to the particular usage of the *epic* writers, it is to be observed, that the later writers of this class belonging to the Alexandrine and subsequent periods, as Callimachus, Apollonius, are to be considered as *learned* poets, who often only imitated Homeric forms. Only that which is found in Homer and Hesiod, and in some fragments of the same early period, can with certainty be regarded as belonging to the broad analogy of the language ; while that which is peculiar to later writers, can indeed be of the same kind, inasmuch as they had before their eyes those earlier models which are now lost to us ; but the historical certainty is wanting. Hence we have paid no regard to the peculiarities of the later epic writers ; or, at most, in important cases, have referred to them by name.

A.

ἀάω *injure.* From this theme Homer has 3 Pres. Pass. ἀᾶται, Aor. 1 Act. ἄασα contr. ἆσα (Od. λ. 61), Pass. and Mid. ἀάσθην, ἀασάμην.* Both *a's* are sometimes long, and sometimes short. Verb. Adj. (ἀατός), and hence with *a* privative ἀάατος (‿ – ≖ ‿) *inviolable,* Hom.—From this old form arose first the substantive ἄτη (long *a*), and thence with short *a* the new verbal form (ἀτάω) Pass. ἀτῶμαι in the Attic poets; also (ἀτέω), from which however is found only Part. ἀτέοντα *blinded, reckless,* in Hom. Il. *v.* 332, and Hdot.—Comp. also ἄω 3.

ἄγαμαι *admire,* § 112. 15, Pres. and Impf. like ἵσταμαι, Fut. ἀγά-σομαι, Aor. ἠγάσθην, rarely and more epic ἠγασάμην, § 113. n. 5.

The epic forms of the Present, ἀγάομαι, ἀγαίομαι, occur with the accessory idea *to envy, to be angry.* § 112. 9.

ἀγείρω *assemble,* Perf. Pass. ἀγήγερμαι. Aor. 2 Mid. Inf. epic ἀγερέσθαι, Part. ἀγρόμενος; see § 110. 4. a.—For ἠγερέθονται, see § 112. 12.

ἄγνυμι *break,* § 106. 8. § 112. 15, Fut. ἄξω. The preterites have the syllabic augment (§ 84. n. 5), Aor. ἔαξα (Hom. ἦξα), Subj. ἄξω, Aor. Pass. ἐάγην (long *a*). The Perf. 2 ἔαγα (Ion. ἔηγα) has the Passive signification, *I am broken in pieces,* § 113. n. 3.

The *a* of the Aor. 2 Pass. ἐάγην was also shortened in epic metre Comp. ἐπλήγην and κατεπλάγην.

This syllabic augment is also found, even in such forms as according to their nature ought to have no augment, e. g. the compound Part. κα-τεάξαντες Lys. p. 158, ed. Reiske.†—The form κανάξαις in Hesiod stands for the Opt. Aor. κατάξαις.‡

ἀγορεύω, see εἰπεῖν.   ‖ ἀγρόμενος, see ἀγείρω.

ἄγω *lead,* Fut. ἄξω, takes in the Aor. 2 a reduplication, ἤγαγον, Subj. ἀγάγω, Inf. ἀγαγεῖν, etc. § 85. n. 3. Perf. 1 ἦχα and ἀγή-οχα (§ 97. n. 2), Perf. Pass. ἦγμαι.—MID.

The Aor. 1 ἦξα, ἄξαι, ἄξασθαι is also found, though not often in Attic writers.§—For the Homeric Imperat. ἄξετε see § 96. n. 9.

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* We could also assume ΑΩ as the primary theme, and then derive the other forms from it by resolving *a* into the double sound (§ 105. n. 10). But the doubling of a long sound which has not arisen from contraction (ἄω, ἄσω, ἆσα), would be contrary to analogy. On the other hand ἄαται belongs actually to ἄω *satiate.* In this manner also can the Homeric verbal adjectives ἀάατος and ἀτος (see ἄω) be most clearly distinguished. See Lexil. I. 56.

† See Heindorf ad Plat. Gorg. 56. Phaedo. 79. The endeavour to distinguish this verb from κατάγω, it is likely, caused this striking anomaly, which was probably further promoted by the circumstance, that this augment even in its usual place is irregular.

‡ This strange form is most satisfactorily explained by means of the Digamma; since the verb ΑΓΩ, ἄγνυμι, belongs to the class of words in which, according to § 6. n. 3, traces of the Digamma are perceptible in Homer. The word was therefore originally ϜΑΓΩ, and this Ϝ was a consonant (v). Through the composition with κατά arose consequently ΚΑϜϜΑΓΩ, like καββάλλω from βάλλω, etc. (§ 117. n. 2). No wonder, then, that the Digamma thus doubled and bound by the metre, maintained itself here, while it vanished elsewhere. That it should pass over into *v* was very natural in the close relation (or rather in certain respects the identity) of the sounds Τ and Ϝ, *U* and *V;* see p. 5 marg. note. Comp. εὔαδον in ἀνδάνω below.

§ The learner must take care not to mistake for this Aorist the similar Aorist form of the Attic verb ἄττω for ἀΐσσω, which sometimes approximates to the former in signification also.

ΑΔ-. The forms ἄσω, ἄσαι, *satiate*, which are commonly referred to this root, see under ἄω 3. On the other hand, Homer has ἀδῆσαι, ἀδηκέναι, *to feel weariness, disgust*, as if from ΑΔΕΩ; but these forms are commonly written ἀδδῆσαι, etc.*

ἀδεῖν see ἀνδάνω. ‖ ἀείρω see αἴρω.

ἄημι *blow*, § 112. 15, see ἄω 1. It retains the η throughout, *Inf.* ἀῆναι, *Pass.* ἄημαι; but *Part. Act.* ἀείς, ἀέντος. The Passive form has the Active signification; except *Od.* ζ. 131, where it is Passive.

αἰνέω see § 95. n. 4.

αἰρέω *take*, § 112. 18. § 95. n. 4. *Fut.* αἱρήσω, *Aor.* 1 *Pass.* ἡρέθην, *Subj.* αἱρεθῶ, etc.—*Aor. Act.* εἷλον, *Subj.* ἕλω, *Inf.* ἑλεῖν, *Part.* ἑλών, (compounds καθεῖλον, καθελῶ, etc.) from ΈΛΩ.—MID. has the signif. *choose*, *Aor.* εἱλόμην, *Inf.* ἑλέσθαι, etc.

A less frequent Future is ἑλῶ, e. g. Aristoph. Eq. 290. The Aor. 2 Mid. was formed by writers not Attic in -άμην, as ἀφείλατο instead of -ετο, see § 96. n. 1, marg.—In the *Perfect* the Ionics had a peculiar reduplication, ἀραίρηκα, ἀραίρημαι, with the smooth breathing.—In the signification *seize, capture*, the verb ἁλίσκομαι may be regarded as a real Passive of αἱρέω; see below.

αἴρω contr. from ἀείρω, *take up, raise*, is declined regularly; *Aor.* 1 *Mid.* ἠράμην, *Aor.* 2 *Mid.* ἠρόμην. For the poetical usage alone it is to be observed : 1) That the Attic poets employ the unaugmented moods of the Aor. 2 Mid. (e. g. ἀροίμην Soph. Electr. 34), when a short syllable is necessary, instead of the elsewhere usual Aor. 1, whose α is long according to § 101. n. 2.—2) That Homer in the same circumstances avails himself of the *Indic.* Aor. 2 Mid. without augment (ἀρόμην); but elsewhere has throughout in the Indic. the Aor. 1, and in the other moods only the Aor. 2; as ἠράμην—ἀρέσθαι, ἀροίμην, etc.—3) That the epic writers use in the Pluperf. ἄωρτο (as Impf. *hovered, hung*) instead of ἦρτο or ἤερτο; see § 97. n. 2.—4) That the Attic poets make the α of the Fut. ἀρῶ long, as being contracted from ἀερῶ; see the *Ausf. Sprachl.*—For ἠερέθονται see § 112. 12.—See also ἄρνυμαι.

αἰσθάνομαι *perceive* by the senses, § 112. 11, *Fut.* αἰσθήσομαι, etc.—*Aor.* ᾐσθόμην, *Inf.* αἰσθέσθαι, from the actual but less frequent Present αἴσθομαι.

ἀκαχίζω *trouble, afflict*, § 112. 13, has from the theme ΑΧΩ the Aor. 2 ἤκαχον, ἀκαχεῖν, *Fut.* ἀκαχήσω, *Aor.* 1 ἠκάχησα.—MID. ἄχομαι or ἄχνυμαι *afflict myself, grieve*, *Aor.* 2 ἠκαχόμην. *Perf.* ἀκήχεμαι and unaugmented ἀκάχημαι, *am afflicted, grieve*. For ἀκηχέδαται see the marg. note to § 103. m. 24; and for the accent of ἀκηχέμενος (Il. σ. 29), ἀκαχήμενος, ἀκάχησθαι, § 111. n. 2. To the same intransitive signification belongs also the *Part. Pres. Act.* ἀχέων, ουσα, *afflicted, sorrowing*.

ἀκαχμένος, *sharpened, pointed*, *Part. Perf. Pass.* from a theme ΑΚΩ, Lat. *acus*, (whence the substantives ἀκή and ἀκωκή, *the point*,) with the Attic reduplication, the temporal augment being omitted and the χ retained before μ; comp. § 98. 2, with § 23 note.

ἀλάομαι *rove, wander*, has (according to § 111. n. 2) a Perfect which passes over into the form of the Present, ἀλάλημαι, ἀλάλησθαι, ἀλαλήμενος, also with Present signification. See also § 113. n. 5.

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* The Grammarians introduced this orthography, because the subst. ἆδος *disgust* is short, while Homer always makes the first syllable of the verb long. See Lexilog. II. 86.

ἀλδαίνω *strengthen;* Homer has (Impf.) ἤλδανε Od. σ. 70.—Intrans. ἀλδή-
σκω *grow,* Il. ψ. 599.

ἀλέξω *ward off,* § 112. 6, Fut. ἀλεξήσω and Aor. Mid. ἠλεξάμην,
ἀλέξασθαι, from ΑΛΕΚΩ ; see *Ausf. Sprachl.* § 96. n. 10, and marg.—From
the theme (ΑΛΕΚΩ) ΑΛΚΩ comes also the poetic Aorist ἤλαλκον (ἄλαλκον),
ἀλαλκεῖν, ἀλαλκών, etc. with the redupl. § 85. n. 3.

ἀλέομαι (and ἀλεύομαι Hes.) *shun,* Aor. 1 ἠλευάμην (§ 96. n. 1), *Inf.* ἀλεύα-
σθαι and ἀλέασθαι, *Subj.* ἀλεύεται instead of -ηται (Hom.) *Opt.* ἀλέαιτο,
Part. ἀλευάμενος.—Epic secondary form, ἀλεείνω.

ἀλέω *grind,* § 95. n. 3, Fut. ἀλέσω Att. ἀλῶ, Perf. Pass. ἀλήλε-
σμαι.—Another form of the Pres. was ἀλήθω, § 112. 12.

ἀλῆναι or ἀλήμεναι, Ind. ἐάλην, see εἴλω.

ἄλθομαι *heal,* intr. Fut. ἀλθήσομαι Il. θ. 405.—The Present forms ἀλθαίνω,
ἀλθήσκω, ἀλθέσσω, have a causative sense.

ἀλίσκομαι *am taken, captured,* § 112. 14, forms its tenses from
'ΑΛΟΩ, viz. Fut. ἀλώσομαι, and (with Active form but Pas-
sive sense) the syncopated Aor. ἥλων *I was captured* (§ 110. 6)
Att. ἑάλων, Plur. ἑάλωμεν, etc. with long *a;* but the regularly
unaugmented forms with short *a, Inf.* ἀλῶναι, *Subj.* ἀλῶ, ῷς,
etc. *Opt.* ἀλοίην (Ion. ἀλώην) *Part.* ἁλούς. Perf. (also with
Passive signification) ἥλωκα and ἑάλωκα with short *a.*

Homer has also Part. ἁλόντε with long *a,* Il. ε. 487.

The *Active* of this verb was not used, but always αἱρεῖν, of which con-
sequently, so far as usage is concerned, ἁλίσκομαι is the Passive; but
only in the special signification of αἱρέω, *seize, capture,* and not in its
general one.—For ἀναλίσκω, see in its place.

ἀλιταίνω *am wanting, sin,* § 112. 11, F. ἀλιτήσω, Aor. ἤλιτον, *Inf.* ἀλιτεῖν.
Act. and Mid. are synonymous.—The adjective *Part.* ἀλιτήμενος (a sin-
ner, Od. δ. 807) can according to § 111. n. 2, be explained from the Perfect.

ΑΛΚ-, ἀλαλκεῖν, see ἀλέξω.

ἅλλομαι *leap, spring,* is declined regularly, ἁλοῦμαι, etc. In the Aorist,
usage is variable between the Aor. 1 ἡλάμην, ἅλασθαι (long *a,* § 101. n.
2) and the Aor. 2 ἡλόμην, ἀλέσθαι (short *a).*—Homer has only the synco-
pated Aorist (§ 110. 8), which takes the smooth breathing, and from which
occur 2 and 3 pers. ἆλσο, ἆλτο, *Part.* ἅλμενος, ἐπάλμενος.* To this form
of the Aor. is then reckoned also the *Subj.* in Homer; which a part of
the Grammarians therefore write, but incorrectly, with the *lenis,* ἅληται,
and with a shortened vowel (§ 103. m. 39) ἅλεται Il. λ. 192; comp. μ.
438 ἐσήλατο.

ΑΛΟ-, see ἀλίσκομαι and ἀναλίσκω.

ἀλύσκω *shun,* Fut. ἀλύξω, etc.†—A different verb is ἀλύω or ἀλύσσω Hom.
am beside myself; kindred with which is ἀλαλύκτημαι from ἀλυκτέω.

ἀλφαίνω or ἀλφάνω *earn,* § 112. 11; Aor. 2 ἦλφον, ἄλφοιμι.

ἁμαρτάνω *miss, err,* § 112. 11, F. ἁμαρτήσομαι, Perf. ἡμάρτηκα.—
Aor. ἥμαρτον, *Subj.* ἁμάρτω, *Inf.* ἁμαρτεῖν, etc.

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* For the *lenis* see § 6. n. 2, and comp. ἁμαρτάνω. The length of the *a,* which
is indicated by the circumflex, arises from the anomalous augment; hence ἐπᾶλτο,
not ἔπαλτο.

† This verb is manifestly derived from ἀλεύομαι; the σ is consequently not in-
serted in the Present (as in λάσκω § 112. n. 8), but is dropped in the Future; comp.
διδάσκω.

For ἥμαρτον Homer has ἤμβροτον with the smooth breathing (comp. ἄλλομαι), by transposition (§ 96. n. 7), and with β inserted, according to § 19. n. 1; comp. § 110. 11. 2. marg.

ἀμβλίσκω *suffer abortion*, § 112. 14, F. ἀμβλώσω etc. from ἀμβλόω, which occurs in the Present only in compounds, as ἐξαμβλοῦν, etc.

ἀμπέχω and ἀμπισχνοῦμαι see under ἔχω.

ἀμπλακίσκω *miss, err*, § 112. 14, F. ἀμπλακήσω, Aor. ἤμπλακον, ἀμπλακεῖν. Also ἀμβλακίσκω; and sometimes ἀπλακεῖν with the first syllable short.

ἀναίνομαι *refuse, deny*, Aor. (1) ἠνηνάμην, ἀνήνασθαι.   This verb is not a compound (see Lexil. I. 63. 10), and the Aor. is regularly formed, like ἐλυμηνάμην and the like.   Nothing but the Aorist occurs.

ἀναλίσκω *consume, spend*, § 112. 14, forms its tenses from the old and less frequent ἀναλόω, Impf. without augm. ἀνάλουν. In the Aor. 1 both ἀνήλωσα and ἀνάλωσα were used; and in double composition, κατηνάλωσα.   So too in the Perfect.

This verb is distinguished from ἀλίσκομαι by the quantity of the *a*.   An Aor. 2 is not found.

ἀνδάνω *please*, Impf. ἥνδανον, ἐάνδανον, ἐήνδανον, Fut. ἁδήσω, Aor. ἕαδον, ἅδον. Inf. ἁδεῖν, all with short *a*; Perf. ἕαδα (Dor. ἕᾱδα).   See § 112. 11.—This Ionic and poetic verb may be regarded as entirely synonymous with the regular ἥδω *delight*, ἥδομαι *delight myself, rejoice*, which has merely a different construction.   Comp. λανθάνω and λήθω, and the like.—For the Aor. ἅδον Homer has also εὕαδον.*

ἀνέσει, ἀνέσαιμι, see § 108. I. 4.

ἀνήνοθα, a Perfect with Present signification, *press forward, forth*, from a theme ΑΝΘΩ or ΑΝΕΘΩ, whence ἄνθος *flower* and ἀνθέω *to blossom* are derived.   See § 97. n. 2, and comp. ἐνήνοθα below.   Lexil. I. 63.

ἄντομαι *meet*, only Pres. and Impf.—Another form is ἀντάω (Hom. ἤντεον), in prose only in the Comp. ἀπαντάω, Fut. ἀπαντήσομαι.

ἀνύω *I complete*, § 95. n. 3. § 112. 20.   Here belong the syncopated forms ἄνυμες, ἄνυτο, in Theocr.—An earlier and poetic form is ἄνω (long a) Hom. Aristoph. § 112. 7; with Mid. ἄνομαι *come to an end*; once short a, Il. σ. 473 ἄνοιτο; see *Ausf. Sprachl.*

ἄνωγα *I command*, an old Perfect; 1 Plur. ἄνωγμεν, Imperat. ἄνωχθι, ἀνωγέτω, ἀνώγετε, or irregular ἀνώχθω, ἄνωχθε, (§ 110. n. 5,) Plupf. as Impf. (ἠνώγειν) Ion. ἠνώγεα.   Since now this Perfect has the Present signification, it takes also sometimes the Present form, as 3 Pres. ἀνώγει Hdot. 7. 104; and hence Impf. ἤνωγον, Fut. ἀνώξω, Aor. ἤνωξα.   It is to be noted, that the Perf. ἄνωγα itself never takes the augment.

ἀπαφίσκω *deceive*, § 112. 13, 14, Aor. with redupl. ἤπαφον, ἀπαφών, (§ 85. n. 3,) from ΑΦΩ (whence also ἁφή and ἅπτομαι), strictly *touch, feel, palpare;* from which Aorist the Present is formed.   Fut. ἀπαφήσω.—Middle synonymous with the Active.

ἀπολαύω, for the augm. see § 86. n. 2. || ἀπούρας see ΑΥΡ.

ἀράομαι, Att. ἄράομαι, Depon. Mid. *invoke, curse*.   From this there occurs once an Inf. Act. ἀρήμεναι Od. χ. 332; or perhaps it is Inf. Aor. 2 Pass.

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* This form also, like κανάξαις under ἄγνυμι, may be explained from the epic Digamma; for the verb ἀνδάνω belongs likewise to those mentioned in § 6. n. 3.   From this Digamma, i. e. from ϜΑΔΩ, comes the syllabic augment in ἕαδα, and also this εὕαδεν, which has arisen from doubling the Digamma after the augment (ΕϜϜΑΔΕ like ἔλλαβεν); for here, where this letter made a position, it could not fall away, as in other cases.   The apparent significancy of this εὖ, *well*, as in English *well-pleased*, may have contributed to the preservation of this form.

P

from APOMAI; see the *Ausf. Sprachl.*—The isolated Homeric Part. Perf. Pass. ἀρημένος has a different signification, *oppressed, grieved, pained.*

ἀραρίσκω, *fit, adapt, join,* § 112. 13, 14. From the simple theme ΑΡΩ come F. ἄρσω, Aor. 1 ἦρσα, ἄρσαι, etc. (§ 101. n. 3,) Aor. 2 ἤραρον (§ 85. n. 3); whence is formed the Present, and thence Impf. ἀράρισκε Od. ξ. 23.— With the causative sense (*cause to suit, adapt*) the theme ΑΡΩ unites also an *immediate* sense, viz. the intransitive *to suit, fit close,* § 113. 2. This intransitive sense alone is found in the Perf. 2 as Present, ἄρᾰρα, Ion. ἄρηρα,* Part. Fem. epic ἀρᾰρυῖα, § 97. n. 3; and occasionally, though more seldom, in the Aor. ἤραρον.—Synonymous with ἄρηρα in sense, is the Perfect Pass. ἀρήρεμαι,† formed after the analogy of the Fut. ἀρέσω. This Future itself however, as well as the forms derived from it (see ἀρέσκω), has the special signification *to adapt one's self, please;* into which also some of the above forms occasionally pass over, as Il. a. 136. Soph. El. 147.—The Part. ἄρμενος *suitable* (Od. ε. 234) is the syncopated Aorist, § 110. 8.

ἀρέσκω trans. *gratify,* intr. *please,* § 112. 14, Fut. ἀρέσω, Perf. Pass. ἤρεσμαι, Aor. ἠρέσθην.—MID. *content myself.*

This verb comes from ΑΡΩ, of which ἀρέσω is the old form of the Future, § 95. n. 15. This Future assumed exclusively this special signification, and then the other tenses and a new Present were formed from it.

ἄρνυμαι, related to αἴρω as πτάρνυμαι to πταίρω, § 112. 15, stands instead of αἴρομαι in certain special significations, *earn, acquire by labour,* as wages, booty, etc. The other tenses, i. e. all but the Present and Impf. come from the radical theme: Fut. ἀροῦμαι, Aor. 2 ἠρόμην (ἄροντο, ἀροίμην).‡

ἁρπάζω *seize, rob,* has in the Attic writers F. ἁρπάσω and ἁρπά-σομαι, ἥρπακα, ἡρπάσθην, etc. In the κοινοί, or later writers, it has ἁρπάξω, ἡρπάγην, etc. Homer has both formations. § 92. n. 4.

ΑΡΩ see ἀραρίσκω and ἀρέσκω.

αὔξω and αὐξάνω *increase,* § 112. 11, Fut. αὐξήσω.—Pass. with Fut. Mid. *increase* intrans. § 113. n. 5.—Another epic Pres. is ἀέξω.

ΑΥΡ-. To this root, with the general signification *take,* belong the two following compounds :§

1) ἀπαυράω *take away.* From this verb occur in the poets solely the Impf. (with Aorist signification) ἀπηύρων, and Aor. 1 Mid. ἀπηυράμην (from ΑΥΡΩ). Besides these are found the two following Participles, formed by a peculiar anomaly of the vowels, and closely related in sig-nification to the above forms, viz. Part. Aor. 1 Act. ἀπούρας, and Mid. (with Passive sense) ἀπουράμενος.

2) ἐπαυρίσκομαι *have advantage* or *disadvantage, enjoy,* see § 112. 14; Fut. ἐπαυρήσομαι, Aor. ἐπηυρόμην, ἐπαυρέσθαι, and in writers not Attic ἐπαύρασθαι, § 96. n. 1 marg.—The earlier poetry employed also the Active form; as Aor. 2 ἔπαυρον Pind. Pyth. 3. 65, Subj. ἐπαύρω, Inf. ἐπαυρεῖν or ἐπαυρέμεν. The Present ἐπαυρέω, derived from these, is found in Hesiod.

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* In Od. ε. 248 the trans. ἄρηρε is a false reading for ἄρασσεν.

† In Apollonius, where ἀρηράμενος is a false reading for ἀρηρεμένος. Comp. ἀκή-χεμαι and ὀρώρεται, also § 111. n. 2.

‡ Comp. Il. ζ. 446, with σ. 121; and χ. 100, with ι. 124.

§ See more on both forms, Lexil. I. 22.

ἀϋω *call, shout,* poetic. In flexion the diphthong is separated, with long υ, as ἀύσω, ἤϋσα, ἀῦσαι. Secondary form ἀϋτέω.—Wholly different is ἀὔω *kindle;* whence in prose ἐναύω *set on fire.*

ἀφάω or ἀφάω *touch, feel,* whence Part. ἀφόωντα, ἀμφαφόων, Mid. ἀμφαφόωντο Hom. An Ion. secondary form is ἀφάσσω, Aor. ἤφασα, Imper. ἄφασον Hdot.

ἀφύσσω *draw,* as water, etc. F. ἀφύξω, Aor. 1 ἤφυσα, ἀφύσαι (ἀφύσσαι) § 92. n. 4.

ΑΦ-, see ἐάφθη and ἀπαφίσκω. · ‖ ΑΧ-, see ἀκαχίζω.

ἄχθομαι *am vexed, offended,* § 112. 6. § 113. n. 5, F. ἀχθέσομαι, A. ἠχθέσθην. Hence the rare Fut. ἀχθεσθήσομαι.

ἄω. This theme appears under four different significations:

1) *blow,* Impf. ἄον (Apollon.) commonly ἄημι q. v.

2) *sleep,* Aor. ἄσα and ἄεσα § 112. 6. Inf. ἀέσαι Hom.

3) *satisfy, satiate,* Fut. ἄσω, Aor. ἄσα, Inf. ἆσαι; Mid. ἄσεσθαι, ἄσασθαι. Hence in Pres. Pass. ἆται, and by doubling the vowel ἀᾶται (Hes. α. 101, as Fut. see § 95. n. 12). Inf. Act. ἄμεναι Hom. contr. from ἀέμεναι for ἄειν. Verb. Adj. ἀτός, and hence with α priv. ἄατος (Hesiod), contr. ἆτος (Hom.) *insatiable.*—To this verb is also reckoned the *Subj.* form ἐώμεν (or ἑῶμεν) with neut. or mid. signif. Il. τ. 402, as if from ἐάω. See Lexil. and Spitzner Exc. 31.—See further the marg. note to ἀάω and comp. ΑΔ-.

4) *injure;* in this signification it is exhibited above, as contracted from ἀάω q. v.

ἄωρτο see αἴρω.

B.

βαίνω *go,* § 112. 10, Fut. βήσομαι Pf. βέβηκα.—Aor. 2 or sync. ἔβην, like ἔστην; thus, ἔβημεν, τε, σαν, Subj. βῶ, Opt. βαίην, Imper. βῆθι, (compound κατάβα, as in ἴστημι) βήτω, Inf. βῆναι, Part. βάς βᾶσα βάν, § 110. 6.—Some compounds have also a Passive; e. g. παραβαίνω *transgress,* Perf. Pass. παραβέβαμαι, Aor. 1 Pass. παρεβάθην.—Verb. Adj. βατός.

Homer has the Present likewise with the reduplication, *Part.* βιβάς and βιβῶν.—The Pluperf. ἐβεβήκειν has in the epic language the sense of the Imperf. or Aorist, e. g. Il. ζ. 495, 513; comp. βάλλω, ἐβεβλήκειν.—As to βέω, βείω, βήη, see the same Subjunctive forms from ἔστην, § 107. m. 43.—The syncopated forms of the Perfect, e. g. βεβᾶσι, βεβάναι, βεβώς (§ 110. 10) are in this verb unfrequent, except in the dialects and poets.—In the Aor. 2 Homer has the short forms: βάν for ἔβησαν (§ 110. n. 1, 5), βάτην for ἐβήτην, ὑπέρβασαν for ὑπερέβησαν. The Aor. Mid. (as Act.) occurs also in the epic writers, but fluctuates in form: ἐβήσατο or ἐβήσετο (§ 96. n. 9), Imperat. βήσεο.—For βέομαι, see below in its place.

This verb has also the *causative* signification, *cause to go, conduct,* but only among the Ionics and poets. The Fut. Act. βήσω and Aor. 1 ἔβησα belong solely to this signification, § 113. n. 3. So also once causative ἐπιβῆτον, Od. ψ. 52. The epic secondary form βάσκω is partly *to go* (βάσκ' ἴθι), partly *to bring* (ἐπιβασκέμεν); the usual secondary form βιβάζω is only causative, with Fut. Att.

βάλλω *throw, cast,* § 112. 6. § 110. 11, Fut. βαλῶ and sometimes βαλλήσω, A. ἔβαλον, Subj. βάλω, etc. Perf. βέβληκα, Perf. Pass. βέβλημαι (*Subj.* see § 98. n. 9) Aor. 1 Pass. ἐβλήθην.—MID.

From a syncopated Aorist (ἔβλην, see § 110. 6, 7) come the epic forms: Aor. ξυμβλήτην (3 Dual), Pass. ἔβλητο, βλῆσθαι, Opt. βλείμην, βλεῖο, etc.

Subj. βλήεται for βλήηται ; and thence again a Future συμβλήσομαι.—The Perf. Pass. takes also in epic writers the form βεβόλημαι, as if from ΒΟ-ΛΕΩ.*—The Plupf. ἐβεβλήκειν has in epic writers the sense of the Aorist (*did hit*), e. g. Il. ε. 66, 73 ; comp. βαίνω, ἐβεβήκειν.

βαρύνω *burden,* § 112. 19, Perf. Pass. βεβάρημαι Plat. from βαρέω.

From the same form Homer has Part. Perf. Act. βεβαρεότα, -ότες, with intrans. signification ; § 97. n. 7.

βαστάζω *carry,* F. βαστάσω, etc. takes in the Passive the other formation, e. g. ἐβαστάχθην, § 92. n. 3, 4.

ΒΑ-, βίβημι, βάσκω, βιβάζω, see βαίνω.

βέομαι or βείομαι, a Homeric Future, *I shall live,* which may be regarded either as a really irregular Future (like πίομαι, or like κέω, κείω, see κεῖμαι § 109. II.), or as a Subjunctive used for the Future (§ 139. n. 5), instead of βέωμαι. It is also doubtful, whether it belongs to an old verb ΒΕΙΩ (whence perhaps βίος, βιόω) ; or whether the Passive form of the verb βαίνω assumed the secondary sense *to walk,* i. e. *live ;* in which case βείομαι corresponds to the Active form βείω *Subj.* for βῶ.

βιάζομαι *force, subdue,* Depon. Mid. is used also as Pass. § 113. n. 6.

The Ionics have the form in άομαι (§ 112. 9), *Inf.* βιᾶσθαι, *Imper.* βιῶ, Aor. ἐβιήσατο. Homer has also Perf. Act. βεβίηκε.

βιβρώσκω *eat,* § 112. 14, Fut. (βρώσομαι), Perf. βέβρωκα, etc.

The Fut. first occurs in late writers ; both Fut. and Aor. are usually taken from the synon. ἐσθίω. The Part. Perf. βεβρωκώς is sometimes contracted, comp. § 110. 10 ; hence Soph. Antig. 1010 βεβρῶτες.—Epic Aorist ἔβρων, § 110. 6.—The Homeric βεβρώθοις belongs to a derived verb with an emphatic sense, viz. βεβρώθω *devour.*

βιόω *live,* Fut. βιώσομαι, Aor. ἐβίωσα, comm. Aor. 2 ἐβίων, βιῶναι, *Part.* βιούς, βιοῦσα, neut. doubtful. *Subj.* βιῶ, ῷς, etc. *Opt.* βιῴην § 110. 6, Perf. βεβίωκα (Pass. βεβίωταί μοι Dem.)

Pres. and Impf. are usually from ζῆν.—The forms βιώσκομαι and ἀναβιώσκομαι have both the intransitive and transitive signification, e. g. intrans. *revive,* Plat. Phaedo. p. 72. c, d ; trans. *animate, vivify,* id. Crito 9. —In the latter signification only it has the Aor. 1 ἐβιωσάμην (Od. δ. 468. Plat. Phaedo. p. 89. b) ; in the former, the Active ἀναβιῶναι is usual.

βλαστάνω *sprout,* § 112. 11, F. βλαστήσω, A. ἔβλαστον, βλαστεῖν.

βλώσκω *go,* § 110. 11. § 112. 14, has its forms as if from ΜΟΛΩ, Aor. ἔμολον, μολεῖν, μολών, Fut. μολοῦμαι. Perf. μέμβλωκα (by § 19. n. 1 for μέμλωκα) as if from ΜΛΟΩ, from which the Present βλώσκω has arisen. The Present μολέω is doubtful.

βοάω *cry out,* Fut. βοήσομαι (poet. and later βοήσω), among the Ionics always contracts οη into ω,† Fut. βώσομαι ; it then draws back the accent, Aor. ἔβωσα ; and takes σ in the Aor. Pass. ἐβώσθην. But Part. Perf. βεβωμένος Hdot.

ΒΟΛ-, see βάλλω and βούλομαι.

βόσκω *pasture,* § 112. 6, Fut. βοσκήσω, etc.—MID.

βούλομαι *will, desire,* § 112. 6, Fut. βουλήσομαι, Perf. βεβουλη-

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* The old root of this verb had ε, (comp. τέμνω τάμνω, τρέπω τράπω, and σκέλλω below,) as is shewn by the derivative βέλος and especially the verbal βελέτης in ἑκατηβελέτης. Hence ΒΟΛΕΩ, § 112. 8 ; and also, by the metathesis ΒΕΛ, ΒΛΕ, the forms βέβληκα, βλείμην, etc. § 110. 11.

† That this is the correct representation is shewn by a comparison of the Ion. verb βωθεῖν for βοηθεῖν *help.* Comp. νοέω below.

μαι, Aor. ἐβουλήθην, ἠβουλήθην, βουληθῆναι. For the *aug-ment* see § 83. n. 5.

Homer has also a Perf. 2 προβέβουλα *prefer.*—In Homer and in the old language generally, the first syllable was also *short ;* in which case it is written with ο, as βόλεσθε, § 5. n. 3.

βραχεῖν, ἔβραχον, an epic Aorist, *crash ;* different from βρέχειν *steep,* βρέχεσθαι, βρεχθῆναι and βραχῆναι, *to be wet ;* § 113. n. 5.

BPO-, see βιβρώσκω.

BPOX-, a root signifying *to gulp,* whence in Homer Aor. 1 καταβρόξειε, ἀναβρόξειε, Aor. 2 Pass. ἀναβροχέν.

βρυχάομαι *roar,* Depon. Pass. The Perf. Act. βέβρυχα (§ 112. 7) has in the poets the same Present signification ; comp. μηκάομαι and μυκάομαι.—For the Perf. βέβρῦχα Il. ρ. 54, see Lexilog. II. 85.

βυνέω *stop up,* § 112. 10, F. βύσω, Aor. ἔβῦσα, Perf. Pass. βέβυσμαι.

Γ.

γαμέω *marry,* from ΓΑΜΩ § 112. 6, Fut. also γαμέω, γαμῶ, Aor. 1 ἔγημα, γῆμαι, etc. Perf. γεγάμηκα, etc.—Mid. *enter into marriage, take as wife* or *husband.* The form ἐγαμήθην (whence Theocrit. has γαμεθεῖσα) is simply Passive.

The forms γαμήσω, ἐγάμησα, belong to the later Greek.—Fut. Mid. γαμέσσεται Il. ι. 394, has a causative signif. *give in marriage.*

γέγωνα, a Perfect with Present signification, *I call, proclaim.* Most of the other forms, however, are made as if from a Present in ω or έω derived from this Perfect : Inf. γεγωνεῖν, Impf. ἐγεγώνευν (for -εον) 3 pers. ἐγεγώνει, but also (ἐγέγωνε) γέγωνε ; which form consequently occurs as Present, Impf. and Aorist ; see § 111. 2.

ΓΕΝ-. This root, which corresponds to the Latin *gigno, genui,* unites in Greek the causative signification *beget,* and the immediate or intransitive *be born.* The forms are anomalously mixed. In the Active, only the Perfect γέγονα is in use ; all the other forms, in both significations, belong to the Middle-Passive. So far as usage is concerned, the whole may be referred to a two-fold form of the Present :

1) γείνομαι refers only to literal *birth.* In the Present it is poetical, *be born* and *beget ;* in the Aor. 1 ἐγεινάμην only transitive, *beget, bear,* both in prose and poetry. In this last signification the regular verb γεννάω is elsewhere used.

2) γίγνομαι old and Attic, comm. γίνομαι, § 112. 13 and 6, F. γενήσομαι, Aor. 2 ἐγενόμην, γενέσθαι ; Perf. γεγένημαι, or with Active form, γ έ γ ο ν α ; forms not Attic are ἐγενήθην, γενηθήσομαι. All these forms are throughout intransitive ; not only in the literal sense *be born,* but also and more frequently in the general sense *come into existence, fieri.* With this connects itself the signification *to exist, to be,* so that ἐγενόμην and γέγονα serve at the same time as preterites of εἶναι. Where however γέγονα can be translated as a Present, *I am,* it has always the more special sense *I am by birth,* or *I have become,* etc.

For γέγονα there is a poetical form (γέγαα) Pl. 1 γέγᾰμεν, 3 γεγάασιν, *Inf.* γεγάμεν (for -άναι) *Part.* γεγαώς, υῖα, Att. γεγώς, ῶσα, ώς (see § 110. 10), as it seems, from ΓΑΩ; hence also the older form γεγάκειν in Pindar for γεγηκέναι (§ 111. n. 1).*—The form ἔγεντο, γέντο, in Hesiod and Pindar is syncop. Aor. for ἐγένετο; see also the following article.

γέντο, *he seized*, an old verb in Homer, from which only this form occurs.— In other poets this form stands simply for ἐγένετο, ἔγεντο; see the preceding article.

γεύω *let taste*, Mid. *taste*. Perf. Pass. γέγευμαι; but Verbal Adj. γευστέος, and therefore prob. Aor. ἐγεύσθην.

γηθέω *rejoice*, γηθήσω, etc. Perf. 2 γέγηθα synon. with the Present and more usual; § 112. 6.

γηράω or **γηράσκω,** *grow old*, § 112. 14, Fut. γηράσομαι and γηράσω Plat. is conjugated regularly after the first form; except that the Attics prefer in the Inf. Aor. instead of γηρᾶσαι the form **γηρᾶναι.**

This γηρᾶναι is the Inf. of an old Aor. ἐγήρᾱν (see § 110. n. 1, 2), to which belongs also the epic Part. γηράς Il. *ρ.* 197; γηράντεσσιν Hes. *ε.* 188. To this old form corresponds precisely the Aor. ἔδρᾱν from διδράσκω. See § 110. 6.

γίγνομαι, γίνομαι, see ΓΕΝ-.

γιγνώσκω old and Attic (comm. **γινώσκω**) *know*, § 112. 14, from **ΓΝΟΩ,** F. γνώσομαι. Aor. sync. ἔγνων, Plur. ἔγνωμεν, τε, σαν; *Subj.* γνῶ, γνῷς, γνῷ, etc. *Opt.* γνοίην; *Imper.* γνῶθι, γνώτω, etc. *Inf.* γνῶναι; *Part.* γνούς, γνοῦσα, γνόν, G. γνόντος, § 110. 6.—Perf. ἔγνωκα, Perf. Pass. ἔγνωσμαι, Aor. ἐγνώσθην, Verb. Adj. γνωστός and γνωτός.

In the causative sense *to persuade* (§ 113. 2), which the compound ἀναγιγνώσκω takes particularly among the Ionics, it forms the Aor. 1 ἀνέγνωσα.

γοάω *bewail*, Aor. 2 ἔγοον, Il. *ζ.* 500. See § 96. n. 5. § 112. 7.

γρηγορέω, see ἐγείρω.   ‖ **ΓΩΝ-,** see γέγωνα.

Δ.

ΔΑ-, δαίω. The forms which belong to this root, have four principal significations: *divide, give to eat, burn, teach.*

1. δαίω *cut, divide, distribute*, has in this form and signification only Pres. and Impf. and is solely poetic. To the same sense however belong, as *Depon. Mid.* the Fut. δάσομαι, Aor. ἐδασάμην, which are also used in prose; and the Perf. δέδασμαι with Passive sense (*am divided, cut*), whose 3 Plur. follows, for the sake of euphony, the root δαίω, viz. δεδαίαται; see 112. 9.—The Pres. δατέομαι (see below in its place) stands in the same relation to these forms, as πατέομαι to πάσασθαι; § 112. 6.

2. δαίνυμι § 112. 15, *entertain, give to eat*, Mid. δαίνυμαι *feast, revel, consume*, (2 pers. Impf. δαίνυο, § 107. m. 37,) forms, after the analogy of § 106. 8, 12, its tenses from δαίω, which however never has this meaning in the Present: Fut. δαίσω, δαίσομαι, etc.

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* The anomalous γεγάᾱτε (Batrach. 143. Hom. Epigr. ult.) can be explained from the Present-Perfect γέγαα (-ατε for -ᾱτε; but see Lexilog. I. note or addition to Art. 2. 1); hence also ἐκγεγάονται Hymn. Ven. 198; this last by a new anomaly as Future.

3. δαίω has also in the Present the sense *burn, kindle, set on fire*. In the Perf. δέδηα (§ 97. 4. § 113. 3) it has the intransitive sense of the Mid. δαίομαι *burn, be on fire*, Aor. 2 (ἐδαόμην) 3 pers. *Subj.* δάηται.*

4. ΔΑΩ unites the causative sense *teach*, with the immediate *learn*. In the first, only the Aor. 2 occurs, ἔδαον or δέδαον (§ 83. n. 10), to which the Homeric δέδαε belongs. But in the latter sense, *learn*, there is found, Perf. (δέδααι) δεδάασι, δεδαώς (§ 97. n. 7), Aor. Pass. ἐδάην (strictly *was taught*, i. e. *learned*, § 100. n. 9); whence the new Perfect δεδάηκα (§ 111. 3) or δεδάημαι, Fut. δαήσομαι.—From δέδαα, as from a Present, is derived (δεδάασθαι) δεδάασθαι *become acquainted with, search into*. Hom. No other Present form occurs from this solely poetic verb, in either sense; but the usual διδάσκω is evidently derived from it; see below.

To this root belongs also the epic δήω, δήεις, etc. an anomalous Future with the special signification *I shall find*.†

δάκνω *bite*, from ΔΗΚΩ, F. δήξομαι, Pf. δέδηχα, etc. Aor. ἔδακον, δακεῖν, § 112. 10.

δαμάω see under δέμω.

δαρθάνω *sleep*, § 112. 11, F. δαρθήσομαι, Pf. δεδάρθηκα, Aor. ἔδαρθον, δαρθεῖν.

For ἔδαρθον a poetic form is ἔδραθον (§ 96. n. 7); and the compound with κατά. in the Aorist, passes over sometimes into the Aor. Pass. κατεδάρθην, καταδαρθείς *fallen asleep*. This form may be considered as Aor. 1 for ἐδάρσθην (comp. κεκάρθαι for -σθαι, and πέρθαι in πέρθω); or also as the sole example of an Aor. 2 Pass. with the characteristic ϑ; § 100. n. 9.

δατέομαι (see δαίω 1), Aor. 1. *Inf.* δατέασθαι Hesiod ε. 795. See § 96. note 1, and comp. ἀλέομαι.

δέαται, see δόαται. ‖ δεῖ, see δέω. ‖ δείδω, see δεῖσαι.

δείκνυμι *point out*, § 107. § 112. 14, Fut. δείξω, etc.—MID.

The Ionics form Fut. δέξω, ἔδεξα, δέδεγμαι (ἀποδεδέχθαι), see § 27. n. 3. The Mid. δείκνυμαι has in the epic writers (Il. ι. 196. Hymn. Apoll. 11) the signification *salute, welcome, drink to;* and consequently this signification belongs also to the Perfect with Present sense δείδεγμαι (for δέδειγμαι) 3 Pl. δειδέχαται, 3 Sing. Plupf. as Impf. δείδεκτο.‡—Rarer forms, all of similar signification, are δεικανάομαι, δειδίσκομαι and δεδίσκομαι; not to be confounded with δεδίσσομαι, δειδίσσομαι, *frighten, fear*, from δεῖσαι.

δεῖσαι *fear*, Infin. from Aor. 1 ἔδεισα, Fut. δείσομαι. The Perfect takes the signification of the Present, and has two forms, of which the alternate use depended on euphony, δέδοικα (§ 97.

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* The intransitive sense *burn, flame*, is assigned to the Present form δαίω merely from a misunderstanding of the passage Il. ε. 4, 7. Comp. Il. σ. 206, 227; and especially Il. v. 316, where this verb occurs in *three* forms : μηδ' ὁπότ' ἂν Τροίη μαλερῷ πυρὶ δάηται (intrans.) δαιομένη (Pass.) δαίωσι (trans.) δ' 'Αρήιοι υἷες 'Αχαιῶν.

† Comp. κείω under κεῖμαι § 109. II. Both are old Futures in the form of the Fut. 2, from ΔΑΩ, ΚΕΩ; and are consequently instead of δαέω, κεέω (§ 95. n. 16), with a contraction of the first two vowels, as in the Gen. κλεῖος (from κλέεος) for κλέους; see § 53. n. 5.

‡ Many refer the form δείδεκτο to δέχομαι, because the meaning *receive, welcome*, is thought to come more easily from this. But the primitive idea is unquestionably that of *offering the hand;* and δείκω probably signified originally simply *to stretch out the hand;* from which likewise δέκομαι, δέχομαι, are very naturally derived. Comp. δείδοικα, δείδια, where the redupl. δει occurs in like manner, because the radical syllable is also δει.

n. 1), and δέδῐα. From δέδια come *syncopated* forms: δέδῐμεν, δέδιτε, 3 Pl. Plupf. ἐδέδισαν, and in the *Imperat.* δέδιθι § 110. 10.

The epic writers have also δείδοικα and δείδια (comp. the preceding δείδεκτο); so also δείδιμεν etc. and the still more syncopated *Part.* δειδυῖα (in Apollon.) Hence arose a new Present δείδω, which occurs only in these poets; but to which all the above forms were formerly referred.

In Homer the Aorist is always found written ἔδδεισα, which is the only example of a *mute* doubled after the augment.*

The epic poets employ δίω, Impf. ἔδιον, in the sense *to fear*, and also *to flee*, Il. χ. 251. From this the causative signification (§ 113. 2) is *cause to flee, frighten away.* It is however singular, that Homer expresses this idea only by means of the Passive form, δίεσθαι, Subj. δίωμαι, etc. In another form δίημι, on the other hand, the Active signifies *to hunt, chase* (ἐνδίεσαν Il. σ. 584); and the Pass. *to flee, run* (δίενται Il. ψ. 475). The Infin. δίεσθαι can belong to both these forms, and has also both significations; Il. μ. 276, 304.

ΔΕΚ-, see δείκνυμι and δέχομαι.

δέμω *build*, Aor. ἔδειμα, Perf. δέδμηκα, etc. § 110. 4, 11.—The form δείμομεν in Homer is syncopated Subj. Aor. see § 103. m. 39. In the common language οἰκοδομέω is used for this verb.—MID.

The same theme furnishes also the tenses for δαμάω *subdue, tame,* § 112. 7. Pf. δέδμηκα, Aor. Pass. ἐδμήθην and ἐδάμην.—The forms δαμᾷ and δαμάᾳ are both Present and (Att.) Future; 3 Pl. δαμόωσιν Il. ζ. 368. In prose the usual verb in this sense is the regular δαμάζω.—A strengthened Present-form in epic writers is δαμνάω, δάμνημι, δάμνασθαι; but only in Pres. and Impf. § 112. 16.

δέρκομαι or Perf. 2 δέδορκα *see, catch a view of*, Aor. ἔδρακον § 96. n. 7; also ἐδράκην and ἐδέρχθην, all Active.

δέχομαι *take, receive*, Ion. δέκομαι, Fut. δέξομαι, Aor. ἐδεξάμην, etc. In the same tense occurs also Aor. sync. (ἐδέγμην) 3 pers. ἔδεκτο *he took*, Inf. δέχθαι. The Perf. δέδεγμαι in epic writers has also the signif. *I expect.* In this its special present sense, which the Pres. δέχομαι never has, this Perfect exhibits the peculiar anomaly of dropping the reduplication; e. g. 3 Plur. δέχαται *they expect*, Part. δεγμένος, also Plupf. (as Impf.) ἐδέγμην, which first pers. never occurs in the sense *I took*, i. e. as syncopated Aorist; see § 110. 8, and marg.—Here belongs the epic δεδοκημένος, *waiting, lurking*, Il. o. 730, comp. δ. 107; see § 112. 8.

δέω *bind*, Fut. δήσω, see § 105. n. 2. § 95. n. 4.—The Fut. 3 δεδήσομαι (§ 99. n. 1) takes the place of the Fut. 1 δεθήσομαι, which is not Attic.—MID.

A Present form δίδημι (§ 112. 15) is implied by the forms: 3 Plur. δέασι Xen. and δίδη, διδέντων, Hom.

δέω *fail, be wanting*, § 112. 6, F. δεήσω, is usually *impersonal*: δεῖ *it is necessary, one must, il faut*; Subj. δέῃ, Opt. δέοι, Inf. δεῖν, Part. δέον, Fut. δεήσει, etc.—The Pass. δέομαι, δέῃ or δέει (not contr.), δεῖται, is always personal, *I need*; δεήσομαι, ἐδεήθην, § 113. n. 5.

The contraction into ει in this verb was sometimes resolved, even by the Attics, in order to distinguish it from the preceding verb; e. g. Isocr.

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* Dawes, in Miscell. Crit. p 168, has shewn that the true cause of the long syllable, by which this orthography was occasioned here and in ὑποδδείσασα, ἀδδεές, lay in a misapprehended Digamma after the δ (δϝ).

Busir. 2 τοσούτου δέεις, and in Xenophon often δέεται, δέεσθαι.—On the other hand Homer has δῆσεν Il. σ. 100 ; but also another peculiar form δεύομαι, δευήσομαι, ἐδεύησεν.

ΔΗΚ-, see δάκνω. ‖ δήω, see ΔΑ-.

διδάσκω *teach*, § 112. n. 8, loses the σ in conjugation : F. διδάξω, Pf. δεδίδαχα, etc. In the poets also διδασκήσω. It comes from *ΔΑΩ* ; comp. the note under ἀλύσκω.—MID.

διδράσκω *run away*, § 112. 14, occurs only in composition : ἀπο-διδράσκω, διαδιδράσκω. From *ΔΡΑΩ* comes Fut. δράσομαι, Perf. δέδρᾱκα—Aor. sync. ἔδρᾱν, ᾱς, ᾱ, ᾱμεν, ᾱτε, 3 Pl. ἔδρᾱσαν and ἔδρᾱν (§ 110. 6 and n. 1), Subj. δρῶ, ᾷς, ᾷ, etc. Opt. δραί-ην, Imp. δρᾶθι, Inf. δρᾶναι, Part. δράς.

The Ionics have η throughout: διδρήσκω, δρήσομαι, ἔδρην, etc.—This verb must not be confounded with δράω, see below.

δίζημαι *seek*, § 112. 15, a form from a verb in μι, retaining the η in the Pas-sive, § 106. n. 3 ; Fut. διζήσομαι Hom.

δικεῖν, ἔδικον, *cast*, a defective Aorist, Eurip.

διψῆν, see § 105. n. 5. ‖ δίω, δίημι, see δεῖσαι. ‖ ΔΜΕ-, see δέμω.

δόαται or δέαται (δέατο), *it seems*, Aor. δοάσσατο, Subj. δοάσσεται (-ηται) Hom. See Lexil. II.

δοκέω *seem, appear, think*, § 112. 6, from *ΔΟΚΩ*, F. δόξω, etc. The Perf. is from the Passive form, δέδογμαι *have appeared*.

The regular formation δοκήσω etc. is poetic.—The epic δεδοκημένος see under δέχομαι.

δουπέω *give a heavy sound, fall*, Perf. δέδουπα (§ 97. n. 4. § 112. 6), Aor. ἐδούπησα and ἐγδούπησα from a form ΓΔΟΥΠ-, which stands in the same relation to δουπέω, as κτυπέω to τύπτω.

δραμεῖν, δέδρομα, see τρέχω. ‖ ΔΡΑ-, see διδράσκω.

δράω *do, act*, regular F. δράσω (ᾱ), etc. hence Perf. δέδρᾱκα, like Perf. of διδράσκω. Pass. sometimes with and sometimes with-out σ ; e. g. δέδρᾱμαι, δέδρασμαι, δρασθείς, § 112. 20.

δύναμαι *can, am able*, § 112. 15 ; Pres. and Impf. like ἵσταμαι ; 2 pers. Pres. δύνασαι, poet. and later δύνῃ, p. 184. marg. For the *Subj.* and *Opt.* see § 107. m. 32 ; and for the *augment*, § 83. n. 5.—Fut. δυνήσομαι, Aor. ἠδυνήθην (also ἐδυνάσθην), Perf. δεδύνημαι. Verb. Adj. δυνατός *possible*.

In Homer this verb is commonly Depon. Mid. and has δυνήσατο instead of ἐδυνήθη, § 113. n. 5.

δύω. This verb divides its forms between the immediate signifi-cation *go in, enter*, and the causative *enwrap, immerse*, § 113. 2. The Pres. Act. δύω has the latter, *enwrap, immerse*, and retains it in the Fut. and Aor. 1 Act. δύσω, ἔδυσα, Pass. ἐδύ-θην, § 95. n. 4. The MID. δύομαι *wrap myself up*, δύσομαι, ἐδυσάμην, passed over into the intransitive (immediate) signi-fication, *go in, sink, go down*, etc. which however again takes a transitive relation, e. g. *to put on* sc. clothes ; comp. § 135. 4. The significations thus belonging to the immediate sense, connect now with this Middle form the *Active* forms of the

Perf. δέδυκα and Aor. 2 (§ 110. 6) ἔδυν, *Subj.* δύω (Il. ρ. 186. Plat. Cratyl. p. 413. b) *Opt.* δύην,* *Imp.* δῦθι, δῦτε, *Inf.* δῦναι, *Part.* δύς, δῦσα, δύν, G. δύντος. To these is still to be added a new Active form in the Present, δύνω *go in*, § 112. 10; which, together with the Aor. ἔδυν, is preferred to the form δύομαι, ἐδυσάμην, in certain connections and in compounds.

Such is the general outline of the usage in this verb; the modifications arising from the different turns and shades of the signification, especially in the compounds, are left to the lexicon and to observation.—The Aor. Mid. ἐδυσάμην has in the epic poets the secondary forms ἐδύσετο, ἐδύσεο, Imperat. δύσεο, for which see § 96. n. 9. Here belongs also the *Part.* δυσόμενος with Present signification, in Od. a. 24. Hesiod ε. 382.—From δύνω Herodotus forms also δυνέουσι, § 112. n. 5; and late writers an Aor. 1 ἔδυνα.

E.

ἐάφθη or ἐάφθη, a Homeric form, only Il. ν. 543. ξ. 419; either from ἅπτω *fit, adapt* (comp. ἐάγην, ἑάλων); or from ἕπομαι *follow* (see below) for εἴφθη, comm. ἕσπετο. See Lexil. II. 87, and Spitzner Exc. 24.

ἐγείρω *wake* trans. has the regular Perf. 1 ἐγήγερκα, Pass. ἐγήγερμαι. The MID. takes the immediate sense *awake* intrans. and has by syncope in the Aor. ἠγρόμην (§ 110. 4); *Inf.* ἔγρεσθαι for ἐγρέσθαι, see *Ausf. Sprachl.*—The Perf. 2 ἐγρήγορα, whose anomalous reduplication was probably occasioned by the sound of ἠγρόμην, belongs, like other Perfects 2 (§ 113. n. 3), to the intransitive signification; but passes over into a new Present meaning, strictly *I am awaked;* hence *I am awake.* Plupf. as Impf. ἐγρηγόρειν.

Forms of the Present, which have arisen out of ἐγρήγορα with like signification, are ἐγρηγορόω in Homer, ἐγρηγορέω in the later prose, and γρηγορέω in the New Testament, etc.—From ἐγρηγόρατε arises the Homeric form ἐγρήγορθε Il. η. 371. σ. 299 (§ 110. n. 5); and hence a corresponding Infin. ἐγρηγόρθαι Il. κ. 67, where Wolf accents it ἐγρήγορθαι after the scholiast; and by a new anomaly a 3 Plur. ἐγρηγόρθασι Il. κ. 419. But see Lobeck in *Ausf. Sprachl.* II. p. 25.

ἔδω, see ἐσθίω.   ‖ ἐδοῦμαι, see ἔζομαι.

ἔζομαι, καθέζομαι, *sit*, Impf. only as Aorist ἐκαθεζόμην. Fut. καθεδοῦμαι, § 95. n. 16.

The form ἐκαθεζόμην as Aorist occurs e. g. in Plat. Meno. 26. p. 89 extr. Xen. Anab. 5. 8. 14. The Pres. καθέζομαι is thereby rendered suspicious, at least in the earlier Attics; yet in later writers it is found; also once in Hom. ἕζεαι Od. κ. 378, and often in the other moods: ἕζεο, ἕζευ, ἕζεσθαι, etc. also καθέζονται Lys. c. Agor. 37. Comp. below ἵζω, and also § 108. II, εἷσα and ἧμαι; which forms properly all belong to one root.—Later writers used instead of ἐκαθεζόμην also the Passive form ἐκαθέσθην.

ἐθέλω and θέλω, *will*, § 112. 6; F. ἐθελήσω, θελήσω, etc. Pf. ἠθέληκα.

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* Comp. § 107. m. 33. Hence ἐκδῦμεν for ἐκδύημεν, like θεῖμεν for θείημεν, Il. π. 99; see Lexil. I. 17. 10.

ἔθω.   From this verb only the Perf. εἴωθα *am accustomed* (§ 97.
n. 2) is usual; Ion. ἔωθα.

Of the Present there remains only the Homeric Part. ἔθων *wont, accustomed.*—For ἐώθεε see § 112. n. 5.

εἴδω *see*, an old verb, from which in this signification only εἶδον, ἰδεῖν, ἰδέσθαι, etc. have remained in use as Aorist forms of the verb ὁράω, which see. In the epic language, however, there is found from εἴδω, (which as Pres. Indic. occurs only in the later poets,) in the same signification, the Passive-Middle formation εἴδομαι, εἰσάμην, (ἐεισάμην, ἐεισάμενος,) for *be seen* and *appear, videri.*—See also on the signification of this verb § 113. n. 10; and for those forms which have the signification *to know*, οἶδα, ᾔδειν, εἴσομαι, etc. see § 109. III. ·

εἴκω.   In this verb the Perfect ἔοικα is employed as Present, *am like, seem, Part.* ἐοικώς, also εἰκώς, especially in Att. prose in the Neut. εἰκός, e. g. εἰκός ἐστι, *it is likely, probable;* see p. 199 sq. marg.   Ion. οἶκα, οἰκώς, οἰκός, Plupf. ἐῴκειν (§ 84. n. 9), Fut. εἴξω.   The verb εἴκω *yield, give way,* is entirely regular.

In the same manner as εἰκώς, are found also in Attic writers a few times, for the sake of the metre, εἶκα and εἰκέναι. Comp. εἰδώς, εἰδέναι, under οἶδα, § 109. III.

The Pres. εἴκω nowhere occurs; and the Impf. εἶκε (for ἐῴκει) only Il. σ. 520. For the epic forms ἔϊκτον, ἐΐκτην, and ᾔκτο, εἴκτο, also Att. ἔοιγμην and εἴξασι (for ἐοίκασι), see the marg. note above cited, p. 199 sq.

εἰλύω *wrap up, enwrap*, F. εἰλύσω; Pass. Perf. εἴλυμαι, 3. pers. εἴλυαται (ῠ), Part. εἰλυμένος. Mid. εἰλύομαι *wind myself, crawl,* Soph.—Also ἐλύω, whence ἐλυσθῆναι *to crouch* Hom. On all these forms see Lexil. II. p. 163.

εἴλω *roll up, press together,* more comm. εἰλέω or εἰλέω, F. ἤσω etc. Aor. 1 Inf. ἔλσαι, ἐέλσαι, Part. ἔλσας. Perf. Pass. ἔελμαι, Aor. Pass. ἐάλην, Inf. ἀλῆναι or ἀλήμεναι, Part. ἀλείς, (all which forms fluctuate in the editions between the rough and smooth breathings) ; comp. ἐστάλην, σταλῆναι, from στέλλω. From the same root (ΕΛΑΩ or ΕΛΛΩ) with the simple meaning *press, impel, thrust,* comes also ἐλαύνω (see in its place) ; and hence in the special signification, *beat, lash,* occurs likewise the Aor. ἔλσαι in Homer, ə. g. Od. ε. 132.—Here belongs also (by § 112. 8) the Pluperf. ἐόλητο *was pressed,* Apollon. 3. 471.—See on all these forms, Lexil. II. 88, and 76. 7.

εἴμαρται see ΜΕΙΡΟΜΑΙ.   ‖ εἰμί and εἶμι see § 108. IV. V.

εἰπεῖν *to say,* § 112. 18, an Aor. 2.   *Indic.* εἶπον (epic ἔειπον), *Imperat.* εἰπέ (compound πρόειπε, see § 103. m. 4). This Aor. is more usual than the Ion. Aor. 1 εἶπα (§ 96. n. 1), *Imper.* εἰπον, incorrectly εἰπόν, see Excurs. I ad Plat. Meno. The Attics however use both εἶπας and εἶπες equally; and employ the forms εἴπατε, εἰπάτω, etc. by preference.

With this Aor. 2 are closely connected in usage, the Fut. ἐρῶ (Ion. ἐρέω) from εἴρω, which Present is employed by the poets ; and also from 'ΡΕΩ, the Perf. εἴρηκα (§ 83. n. 3), Perf. Pass. εἴρημαι, Aor. Pass. ἐρρήθην and ἐρρέθην, (not Attic εἰρήθην, εἰρέθην,) ῥηθῆναι, ῥηθείς ; Fut. 3 εἰρήσομαι as common Fut. Passive.*—Verb. Adj. ῥητέος, ῥητός.

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* The Grammarians further increase the themes of this verb with ἐρέω, on account of εἴρηκα ; but this word (ἐρέω) is either a regular Fut. from εἴρω, or a Present in the sense *to ask, interrogate ;* see ἐρέσθαι below in its place. But since ΡΕΩ unde-

As the Present of this verb the Greeks employed φημί, as mentioned above in § 109. I. 2 ; and in some phrases also ἀγορεύειν (properly *to speak before an assembly*), e. g. κακῶς ἀγορεύειν τινά, κακῶς εἶπον. In most compounds ἀγορεύω is always employed ; e. g. ἀπαγορεύω *I forbid*, ἀπεῖπον *I forbade ;* in some λέγω, e. g. ἀντιλέγω, ἀντεῖπον.

The poetic *Imperat.* ἔσπετε comes from a secondary form with σ inserted. Comp. λάσκω, εἴσκω, μίσγω.

Entirely anomalous is the poetic ἐνέπω or ἐννέπω, synonymous with εἰπεῖν ; to which (ἤνισπον) ἔνισπον may be referred as Aorist ; since a Pres. *Indic.* ἐνίσπω does not occur,* and the *Inf.* has the circumflex, ἐνισπεῖν Od. γ. 93. Fut. ἐνισπήσω or ἐνίψω.†

εἴργω *shut out, exclude*, F. εἴρξω, etc.—But εἴργνυμι with the rough breathing, *shut in, include*, F. εἴρξω, etc. § 112. 15.

The old and epic language has for both significations ἔργω or ἐέργω (ἔργον, ἐέργνυ, ἐεργμένος). Hence 3 Plur. Perf. ἔερχαται, and without augment ἔρχαται, *are shut in*, Hom.

εἴρω, see εἰπεῖν and ἐρέσθαι.—In the signification *join, connect, knit*, it is a separate verb ; Aor. 1 εἶρα (Hdot. 3. 87 ἐξείρας *exserens*), Pf. ἔερμαι (on account of the Digamma, see § 84. n. 6), *Part.* ἐερμένος Hom. ἑρμένος Herod. 4. 190.

εἴωθα, see ἔθω.

ἐλαύνω *drive*, § 112. 10, F. ἐλάσω (short *a*), etc. Pf. ἐλήλακα. Pass. Pf. ἐλήλαμαι, Aor. ἠλάθην, Verbal Adj. ἐλατός ; in later writers ἐλήλασμαι, ἠλάσθην, ἐλαστός. The theme ἐλάω is rare in the Present ; on the other hand ἐλῶ, ἐλᾷς, ἐλᾷ, etc. *Inf.* ἐλᾷν, constitute in prose the *Attic Future*, § 95. n. 12.

See also εἴλω, ἔλσαι ; and for ἐληλάδατο see § 103. m. 24. marg. note. —For ἐληλάμενος (proparoxyt. e. g. Arat. 176) see § 111. n. 2.

ΕΛΕΥΘ-, ΕΛΘ-, see ἔρχομαι.

ἕλκω *draw*, takes the augm. ει (§ 84. 2). Fut. ἕλξω and ἑλκύσω § 112. 7, Aor. εἷλξα and εἵλκυσα. Pass. only εἵλκυσμαι, εἱλκύσθην.—MID.

ἔλπω *cause to hope*, ἔλπομαι *hope*, (epic ἐέλπομαι), Perf. ἔολπα the same with ἔλπομαι, Plupf. as Impf. ἐώλπειν, § 84. n. 6, 9.

ΕΛ-, see εἴλω.   'ΕΛ-, see αἱρέω.   ‖ ἐλύω, see εἰλύω.

ΕΝΕΓΚ-, ΕΝΕΙΚ-, etc. see φέρω.   ‖ ἐνέπω, see εἰπεῖν.

ἐνήνοθα, an old Perfect, which presupposes a theme ΕΝΕΘΩ, ΕΝΘΩ ; ἐπενήνοθε, κατενήνοθε, *is, sits, lies* on any thing, Homer. See § 97. n. 2, and comp. ἀνήνοθα above.

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niably belongs among the themes of this verb, on account of ἐῤῥήθην, ῥῆμα ; so also εἴρηκα is most naturally referred to the same theme, after the analogy of εἴληφα, εἵμαρται, § 83. n. 3.

* Il. λ. 839 and Od. ι. 37 ἐνίσπω is Subj. Aor.

† The σ in ἐνίσπω is here dropped in the Fut. precisely as in διδάσκω and ἀλύσκω. This Future consequently affords no proof that ἐνίπτω, to which as to form it certainly could belong, ought also to be referred hither. On the contrary, since the Pres. ἐνίπτειν, and also the kindred forms ἠνίπαπεν and ἐνίσσω in Homer, never by themselves signify *to say*, but very often when standing alone signify *to chide, upbraid*, they must therefore all be separated from the radical verb εἰπεῖν, and exhibited separately below : see ἐνίπτω. Still, a Present form ἐνίπτω from ἐνέπω is used by Pindar at least, Pyth. 4. 358, where ἐνίπτων stands for ἐνέπων.—For a minuter investigation of both verbs, see Lexil. I. 63. p. 279 sq.

ἐνθεῖν, ἤνθον, see ἔρχομαι.

ἐνίπτω *chide, upbraid*, (see the last marg. note,) has in Homer a two-fold Aorist form; either ἐνένιπτον, more correctly ἐνένιπον (see Lexil. I. 63. p. 282, and comp. § 85. n. 3); or, by § 85. n. 4, with the reduplication at the end, 3 pers. ἠνίπαπεν.

ἐνίσπω, ἐννέπω, see εἰπεῖν.   ‖ ἔννυμι, see § 108. III.

ἐόλητο, see εἴλω.   ‖ ἐπαυρεῖν, ἐπαυρίσκομαι, etc. see ΑΥΡ-.

ἐπίσταμαι *understand*, § 112. 15; 2 pers. ἐπίστασαι, poet. ἐπίστα or ἐπίστῃ (see the note on p. 184, and on Soph. Philoct. 798), Impf. ἠπιστάμην, Subj. and Opt. see § 107. m. 32.—Fut. ἐπιστήσομαι, Aor. ἐπιστήθην § 113. n. 5. Verbal Adj. ἐπιστητός.

ἔπω *am about something, occupied with*, § 112. 17. This old verb, of which some compounds (espec. διέπω) remain also in prose, has the augment ει (διεῖπον), and an Aor. ἔσπον,* σπεῖν, σπών, as ἐπέσπον, ἐπισπεῖν, μετασπών, all mainly poetic.—To avoid any confusion of forms, compare also ἔσπετε and ἐνέπω under εἰπεῖν.

ἕπομαι *follow*, εἱπόμην, Fut. ἕψομαι. This very usual Middle has an Aorist which corresponds to that of the Active ἔπω, except that in the Indic. it has the rough breathing: ἑσπόμην, σπέσθαι, σποῦ (σπέο, σπεῖο Hom.) which last forms occur chiefly in composition, ἐπίσπου, etc.

The earlier poets have likewise the ε in the other moods of the Aorist; ἔσπωμαι, ἑσπέσθαι, ἑσπόμενος; see the marg. note. But the (later) Present ἔσπεται Od. δ. 826, is a false reading for ἔρχεται.—For ἐάφθη see above in its place.

ἐράω *love*, poetic ἔραμαι (like ἐπίσταμαι), takes its tenses solely from the Passive form; Aor. ἠράσθην (poet. ἠρασάμην), F. ἐρασθήσομαι. A real Passive is the Pres. ἐρῶμαι, ἐρᾶσθαι, ἐρώμενος.—Another regular form ἐράω is found only in composition, ἐξεράσαι *pour out*, κατεράσαι, etc.

ΕΡΓΩ and ἔρδω, see ῥέζω.—A form ἔργω see also in εἴργω.

ἐρείκω has the signification *tear, burst, break in pieces*, as transitive; but in the epic Aor. 2 ἤρικον, as intransitive. § 113. 2.

ἐρείπω *cast down*, has this causative sense (§ 113. 2) in the Fut. ἐρείψω, and Aor. 1 ἤρειψα, etc.—Plupf. Pass. ἐρέριπτο epic, instead of ἐρήριπτο, § 85.

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* The explanation of this form is not without difficulty. According to some, ἔσπον and ἔσχον (from ἔχω) have arisen from syncope (like ἔπλε, ἑπτόμην, πτέσθαι, § 110. 4), the rough breathing of ἔπω and ἔχω (F. ἕξω) at the same time passing over into σ; thus: ἑ-σεχον, sync. ἑ-σχον, σχεῖν, etc. In that case the retaining of the *asper* in ἑσπόμην is anomaly. But just this form compels us to adopt another mode of explanation; since one cannot well see, why ἑσπόμην should still have the *asper*, after this has passed over into σ, and when also epic writers can retain the ε in the other moods. It is therefore better to assume, that the Aorist-form of the two roots 'ΕΧ and 'ΕΠ, by inserting the sibilant σ, became ἔσχον, ἔσπον, ἑσπόμην. The first of these changed the rough for the smooth breathing, because of the following aspirate, ἔσχον; in which form, and misled by the close analogy, usage came to regard the strictly radical ε as a mere augment, and formed the moods accordingly, σχῶ, σχεῖν, etc. The same analogy was now followed, without the like reason and merely from the close resemblance of the whole form, by the Act. ἔσπον, and its moods σπεῖν, σπών, etc. but not by ἑσπόμην. This latter retained the *asper*; and therefore the ε being thus emphatically marked as radical, was not dropped in the moods, at least by epic writers; until at last they too followed the analogy of the Active-form. Hence, it is just ἔσπον, and the shorter modal forms in the Mid. σποῦ, σπέσθαι, that constitute the true anomaly.

n. 1.—The Aor. 2 and Perf. 2, ἤριπον, ἐρήριπα, have the immediate sense, *to fall down.*—Epic Middle ἀνηρειψάμην, *impelled upwards, hurried off.*

ἐρέσθαι *ask, interrogate,* Inf. from an Aor. ἠρόμην, Subj. ἔρωμαι, Imperat. ἐροῦ. Fut. ἐρήσομαι, § 112. 6, 19.

The Ionic prose has also a Present εἴρομαι; but employs the Impf. εἰρόμην, with εἴρεσθαι (so accented) and the other moods, in the Aorist sense; Fut. εἰρήσομαι.—The epic writers have also synonymous with εἴρομαι the form ἔρεσθαι (and, with ε inserted, ἐρέεσθαι, ἐρέοντο) as Present; as likewise ἐρέω (lengthened ἐρείνω) both in the Act. and Middle; which last must be carefully distinguished from the Fut. ἐρέω under εἰπεῖν. Subj. ἐρείομεν epic for ἐρέωμεν.—In prose the parts still wanting are supplied from ἐρωτάω.

ἐρέω, see εἰπεῖν and ἐρέσθαι.

ἐρίζω *quarrel,* regular; Perf. Pass. ἐρήρισμαι, with emphatic Present signification.—Another form is ἐριδαίνω, with which is to be connected (§ 112. 11) the form ἐριδήσασθαι Il. ψ. 792, with long ι on account of the metre.

ἔρρω *go forth, erro,* ἐρρήσω, ἤρρησα. § 112. 6.

In a causative sense is usually derived from this verb the Homeric ἀπόερσε, ἀπόερσειε, *forced, hurried away.* See Lexilog. II. 92.

ἐρυγγάνω *belch, eruct,* § 112. 11; Fut. ἐρεύξομαι from the non-Attic Pres. ἐρεύγομαι, Aor. ἤρυγον, ἐρυγεῖν, later Aor. ἠρευξάμην.

ἐρυθαίνω *blush,* Fut. ἐρυθήσω, etc. § 112. 11. Homer has also the theme ἐρεύθω, ἐρεύσω, etc.

ἐρύκω, long υ, *detain, impede,* Aor. ἠρύκακον, Inf. ἐρυκακέειν, see § 85. n. 4.

ἐρύω or εἰρύω, *draw,* has the υ short in flexion. Fut. also ἐρύω, Mid. ἐρύομαι Il. λ. 454; see § 95. n. 12. Hesiod, however, has (ε. 816) the Inf. εἰρύμεναι (short υ), after the formation in μι.—In the epic writers the MID. ἐρύομαι passes over into the signification *rescue, deliver;* in which some critics, where the syllable must be long, still write the υ with one σ (εἰρύσατο), as being originally long; while on the contrary in the signification *draw,* they write it with double σ (ἐρύσσατο), as being originally short. But since it is also found short in the former meaning (e. g. Il. δ. 186. χ. 351), and the significations often run into one another, the lengthening of the υ is in all cases more correctly marked by σσ.—On the other hand, the secondary form ῥύεσθαι, which signifies only *to rescue,* has among the Attics long υ, ἐρρύσατο; but in epic writers this also is short (ῥυσάμην Il. ο. 29), and should consequently be written, where the syllable is long, with σσ, ἐρρύσσατο, ῥύσσατο; which, however, is commonly neglected.—Finally, there is also a secondary syncopated form (§ 110. 5) ἔρυσθαι, εἴρυσθαι, and ῥῦσθαι, usually with long υ, ἔρῦτο (once ἔρῠτο Hes. θ. 304), εἴρῦτο, εἴρυαται, ῥύαто, etc. This syncopated form belongs almost exclusively to the meaning *rescue, guard,* except Od. χ. 90 εἴρῦτο *drew;* and must not be confounded with the Perf. and Plupf. Pass. of the theme ἐρύω, viz. εἴρῦμαι, *have been drawn,*—See further Lexilog. I. 18, with the additions in Vol. II.

ἔρχομαι *go,* § 112. 18, from ΕΛΕΥΘΩ, Fut. ἐλεύσομαι, Aor. ἤλυθον, comm. ἦλθον (§ 110. 4), Subj. ἔλθω, Inf. ἐλθεῖν, Imperat. ἐλθέ, etc. see § 103. m. 4. Perf. ἐλήλυθα. Verbal Adj. ἐλευστέον.

The Perf. in epic writers has the form εἰλήλουθα; for the augment see § 84. n. 1. Also 1 Plur. with syncope εἰλήλουθμεν, § 110. 9.

For the Doric ἦνθον, ἐνθεῖν, see § 16. n. 1. d.

Further, it has already been shewn in § 108. V, that instead of the

other moods of the Present ἔρχομαι, which very rarely occur, those of εἶμι are far more usual, especially in the compounds; so that in ordinary usage this verb is made up thus: Pres. ἔρχομαι, Subj. ἴω, Opt. ἴοιμι, Imp. ἴθι, Inf. ἰέναι, Part. ἰών; Impf. ἤειν or ᾖα, Perf. ἐλήλυθα, Plupf. ἐληλύθειν, Aor. ἦλθον, Inf. ἐλθεῖν, Fut. εἶμι.

ἐσθημένος Ionic, ἠσθημένος Attic; a defective Part. Perf. *clothed, dressed.*

ἐσθίω *eat,* § 112. 18, from ἔδω (Hom.) Fut. ἔδομαι (§ 95. n. 18). Perf. ἐδήδοκα, Perf. Pass. ἐδήδεσμαι. Aor. Pass. ἠδέσθην, Inf. ἐδεσθῆναι.—Aor. Act. ἔφαγον from ΦΑΓΩ, Subj. φάγω, Inf. φαγεῖν.—Verbal Adj. ἐδεστός.

Part of the forms from ἔδω come from the old formation with Fut. ἐδέσω, etc. (§ 112. 6); where the ε was changed in the Perf. Act. into the alternate ο (comp. § 97. n. 1, 2), which in Homer is retained in the Passive, ἐδήδομαι, ἐδήδοται. Homer has also Perf. ἔδηδα, and Inf. Pres. ἔδμεναι (§ 110. 5) for ἔδειν, ἐδέμεναι.—The poets have also a shorter form in the Present, ἔσθω.

ἔσπετε, ἔσπον, ἐσπόμην, see εἰπεῖν and ἕπω. || εὔαδε see ἀνδάνω.

εὔδω, καθεύδω, *sleep,* § 112. 6, Fut. εὐδήσω, καθευδήσω. Augm. καθηῦδον, καθεῦδον, and ἐκάθευδον.

εὑρίσκω *find,* § 112. 14, from ΕΥΡΩ, Aor. εὗρον, Subj. εὕρω, Imp. εὑρέ, Inf. εὑρεῖν; Fut. εὑρήσω, Perf. εὕρηκα, Pass. Pf. εὕρημαι; Aor. Pass. εὑρέθην (§ 95. n. 4). Verbal Adj. εὑρετός.—Augm. § 84. 5.—MID.

Writers not Attic form the Aor. Mid. as Aor. 1 εὑράμην, instead of εὑρόμην, § 96. n. 1. marg.

ἔχθω *hate,* only in the Pres. and poetic. Hence a MID. (ἐχθάνομαι) ἀπεχθάνομαι *am hated,* § 112. 11; F. ἀπεχθήσομαι, Aor. ἠχθόμην, ἀπηχθόμην, Inf. with anom. accent ἀπέχθεσθαι;* Pf. ἀπήχθημαι *am hated.*

ἔχω *have,* § 112. 17, Impf. εἶχον, Fut. ἕξω with the *asper* § 18. n. 4.—Aor. ἔσχον (see above in ἕπω and marg.) Subj. σχῶ σχῇς etc. in compounds παράσχω παράσχῃς; Opt. σχοίην (§ 103. m. 13) but in comp. 3 Sing. παράσχοι Plat. Imp. σχές, σχέτω, (§ 110. n. 2,) but in comp. παράσχες and πάρασχε; Inf. σχεῖν, Part. σχών. MID. Aor. ἐσχόμην, Inf. σχέσθαι, Imp. σχοῦ, σχέσθω, in compounds παράσχου.—Hence a new Fut. σχήσω, Perf. ἔσχηκα, Pass. Pf. ἔσχημαι, Aor. 1 ἐσχέθην.—Verbal Adj. ἑκτός and σχετός.

From the Aor. σχεῖν there has come also another secondary form of the Pres. ἴσχω, which is preferred in certain special significations, (as *to hold, check,*) where also the Fut. σχήσω properly belongs with it.†—An old Perf. from ἔχω is ὄχωκα; Il. β. 218 συνοχωκότε.‡

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* A Pres. ἀπέχθομαι is nowhere found; see *Ausf. Sprachl.*

† The ἴ in the Pres. ἴσχω stands in the place of a reduplication like that in μίμνω, πίπτω, precisely like the ι in ἵστημι, except that in ἴσχω the rough breathing went over into the smooth on account of the χ.

‡ This is sometimes derived from ΟΧΟΩ, and οἴχωκα (see οἴχομαι) from ΟΙΧΟΩ. But the true derivation appears from a comparison of the subst. ὀκωχή. The simplest Perf. from ἔχω is ὄχα, and with augment ὦχα; so also from ΟΙΧΩ—ᾦχα. With the Attic reduplication both would become in the usual manner ὀκωχα, οἴκω-

Homer often uses a lengthened Aorist-form ἔσχεθον (*Inf.* σχεθέειν) in the emphat. signif. *to hold fast.* But it is hardly advisable to assume a Pres. σχέθω; see *Ausf. Sprachl.* § 112. n. 15.

The following anomalous compounds of ἔχω are still to be noted:

ἀνέχω. When the Mid. ἀνέχεσθαι has the signification *endure,* it takes the double augment in the Impf. and Aor. ἠνειχόμην, ἠνεσχόμην, § 86. n. 4.

ἀμπέχω *envelope, wrap around,* Impf. ἄμπειχον, Fut. ἀμφέξω, Aor. ἤμπισχον, ἀμπισχεῖν.*—MID. ἀμπέχομαι or ἀμπισχνοῦμαι, *wear, have on,* F. ἀμφέξομαι Aor. ἠμπισχόμην.*

ὑπισχνοῦμαι *promise,* Ion. (Hom. Herod.) ὑπίσχομαι, § 112. 10. Fut. ὑποσχήσομαι. Aor. ὑπεσχόμην. Imperat. ὑπόσχου. Perf. ὑπέσχημαι, *Inf.* ὑπεσχῆσθαι.

ἕψω *boil,* § 112. 6, F. ἑψήσω etc. (Hdot. 1. 48 has Impf. ἕψεε, ib. n. 5.) Verb. Adj. ἑψητέος, ἑψητός or ἐφθός.

ἐῶμεν, see in ἀω *satisfy.*

Z.

ζάω *live* has ζῶ, ζῆς, ζῇ, etc. (§ 105. n. 5.) Impf. ἔζων, ἔζης, etc. *Inf.* ζῆν or ζῆν (§ 105. 4), *Imperat.* ζῆ. The rest is made from βιόω.

We find also (after the formation in μι) a 1 pers. Impf. ἔζην, and *Imperat.* ζῆθι, to which however the preceding forms were preferred. The tenses ζήσω or ζήσομαι, ἔζησα, ἔζηκα, occur in the earlier writers either not at all, or very rarely.—The Ionics prolonged ζῶ into ζώω by doubling the sound (§ 105. n. 10); and hence arose a new Ionic formation: ζώω, ζώεις, ζώετε, ἔζωον. § 105. n. 10. marg.

ζεύγνυμι *yoke, unite,* § 112. 15, Fut. ζεύξω etc. Aor. 2 Pass. ἐζύγην.

ζώννυμι *gird,* § 112. 15, Fut. ζώσω etc. Perf. Pass. ἔζωσμαι more certain in earlier writers than ἔζωμαι (Thuc. 1. 6), Aor. ἐζώσθην.†—MID.

H.

ἡβάσκω *come to manhood, pubescere,* § 112. 14; Aor. ἥβησα *came to manhood,* from Pres. ἡβάω *am in the prime* of life.

ἡγέομαι *lead on, suppose.* The Perf. ἥγημαι has sometimes the Present signification, *to regard, hold as,* e. g. in Herodotus. Pind. ἄγημαι *lead on.*

ἧμαι, see § 108. 2.   ‖ ἠμί, ἦν, see φημί § 109. I. 4.

ἠμύω *bend down, sink.* Hence is best derived the Homeric ὑπεμνήμυκε (Il. χ. 491); i. e. we can assume that when a verb began with a long vowel,

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χα; (for the ι from οἴχομαι would naturally stand only once, as in δείδεκτο :) but since of two aspirates, the second can likewise be changed instead of the first (§ 18. n. 1), there arose also the forms ὄχωκα, οἴχωκα, and these were afterwards retained for the sake of perspicuity.—Also the Homeric ἐπώχατο *were shut to* (Il. μ. 340, comp. ὀχεύς) may be explained, by transition from ὤχα, ἄγμαι, as 3 Plur. Plupf. Pass. of ἐπέχω.

* The ι belongs therefore in the Aor. to the preposition, ἤμπι-σχον, inasmuch as the Aor. takes the augment at the beginning, § 86. n. 2. On the other hand, ἀμπ-ισχνοῦμαι like ὑπ-ισχνοῦμαι from ἴσχω; but Aor. ἠμπι-σχόμην.

† So at least late writers, Part. ζωσθείς; see Lobeck ad Aj. p. 324, 316.

the reduplication shortened it; consequently ἐμήμυκα instead of ἠμήμυκα. The metre required the first μ to be doubled; but instead of this, μν was adopted, as is also the case in other words; e. g. ἀπάλαμνος from παλάμη, νώνυμνος for νώνυμος.

ἡττάομαι, ἡσσάομαι, *am vanquished*, only Passive.—The Ionics have a form in όω, e. g. ἑσσοῦμαι, Aor. ἑσσώθην. § 113. n. 5.

Θ.

ΘΑΝ-, see Θνήσκω.

Θάομαι *regard with wonder, behold*. From this earliest main theme, some forms of which are preserved in Homer and in Doric writers (θᾶσθε, θή- σασθαι, Dor. θάσασθαι, Imp. θᾶσαι, θασάμενος Theocr.) arose two other themes : 1) θαέομαι Doric, θηέομαι Ionic; 2) The common θεάομαι, Fut. θεάσομαι, Ion. θεήσομαι. In Herodotus is found also the form ἐθηῆτο (§ 105. n. 16. marg.) though commonly with the various reading ἐθηεῖτο. Verbal Adj. θαητός, θηητός, θεατός. As to the signification, Homer (to whom the form θεᾶσθαι was unknown) has only the idea *admire;* but later writers use all the forms in the simpler sense *behold*.—This verb must not be confounded with ΘΑΩ *suckle;* see below.

Θάπτω *bury*, Aor. 2 Pass. ἐτάφην (§ 18. 2), yet Aor. 1 ἐθάφθην Hdot. Perf. Pass. τέθαμμαι, τεθάφθαι, whence 3 Plur. in Hdot. τεθάφαται; others τετάφαται.

ΘΑΦ-, Perf. as Pres. τέθηπα *am astonished*, where the second aspirate is changed; on the contrary in the Aor. ἔταφον, the first; § 18. 2.

ΘΑΩ, an epic defective, from which occurs Aor. 1 Act. θῆσαι *to suckle*, and the Mid. θῆσθαι *to milk* (§ 105. n. 5, 16 marg.) θήσασθαι *to suck*.—For θά- ομαι *behold*, see in its place.

θεάομαι, see θάομαι.   ‖ θέλω, see ἐθέλω.

θέρομαι *warm myself*, a defective, from which in prose only the Pres. and Impf. occur. Homer has further Fut. θέρσομαι (§ 101. n. 3), and *Subj.* Aor. Pass. (ἐθέρην) θερέω.—To the same root belong the defective forms : θέρμετε trans. and θέρμετο intrans. in Homer.

θέσσασθαι *to implore*, θέσσαντο etc. a defective Aorist. Verb. Adj. θεστός, πολύθεστος *much desired*.

θέω *run*, F. θεύσομαι or θευσοῦμαι (§ 95. n. 9, 17). The other tenses do not occur; see τρέχω.

θηέομαι, see θάομαι.   ‖ θῆσθαι, see ΘΑΩ.   ‖ ΘΗΠ-, see ΘΑΦ-.

θιγγάνω *touch*, § 112. 11, from ΘΙΓΩ, F. θίξομαι, Aor. ἔθιγον. The forms which occur, as θιγεῖν, θιγών, are probably all to be accented as Aorists.

θνήσκω *die*, § 112. 14. § 110. 11, from ΘΑΝΩ, Aor. ἔθανον, ἀπέ- θανον, Fut. θανοῦμαι, ἀποθανοῦμαι, Perf. τέθνηκα. From this Perfect the following syncopated forms are in common use (§ 110. 10), Plur. τέθνᾰμεν, -ατε, τεθνᾶσιν, 3 Pl. Plupf. ἐτέθνα- σαν; *Subj.* not found; *Opt.* τεθναίην, Imp. τέθναθι, άτω, *Inf.* τεθνάναι, Part. τεθνεώς (τεθνεῶσα τεθνεώς § 110. n. 6. c) G. ῶτος. —From τέθνηκα arises a secondary Attic form of the Fut. τεθνή- ξω or τεθνήξομαι, § 111. n. 3.—Verbal Adj. θνητός *mortal*.

In prose we find in most of the tenses the compound ἀποθνήσκω chiefly in use ; while, on the other hand, the *Perfect* with all the forms derived from it, is hardly found in composition. The regular Part. Perf. τεθνηκώς.

Q

υἷα, ός, is more used than the syncopated form; since of this latter only the masc. τεθνεώς occurs in prose.—The Inf. Perf. τεθνάναι is found sometimes for θανεῖν to die, Plato Crit. init.

For the Inf. τεθνάναι see § 110. n. 6. marg. The Part. Perf. Ionic is τεθνηώς, G. ὁτος, § 97. n. 7; and in Homer also τεθνειώς, G. ῶτος.

θορεῖν, see θρώσκω,   ‖ θράσσω, see ταράσσω.

ΘΡΕΦ-, see τρέφω.   ‖ ΘΡΕΧ-, see τρέχω.

θρύπτω break, Aor. 2 Pass. ἐτρύφην, § 18. 1.

θρώσκω spring, leap, § 110. 11. § 112. 14, forms from ΘΟΡΩ the Aor. ἔθορον, Fut. θοροῦμαι Ion. θορέομαι.

ΘΥΦ-, see τύφω.   ‖ θύω, see § 18. n. 2. § 95. n. 4.

I.

ἱδρύω set, place, has in Homer (and also in the later writers, οἱ κοινοί) Aor. 1 Pass. ἱδρύνθην, as if from ἸΔΡΎΝΩ. With this compare § 112. 10; also ἀμπνύνθη under πνέω and ἰθύντατα § 115. n. 6.

ἵζω, καθίζω, seat, seat myself; Mid. seat myself; Fut. Att. καθιῶ, Mid. καθιζήσομαι § 112. 6. Aor. ἐκάθισα, Perf. κεκάθικα.

A secondary form is ἱζάνω in both significations, § 112. 11.—The affinity of the three verbs καθίζω, καθέζομαι, and κάθημαι, is manifest. We may here bring together for the current prose all the forms connected with the ideas to set and to sit, in the following manner: καθίζω comm. I set, seat, F. καθιῶ, Aor. ἐκάθισα; καθίζομαι I set or seat myself, F. καθιζήσομαι and καθεδοῦμαι, Aor. ἐκαθεζόμην; κάθημαι, I sit, Impf. ἐκαθήμην I sat.—A later Aor. is ἐκαθέσθην I set myself.

ἱκνέομαι come, § 112. 10, oftener ἀφικνέομαι, Fut. ἵξομαι, Aor. ἱκόμην (Imper. p. 160, marg.) Pf. ἷγμαι, ἀφῖγμαι Inf. ἀφῖχθαι.

The Pres. ἱκνοῦμαι occurs in its simple form in epic writers only in the special signification to travel; in the tragic writers a very common meaning is to supplicate; in both which uses it takes an accusative. In the signif. to come, epic writers have ἵκω (whence Aor. ἷξον § 96. n. 9), while tragic writers espec. have ἱκάνω, § 112. 11, and n. 6. Further, both in form and signification there belongs here ἥκω come, am come, am here; which in its current forms has in part supplanted those of ἀφικνεῖσθαι. We may here arrange all the forms in the most common usage connected with the idea to come, in the following manner: Pres. ἀφικνοῦμαι (poet. ἵκω, ἱκάνω), Perf. ἥκω, Plupf. ἧκον, Aor. ἀφικόμην, Fut. ἥξω.

It is further to be noted, that the Pres. ἵκω has ι long; and hence, in the epic language, all the forms belonging to this Active, (and these are solely Pres. and Impf.) occur also only as long. But the form ἱκόμην is Aor. 2, and has therefore as to its root a short ι, which in the Indic. only is made long by the augment; while in epic writers, who can neglect the augment, it is therefore sometimes long and sometimes short; but in the other moods (ἱκέσθαι, ἱκοίμην, etc.) it is always short. The derived form ἱκάνω, on the other hand, has in the Pres. short ι.—The Part. ἵκμενος (Aor. sync. § 110. 8) is a doubtful reading in Soph. Phil. 495; others ἱγμένοις.—For ἀπίκαται see § 103. m. 22.

ἱλάσκομαι expiate, § 112. 14, Fut. ἱλάσομαι (short a) from the less usual ἱλάομαι § 112. 15, for which Homer has also ἱλάομαι Il. β. 550. —The Active has the intransitive sense be propitious; hence in the poets Imperat. ἵληθι and ἵλαθι, Subj. and Opt. Perf. (as Pres.) ἱλήκω, ἱλήκοιμι.

ἵπταμαι, see πέτομαι.   ‖ ἵσημι, see § 109. III. 4.   ‖ ἵσχω, see ἔχω.

K.

ΚΑΔ-. 1) κέκασμαι, κέκαδμαι, see καίνυμαι. 2) κεκαδεῖν, Fut. ἥσειν etc. see κήδω and χάζω.

καθέζομαι, καθεύδω, κάθημαι, καθίζω, see ἕζομαι, εὕδω, ἧμαι, ἵζω.

καίνυμαι am distinguished, surpass all; here belongs the synonymous Perf. κέκασμαι, Dor. κέκαδμαι; with which comp. also ῥαίνω, ῥάσσατε, ἐρράδαται. (Perh. from κάδνυμαι by § 112. 15. d.)

καίω burn trans. Att. κάω (long a and without contraction), F. καύσω etc. § 95. n. 9.   In the Pass. the Attics have Perf. κέκαυμαι, Aor. 1 ἐκαύθην; in Hom. and late writers is found also Aor. 2 ἐκάην (short a). Verb. Adj. καυστέος, καυστός, καυτός.   Comp. κλαίω.

The epic writers have also an Aor. 1 without σ, ἔκηα (§ 96. n. 1); and hence by shortening the η into ε arises the Part. κέας, which occurs in Attic poets, Æsch. Agam. 858. Eurip. Rhes. 97.   In the epic language this ε is again lengthened into ει (comp. στείω, βείω, etc. § 107. m. 43) in Imperat. κεῖον, Mid. κείαντο, etc. and in the Subj. κείομεν (for κήωμεν § 103. m. 39) which stands instead of the Fut. Il. η. 333; see § 139. m. 5.— The forms of the Present κήω, κείω (Inf. κατακειέμεν Il. η. 408) are of doubtful authority.

καλέω call, secondary form κικλήσκω, § 112. 14, Fut. καλέσω Att. καλῶ § 95. n. 12; Aor. ἐκάλεσα, Perf. κέκληκα, Aor. 1 Pass. ἐκλήθην etc. § 110. 11.   Perf. Pass. κέκλημαι am called, Opt. κεκλήμην, κέκλησο, etc. § 98. n. 9. Fut. 3 κεκλήσομαι shall be called.—MID.

κάμνω am weary, from ΚΑΜΩ, § 112. 10, Aor. ἔκαμον, Fut. καμοῦμαι.—Pf. κέκμηκα (as if from ΚΜΑΩ, § 110. 11), epic Part. κεκμηώς Gen. ότος and ῶτος, § 97. n. 7.

καταπροΐξεσθαι, Ion. καταπροΐξεσθαι, a defective Fut. in the common phrase οὐ καταπροΐξει, you shan't get off free, followed by a participle.

κανάξαις, see ἄγνυμι.   ‖ κεῖμαι, see § 109. II.

κεκαφηώς, a defect. Part. Perf. Act. from the root ΚΑΦ- in Homer, gasping for breath, as one dying; § 97. n. 7.

κέλομαι call, command, § 112. 6, F. κελήσομαι etc.—Aor. ἐκεκλόμην (κέκλετο) § 110. 4. b.—But ἐκλέο see in κλέω.

κεντέω prick, regular.   But Homer Il. ψ. 237 has the Inf. Aor. 1 κένσαι § 112. 6, from the theme ΚΕΝΤΩ (whence κοντός pole).

κεράννυμι mix, or κιρνάω, κίρνημι, old and epic κεράω (§ 112. 15, 16), Fut. κεράσω, Aor. ἐκέρασα with short a.   In the remaining forms occurs the metathesis (§ 110. n. 7) with long a, as Perf. κέκρακα, Perf. Pass. κέκραμαι, Aor. 1 ἐκράθην, Ion. κέκρημαι etc.   Still we find also κεκέρασμαι, ἐκεράσθην.

Homer has in Aor. 1 also κρῆσαι Od. η. 164.—Further, the accent is to be noted in the Homeric Subj. κέρωνται Il. δ. 260; which implies a form κέραμαι after the analogy of § 107. m. 32.   Comp. κρεμάννυμι, κρέμαμαι, Subj. κρέμωμαι.

κερδαίνω gain, among the Attics regular (Aor. κερδᾶναι); in Ionic and many later writers κερδήσομαι, ἐκέρδησα, etc. Perf. κεκέρδηκα Demosth. and κεκέρδακα p. 145. marg.

κεύθω *cover, hide*, regular.   Aor. in Hom. (ἔκευσα) ἐπικεύσῃς, and (ἔκυθον) κύθε, κεκύθωσι.   Perf. κέκευθα as Pres. Il. χ. 118.   In tragic writers both Pres. and Perf. intrans. *am hid.*

κέω, see κεῖμαι and καίω.

κήδω *make anxious*, § 112. 6, Fut. κηδήσω ; κήδομαι and κέκηδα *am anxious;* whence the Homeric Fut. κεκαδήσομαι (Il. ϑ. 353) with short *a* for η (like τέθηλα, τεθαλυῖα), Imperat. Aor. Mid. κήδεσαι for -ησαι Æschyl.

κιχάνω and κιχάνομαι, *reach, attain, find*, § 112. 11, Fut. κιχήσομαι, Aor. ἐκιχησάμην.—Aor. 2 ἔκιχον.—Further, it takes a secondary form of the Impf. and the dependent moods of the Pres. from ΚΙΧΗΜΙ, which in most cases leaves its η unchanged ; ἐκίχημεν, ἐκιχήτην.—Subj. (κιχῶ) κιχείω, Opt. κιχείην, Inf. κιχῆναι, Part. κιχείς, κιχήμενος, etc. § 112. 15.—For the quantity see § 112. n. 6.

κίχρημι, see χράω.

κίω *go*, occurs seldom in the Indic. Present ; but so much the oftener in the poets in the *Impf.* ἔκιον and the dependent moods, e. g. κίοιμι, *Part.* κιών, which has the accent on the last syllable without being Aorist, just as ἰών from εἶμι ; of which verb in general the above are to be considered as secondary forms (ΙΩ, ΚΙΩ).—The epic μετεκίαθον see in § 112. 12.

κλάζω *sound, cry*, § 92. n. 3, F. κλάγξω etc. Pf. κέκλαγγα, the same with the Present, § 113. n. 13 ; hence Fut. κεκλάγξω and κεκλάγξομαι.—The poets have, without the nasal sound, Aor. ἔκλαγον Pf. κέκληγα. Part. κεκλήγοντες, § 111. 2.—But ἔκλαξα see under κλείω.

κλαίω *weep*, Att. κλάω (long *a* and without contraction), F. κλαύσομαι or κλαυσοῦμαι, Aor. ἔκλαυσα § 95. n. 9, 17.—Less frequent is the Fut. κλαιήσω or κλαήσω.—The Pass. fluctuates between the formation with and without σ : Perf. κέκλαυμαι (Æschyl. Soph. only in late writers κέκλαυσμαι), Aor. ἐκλαύσθην.—Verb. Adj. κλαυστέος, κλαυστός, κλαυτός.—MID.

κλάω *break*, κλάσω (short a), etc.   The Passive takes σ.—Part. Aor. 2 poetic κλάς (ἀποκλάς) § 110. 6.

κλείω *shut*, regular.—Perf. Pass. κέκλειμαι and κέκλεισμαι, Aor. ἐκλείσθην.   Ionic secondary form κληΐω (F. ίσω) Att. κλήω ; hence also κέκλημαι, 3 Pl. in Hdot. 9. 50 κεκλέαται, like the same person from καλέω : Aor. ἐκλήσθην.   From the Fut. κλήϊσω comes the Doric κλάξω (properly κλάϊξω), ἔκλαξα.

κλέω, κλείω, *celebrate*, κλέομαι *am celebrated*, ἐκλέο 2 pers. Impf. for ἐκλέεο § 105. n. 7.—But κέκληκα belongs to καλέω ; and κέκλετο to κέλομαι.

κλύω *hear*, a poetic verb, of which the Impf. has the signification of the Aorist, § 96. n. 3.   *Imperat.* κλύε, κλύετε, and κλῦθι, κλῦτε (§ 110. n. 2), or with the reduplication (§ 83. n. 10) κέκλῦθι, κέκλῦτε.   Part. Pass. κλύμενος *celebrated*, § 110. 7.

ΚΜΑ-, see κάμνω.   ‖ κνάω, see § 105. n. 5.

κολούω *dock, cut short*, takes σ in the Passive ; yet κεκόλουμαι and ἐκολούθην are also found ; Thuc. 7. 66.

κορέννυμι *satisfy, satiate*, § 112. 15, F. κορέσω etc. Perf. Pass. κεκόρεσμαι.

Ion. κεκόρημαι.   Epic Part. κεκορηώς (§ 97. n. 7) with Pass. signification.—The form κορέω, έεις, is Ionic Future.—This verb must not be confounded with κορέω, ήσω, *sweep.*

κράζω, comm. Perf. 2 κέκρᾱγα, *cry*, § 113. n. 13, Plur. κέκραγμεν,

κέκραχθε, *Imp.* κέκραχθι, *Inf.* κεκραγέναι, etc. (§ 110. 9.) Fut. κεκράξομαι, Aor. ἔκραγον.

κραίνω *accomplish*, admits in the epic language in all its parts the resolution into the double sound (§ 105. n. 10); ἐκραίαινεν, κρῆναι (Aor. 1), κεκρά-αντα.

ΚΡΑ-, see κεράννυμι.

κρεμμάννυμι *hang* trans. (Att. secondary form κρήμνημι,) § 112. 15, 16; Fut. κρεμάσω (short *a*), Att. κρεμῶ, ᾷς, ᾷ, etc. (epic κρεμόω); Aor. ἐκρέμασα. Pass. κρεμάννυμαι *am hanged*, and as Mid. *hang myself;* and for both significations Aor. ἐκρεμάσθην, Fut. κρεμασθήσομαι. There is too a special intransitive form, κ ρ έ μ α μ α ι (like ἵσταμαι) *hang* intrans. *Subj.* κρέμωμαι, *Opt.* κρεμαίμην and κρεμοίμην.* Fut. κρεμήσομαι *I shall hang, hover ;* Aor. again ἐκρεμάσθην.

This distribution of the forms and significations will in general be found to hold good in the Attic writers; but it must not be expected, that writers kept the analogy so constantly in view, as never to deviate from it.† Κρεμάω as Present is used only by the later writers.

κτάομαι *gain*, Depon. Mid.—Perf. as Pres. κέκτημαι *possess*, also ἔκτημαι § 83. n. 1; *Subj.* and *Opt.* see in § 98. n. 9; and for *Opt.* κεκτῴμην see *Ausf. Sprachl.* § 98. n. 17. Hence Fut. κεκτήσομαι *shall possess.* But Aor. ἐκτήθην is always Passive; see § 113. n. 6.

κτείνω *kill, slay*, (Att. secondary form κτίννυμι,) Fut. κτενῶ etc. § 101. In good writers the Aor. 1 ἔκτεινα and Perf. 2 ἔκτονα are more usual than Aor. 2 ἔκτανον and the non-Attic Perf. 1 ἔκτακα and ἔκταγκα. Instead of the Passive the Active of ϑνήσκω is in common use; e. g. ἀπέθανεν ὑπ' αὐτοῦ.

Homer has also a Future κτανέω (see *Ausf. Sprachl.*) and the Mid. of this form as Passive, Il. ξ. 481 κατακτανέεσθε.

Besides these there occurs the poetical Aorist (§ 110. 6, 7) ἔκταν, ας, α, 3 Plur. ἔκταν for -ασαν, *Subj.* κτέω for κτῶ (§ 107. m. 41), *Inf.* κτάμεν, κτάμεναι, for κτάναι, *Part.* κτάς, *Pass.* ἐκτάμην, κτάμενος, κτάσθαι, all with short *a*, by § 110. 6, 7. Homer has also Aor. Pass. ἐκτάθην and ἐκτάνθην, § 101. n. 6.

Besides the above Perfects, there is still a form ἐκτόνηκα (§ 112. 8), whose Attic character is doubtful.

κτίμενος, see § 110. 7.

κτυπέω *resound ;* poet. Aor. 2 ἔκτυπον § 96. n. 5. § 112. 7.

κυλίνδω *roll*, later κυλίω, Fut. κυλίσω, Aor. ἐκύλισα, Pass. Perf. κεκύλισμαι, Aor. ἐκυλίσθην. Mid. κυλίνδεσθαι Hom. also κυλινδεῖσθαι from Att. κυλινδέω. For the various secondary forms, e. g. (ἀλίνδω) ἐξαλῖσαι *to let roll* sc. a horse, as also the derivatives, see Lexil. II.

κυνέω *kiss*, § 112. 10, from ΚΥΩ, Fut. κύσω, Aor. ἔκυσα, with short *v*. The compound προσκυνέω *prostrate myself, adore*, is usually regular; but in the poets also προσκῦσαι, etc.—Another verb κύω see in its place.

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* Aristoph. Vesp. 298 κρέμοισθε, see § 107. m. 34, and comp. μαρνοίμην.
† It is just the same in English with the forms *hung* and *hanged*.

κῠρέω *find, hit upon,* is regular; but has also a secondary form κύρω (long
  v) § 112. 6, Depon. κύρομαι, Impf. ἔκυρον, F. κύρσω, Aor. ἔκυρσα, § 101.

κύω or κῠέω *am pregnant,* κυΐσκω or -ομαι *conceive,* § 112. 6,
14, is regular like κυέω.   But the poets have also an Aor. 1 Act. ἔκῡσα
impregnate, fructify, e. g. ὄμβρος ἔκυσε γαῖαν Æschyl. also Aor. 1 Mid.
ἐκῡσάμην* *conceived.*—Comp. also κυνέω.

<div style="text-align:center">Δ.</div>

λαγχάνω *obtain, receive,* by lot or fate, § 112. 11, from ΛΗΧΩ,
  F. λήξομαι, Aor. ἔλαχον, Pf. εἴληχα (§ 83. n. 3), or λέλογχα as
  if from ΛΕΓΧΩ.
  The Ionics made in the Fut. λάξομαι § 27. n. 6.—The Homeric Aorist
λελαχεῖν has the causative sense, *to impart, cause to share.*
ΛΑΚ-, see λάσκω.

λαμβάνω *take,* § 112. 11, from ΛΗΒΩ, F. λήψομαι, Aor. ἔλαβον,
  Imp. λάβε and λαβέ § 103. m. 4; Pf. εἴληφα § 83. n. 3; Pass.
  Pf. εἴλημμαι (poet. λέλημμαι), Aor. ἐλήφθην.—MID.
  The Ionics formed λελάβηκα (§ 111. 3), and (from ΛΑΜΒΩ) λάμψομαι.
ἐλάμφθην, λέλαμμαι, λαμπτέος.

λανθάνω, less often λήθω, *am hid, concealed,* § 112. 11, F. λήσω,
  Aor. ἔλαθον, Perf. 2 λέληθα.—Mid. λανθάνομαι, less often λήθο-
  μαι, *forget,* F. λήσομαι, Aor. ἐλαθόμην, Pf. λέλησμαι.
  Homer has in the Aorist λελαθεῖν, λελαθέσθαι; the former however
only as a regular causative of the Middle, *make forget;* in which sense
Homer has also the Pres. ληθάνω, and also Aor. 1 ἐπέλησεν Od. v. 85.—
In the Perf. Pass. the Ionics have short *a,* as λέλασμαι, § 27. n. 6.
  In the signif. *to forget* we find further ἐλησάμην in late poets, λασθῆ-
μεν (λησθῆναι) Theocr. ἐπιλελάθα Pindar.
λάσκω *make a noise, rattle, talk,* (Ion. ληκέω Dor. λᾱκέω) § 112. n. 8, from
ΛΑΚΩ, Aor. 2. ἔλᾰκον, and as Mid. λελακόμην (Hymn. Merc. 145), whence,
according to § 111. 3, Fut. λᾰκήσομαι, Aor. 1. ἐλάκησα.†—Perf. as Pres.
λέλᾱκα Ion. λέληκα (§ 113. n. 13); epic shortened form λελᾰκυῖα, § 97. n. 3.
λάω, see λῶ.   ‖ ΛΕΓΧ-, see λαγχάνω.

λέγω in the signification *to say* has no Perf. Active; in the Perf.
  Passive, λέλεγμαι, ἐλέχθην.   In the signification *to collect,* in
  which especially several compounds occur, it has Perf. Act. εἴ-
  λοχα (συνείλοχα), and in the Perf. Pass. most commonly εἴλε-
  γμαι (§ 83. n. 3), Aor. ἐλέγην (e. g. κατελέγησαν § 100. n. 5);
  together with a MID.—Moreover διαλέγομαι *converse with,* has
  also Pf. διείλεγμαι, but in the Aor. διελέχθην, Fut. διαλέξομαι,
  less often διαλεχθήσομαι.
  Homer has also the syncop. Aor. ἐλέγμην *joined myself,* Od. ι. 385; and
λέκτο *counted,* Od. δ. 451; see § 110. 8.
  Different from this is the old poetic λέξαι *to lay down, let lie down,*
λέξασθαι *to lie, rest,* which along with this form has also the syncopated

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* The common orthography κυσσαμένη rests merely on the seeming relation to
ἔκῡσα from κυνέω.
  † The short *a* is found e. g. Aristoph. Pac. 382.   The passage Aristoph. Nub.
410 (διαλᾱκήσασα) is different.

Aorist (§ 110. 8) ἐλέγμην, λέκτο, Imperat. λέξο and λέξεο by § 96. n. 9. This verb however belongs to a different root; see Lexilog. II. 78. 9, 10.

λελειχμότες *lapping, playing with the tongue;* a defective Part. in Hesiod; see Lexil. I. 1. p. 7, note. *Ausf. Sprachl.* § 110. n. 14.

λελίημαι *strive, hasten,* an epic Perf. that seems to belong to ΛΙΑΩ, but corresponds to none of the significations of that root. The suggestion is therefore probable, that it stands for λελίλημαι, dropping the last λ for the sake of euphony, from λιλάω, λιλαίομαι, *desire, strive.** See Lexil. I. 21.

ΛΗΒ-, see λαμβάνω.   ‖ λήθω, see λανθάνω.

ληκέω, see λάσκω.   ‖ ΛΗΧ-, see λαγχάνω.

λίγξε *twanged,* a defective Aor. in Homer.

λίσσομαι, rarely λίτομαι, *beseech,* § 92. n. 2, F. λίσομαι, Aor. ἐλισάμην and ἐλιτόμην; comp. ἔπετον and ἔπεσω in πίπτω.

λούω *wash.* In the Impf. Act. and in the Pres. and Impf. Pass. the Attics shorten all the forms which have ε and ο as the endvowel and union-vowel; e. g. 3 pers. Impf. ἔλου Plur. ἐλοῦμεν, etc. Pass. λοῦμαι, (λούει) λοῦται etc. λοῦσθαι. Impf. ἐλούμην (ἐλοῦ) ἐλοῦτο etc. Perf. Att. only λέλουμαι without σ.—MID.

The fuller forms are themselves contracted from the old λοέω (Hom. ἐλόευν, λοέσσαι); the shorter forms however have *not* arisen from syncope (e. g. λοῦμαι not like οἶμαι § 110. 5); but are in like manner contracted from the theme ΛΟΩ, whence the Homeric Aorist λόε. This is shewn by the accentuation ἐλοῦμεν, ἐλοῦτο, (not ἔλουμεν, ἔλουτο, like ἔκειτο, ἔρυτο), and by the Inf. λοῦν, which is also adduced.—See the *Ausf. Sprachl.* for the forms which actually occur.

λύω, see § 95. n. 4; and for λύτο, § 110. 7.—Opt. Perf. λέλῦτο § 98. n. 9.

λῶ *will,* λῇς, λῇ, 3 Pl. λῶντι, a Doric defective.

M.

μαίνομαι *am mad, furious,* F. μανοῦμαι, Aor. ἐμάνην, Perf. μέμηνα, synonymous with the Present. But the Aor. Act. ἔμηνα (Aristoph. Thesm. 561) has the causative sense *to make mad,* in which the compound ἐκμαίνω is more usual, § 135. n. 1.

Theocritus (10. 31) has μεμάνημαι (§ 111. 3) with the same Present signification as μαίνομαι.

μαίομαι, see ΜΑΩ.   ‖ ΜΑΚ-, see μηκάομαι.

μανθάνω *learn,* § 112. 11, from ΜΗΘΩ, Aor. ἔμαθον, F. μαθήσομαι, Pf. μεμάθηκα, § 111. 3.

The Fut. μαθεῦμαι see in § 95. n. 16.

μαπέειν, see μάρπτω.

μάρναμαι *strive, fight,* § 112. 15, like ἵσταμαι; only in the Present, and in Impf. 2 pers. μάρναο, § 107. m. 37. Opt. μαρνοίμην, § 107. m. 32.

μάρπτω *take hold of, seize,* F. μάρψω, etc. Part. Perf. μεμαρπώς, Aor. 2 (ἔμαρπον) μέμαρπον, and syncopated (§ 96. n. 7) ἔμαπον, μαπέειν, 3 Pl. Opt. μεμάποιεν.

μάχομαι *fight,* § 112. 6, F. μαχέσομαι comm. μαχοῦμαι (§ 95. n.

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* Such sacrifices of analogy for the sake of easier pronunciation are not uncommon in the earlier formation of a language. A case similar to the above is the poetic word ἔκπαγλος *striking, terrible,* which unquestionably comes from ἐκπλαγῆναι; not however by transposition, but with the ending λος (§ 119. 13. e), for ἔκπλαγλος. In like manner πύελος stands for πλύελος from πλύω, πλύνω.

15, 16), Aor. ἐμαχεσάμην. Pf. μεμάχημαι. Verb. Adj. μαχετέος and μαχητέος.

From the Fut. arose the Ion. Pres. μαχέομαι; and Homer has not only μαχειόμενος, but even μαχεούμενος, all as Present.—For the sake of the metre the epic writers have Fut. μαχήσομαι, but Aor. ἐμαχέσσατο.*—For the non-Att. Aor. ἐμαχέσθην see *Ausf. Sprachl.*

MAΩ an old verb, which occurs chiefly in three forms, viz.

1) *Perfect* as Present, *strive*, (μέμαα) μεμάασι, μεμαώς (Gen. μεμᾶῶτος and μεμαότος), and with syncope μέμαμεν, μέματε, 3 Pl. Plupf. μέμασαν, § 110. 10 sq.

2) *Present Middle*, μῶμαι, *desire, seek*, μώμενος, contracted from μάομαι; but the ω remains predominant, and therefore e. g. Inf. μῶσθαι and Imperat. μώεο (like μνώεο from μνάομαι, μνῶμαι); see § 105. n. 10 ult.

3) *Pres. Mid.* μαίομαι *touch, feel after, seek*, § 112. 9; Fut. μάσομαι, Aor. ἐμασάμην, with short *a*, especially in compounds; thus in Homer the Impf. ἐπεμαίετο Od. ι. 441 corresponds exactly to the Aor. ἐπιμασσάμενος ib. 446. Comp. δαίω δάσασθαι, ναίω νάσασθαι.

μεθύω *am drunk*, μεθύσκομαι *get drunk*, § 112. 14; Aor. ἐμεθύσθην from the Pass. The other tenses of the Active, except the Imperfect, belong to μεθύσκω *make drunk*, as ἐμέθυσα etc. § 112. n. 7.

μείρομαι *obtain*, Aor. ἔμμορον, Pf. ἔμμορα,† § 83. n. 2. From the causative sense (§ 113. 2) of the Active MEIPΩ *divide, distribute*, (whence μέρος *part, portion*,) comes the Perf. Pass. as impersonal and with the syllable εἱ instead of the reduplication (§ 83. n. 3), viz. εἵμαρται *it is fated, is appointed by destiny*, Part. εἱμαρμένος (ἡ εἱμαρμένη sc. μοῖρα, *fate*.)—We find also μεμόρηται and μεμορμένος.

μέλλω *am about to, will*, § 112. 6; F. μελλήσω etc. For the Augm. see § 83. n. 5.

μέλω *concern, be laid to heart*, is in the Active employed mostly in the third person, μέλει, μέλουσι, F. μελήσει etc.—Pass. μέλομαι *I lay to heart, am solicitous*, (more commonly ἐπιμέλομαι and ἐπιμελοῦμαι,) μελήσομαι, ἐμελήθην.

The poets use the Passive in the same sense as the Active; consequently μέλεται for μέλει. Further, they use the Perfect in the same sense as the Present; thus Act. μέμηλεν, and Pass. μέμβλεται (Hom. Hesiod), which is formed from μεμέληται by § 19. n. 1, and by shortening the η; comp. μέμνεο in μιμνήσκω, and ἀρήρεμαι in ἀραρίσκω.

μένω *remain*, has in the Perf. μεμένηκα § 101. n. 9. § 112. 6.— Verb. Adj. μενετέος.

A poetic secondary form is μίμνω, § 112. 13.—From another MENΩ, not extant in the Present, (whence μένος,) comes the Ionic and poetic Perf. μέμονα *intend, purpose* (comp. μενεαίνω), which is related to μέμαα; comp. γέγονα γέγαα.‡

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* Some critics for the sake of uniformity write also ἐμαχήσατο etc. contrary to the text which has come down to us.

† In the earlier epic writers there is found only the 3 pers. ἔμμορε, and in most instances clearly as Perfect, like κέκτηται, e. g. Od. ε. 335; also in Il. α. 278 it may be taken as a Perfect. The Aorist-form (e. g. ἔμμορες Ap. Rhod. 3. 4) seems therefore unknown to the early epic writers.

‡ The lyric passage, Eurip. Iph. Aul. 1495, where μέμονα is Perfect of the common μένω, can prove nothing, isolated as it is, against the otherwise invariable usage, which prevails not only throughout the Attic poets, but even in the prose of Herodotus (6. 84). The two verbs must be carefully distinguished, even if it be thought advisable to arrange them under the same etymology.

ΜΕΤΙΩ, μεμετιμένος, see § 108. I. 5.

μηκάομαι *bleat, low,* § 112. 7. Old poetic forms are Part. Aor. μάκων, Perf. μέμηκα, whence the Homeric μεμακυῖα is derived by shortening the vowel, § 97. n. 3. Hence, since it has the signification of the Present, there is formed another Impf. ἐμέμηκον, § 111. 2.

μιαίνω *stain, soil.* The Aor. assumes η.

The Homeric μιάνθην Il. δ. 146, is explained as the 3 pers. Plur. for μιάνθησαν, μίανθεν (Lobeck in *Ausf. Sprachl.* § 110. 9), but is more probably the 3 pers. Dual of the syncop. Aor. (Sing. ἐμίαν-το) 3 Dual ἐμιάν-σθην, ἐμιανθην, § 110. n. 3.

μίγνυμι, also μίσγω, *mix,* § 112. 6 ; F. μίξω with long ι ; hence Inf. Aor. μῖξαι. Pass. Aor. 1 and 2.

μιμνήσκω *remind,* § 112. 14, from ΜΝΑΩ, F. μνήσω, etc.—Pass. μιμνήσκομαι *call to mind, recollect, mention,* F. μνησθήσομαι, Aor. 2 ἐμνήσθην, Verb. Adj. μνηστός.—The Perf. Pass. μέμνημαι becomes Present, *call to mind,* i. e. *am still mindful ; Subj.* μέμνωμαι, ῃ, ηται, etc. see § 98. n. 9. *Opt.* μεμνήμην, Att. μεμνοίμην, or also μεμνῴμην, μεμνῷτο, contracted from the Ionic μεμνεῴμην, μεμνέῳτο, Il. ψ. 361; see on these the *Ausf. Sprachl.* § 98. n. 15-17. To this Perfect belongs the Fut. 3 μεμνήσομαι, *will remain mindful.*—The compound ἀπομιμνήσκομαι (χάριν) has a Fut. Mid. Thuc. 1. 137.

Shortened forms are the Homeric μέμνῃ (μέμνεαι) for μέμνησαι, and Imperat. μέμνεο (Hdot.) for μέμνησο. Comp. above μέμβλεται in μέλω.

The simple form (μνάομαι) μνῶμαι in the above signification is merely Ionic ; and μνεώμενος, μνώοντο, μνώεο, etc. (§ 105. n. 10) are Ionic lengthened forms. But in the meaning *to court, woo,* μνᾶσθαι belongs also to the common language.

μολεῖν, see βλώσκω.

μύζω *murmur, grumble,* whence ἐπέμυξαν in Hom.—Not to be confounded with μύζω *suck,* § 112. 6, F. μυζήσω ; nor with μύσσω (ἀπομύττω) F. μύξω etc. *wipe the nose.*

μυκάομαι *bellow, roar,* is to be noted on account of the epic forms ἔμυκον, μέμυκα, from ΜΥΚΩ. Comp. μηκάομαι.

μύω *shut,* e. g. the eyes, has ῠ in flexion, as μύσαν Il. ω. 637 ; καταμύσῃ Aristoph. Vesp. 92 ; Perf. μέμῠκα *shut* the lips, *be silent.*—But the compound καμμύω has καμμῦσαι Batr. 191.

N.

ναίω *dwell,* § 112. 9, takes its tenses from the Pass. and Mid. of ΝΑΩ with short a, F. νάσομαι, Aor. ἐνάσθην or ἐνασάμην, Perf. in late writers νένασμαι. The Act. ἔνασα (ἔνασσα) has the causative sense, *cause to dwell.*—A secondary form is ν α ι ε τ ά ω, ναιετάσκον, ναιετάωσα, § 105. n. 10.

νάσσω *stuff,* F. νάξω, etc.—νένασμαι, ναστός. § 92. n. 2.

νέμω *allot, distribute,* § 112. 6, F. νεμῶ and νεμήσω, Aor. ἔνειμα, Perf. νενέμηκα, etc. Aor. Pass. ἐνεμήθην and ἐνεμέθην.—MID.

νέφει, comm. συννέφει, *it is cloudy,* Perf. συννένοφεν.

νέω, 1) *heap up,* occurs in the Pres. and Impf. chiefly in the Ionic lengthened forms νηέω, νηνέω.—Fut. νήσω, Aor. ἔνησα Ion. ἐνήησα, etc. Pass. Pf. νένημαι and νένησμαι, Aor. ἐνήθην and ἐνήσθην ; Verb. Adj. νητός.

2) *spin*, also regular, F. *νήσω*, etc. But in the Pres. the vowels *εο, εου* are contracted not as usual into *ου*, but contrary to analogy into *ω*, as *νῶσι, νῶντος*, etc. Verb. Adj. *νητός*, as also *τὰ νηθέντα* Plat. Polit. p. 282. e.—A new Present-form is *νήθω*, § 112. 12; whence Perf. Pass. *νένησμαι*.

3) *swim*, F. *νεύσομαι* and *νευσοῦμαι* § 95. n. 9, 17; Aor. *ἔνευσα*. A secondary form is *νήχω, νήχομαι*, § 112. 17.

4) The poetic verb *νέεσθαι to go away, turn back*, has in the Indic. Pres. commonly the signification of the *Future*, *νέομαι* or *νεῦμαι*, 2 pers. *νεῖαι*, § 105. n. 7.

νίζω wash, § 112. 17; takes its tenses from the less usual Pres. *νίπτω*; thus Fut. *νίψω*, etc.—MID.

νοέω think, is contracted and accented by the Ionics like *βοάω*; e. g. *νώσω*, *ἔνωσα, ἐνένωτο*.

νυστάζω nod, sleep, F. *νυστάσω* and *νυστάξω*, etc. § 92. n. 4.

Ξ.

ξυρέω shave, § 112. 6; Middle commonly *ξύρομαι*, but Perf. *ἐξύρημαι*.

O.

ὀδύσασθαι to be wroth, Aor. *ὠδυσάμην*, Pf. *ὀδώδυσμαι* Hom.

ὄζω smell, i. e. *emit an odour*, § 112. 6, F. *ὀζήσω* (Ion. *ὀζέσω*), etc.—Perf. *ὄδωδα* has the force of the Present.

οἴγω or *οἴγνυμι, open*, § 112. 15, in the epic writers separates the diphthong in the augmented forms, *ὠΐγνυντο, ὠΐξε*.—The following compound is most used:

ἀνοίγω or *ἀνοίγνυμι, open*, has the anomalous augment mentioned in § 84. n. 8; Impf. *ἀνέῳγον*, Aor. *ἀνέῳξα*, *Inf. ἀνοῖξαι*, etc. Perf. 1 *ἀνέῳχα*. The Perf. 2 *ἀνέῳγα* has the neuter (intrans.) signification, *stand open*, § 113. n. 3; for which however the Attics commonly have Perf. Pass. *ἀνέῳγμαι*. The forms *ἤνοιξα, ἠνοίγην*, belong to late writers.

οἶδα, see § 109. III.

οἴομαι suppose, § 110. 5. § 112. 6. § 113. n. 5; Impf. *ᾠόμην*. Pres. 1 pers. Sing. also *οἶμαι*, Impf. *ᾤμην*.*—Fut. *οἰήσομαι*, Aor. *ᾠήθην, οἰηθῆναι*.

The epic writers employ also the Active forms, and moreover resolve the diphthong: *ὀΐω, ὀΐομαι*, (long *ι*,) whence *ὠϊσάμην, ὠΐσθην*.

οἴχομαι depart, am gone, § 112. 6, Impf. (as Aor.) *ᾠχόμην departed*; F. *οἰχήσομαι*, Pf. *ᾤχημαι* or *οἴχωκα*, see the marg. note under *ἔχω, ὄχωκα*, above.

Homer has also *ᾤχηκα, παρῴχηκα* Il. *κ*. 252.—On this whole verb, see the *Ausf. Sprachl.*

OI-, see *οἴομαι* and *φέρω*.

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* According to the ancient Grammarians, the forms *οἶμαι, ᾤμην*, were employed only in cases of entire conviction; where however Attic urbanity avoided, in this way, the harshness of positive assertion.

ὀλισθάνω (comm. -αίνω) *slip, glide*, § 112. 11, F. ὀλισθήσω, Aor. ὤλισθον.

ὄλλυμι *cause to perish, destroy*, § 112. 15, from ΟΛΩ, F. ὀλῶ, Aor. ὤλεσα, *Inf.* ὀλέσαι, Perf. 1 ὀλώλεκα.—MID. ὄλλυμαι *perish*, F. ὀλοῦμαι, *Inf.* ὀλεῖσθαι, Aor. ὠλόμην, *Inf.* ὀλέσθαι; to which belongs Perf. 2 ὄλωλα, § 113. n. 3.

The poetic Part. ὀλόμενος, οὐλόμενος, passes over into an adjective, with the active signification *destructive, fatal.*—The epic secondary form ὀλέκω arose out of the Perfect; comp. § 111. 2.

ὄμνυμι *swear*, § 112. 15, Fut. ὀμοῦμαι, εῖ, εῖται, etc. *Inf.* ὀμεῖσθαι, from ΟΜΩ. The further formation is as if from ΟΜΟΩ, Aor. ὤμοσα, *Inf.* ὀμόσαι, Perf. ὀμώμοκα, Perf. Pass. ὀμώμοσμαι, Part. ὀμωμοσμένος with euphonic σ; but the other forms, together with the Aorist, more commonly without σ, as ὀμώμοται, ὠμό-θην.—MID.

ὀμόργνυμι *wipe off*, § 112. 15, Fut. ὀμόρξω, etc.—MID.

ὀνίνημι* *am of use, profit*, § 112. 15, (like ἵστημι,) has no Impf. Act. but for it employs ὠφέλουν, and takes its forms from ΟΝΑΩ, F. ὀνήσω, Aor. ὤνησα.—MID. ὀνίναμαι *have profit, am benefited*, F. ὀνήσομαι, Aor. 2 ὠνήμην (ησο, ητο, etc.) or ὠνάμην, Opt. ὀναίμην, *Inf.* ὄνασθαι.—For the redupl. see § 112. 13.

The Indic. ὠνάμην belongs to late writers. In Homer however it comes from ὄνομαι; see the next verb.—The Aor. Pass. ὠνήθην also occurs, Xen. An. 5. 5. 2.

ὄνομαι *insult*, § 111. 15. c; radical form ΟΝΟΩ; hence the Pres. and Impf. like δίδομαι, viz. 2 pers. Sing. ὄνοσαι, Opt. ὀνοίμην, Imp. ὄνοσο.—Fut. ὀνό-σομαι. Aor. ὠνόσθην and ὠνοσάμην.—Homer has also, from the simpler form ΟΝΩ, 2 Plur. Pres. οὔνεσθε, Aor. ὤνατο.

ὁράω *see*, § 112. 18, Impf. Ion. ὥρων, comm. ἑώρων (§ 84. n. 8), Perf. ἑώρακα.†—Aor. εἶδον, *Subj.* ἴδω, *Opt.* ἴδοιμι, *Imp.* ἴδε Att. ἰδέ etc. *Inf.* ἰδεῖν, *Part.* ἰδών, *Mid.* εἰδόμην, ἰδέσθαι, ἰδοῦ, and as Interjection ἰδού *lo!* See εἴδω above.—Fut. ὄψομαι *I shall see*, from ΟΠΤΩ.—PASS. Perf. ἑώραμαι or ὦμμαι, ὦψαι, ὦπται, etc. ὦφθαι. Aor. ὤφθην, ὀφθῆναι (in late writers also ὀραθῆναι). Verb. Adj. ὁρατέος, ὁρατός, ὀπτός.

The Perf. 2 ὄπωπα *have seen*, belongs to the dialects and poets.—For ὀπώπεε see § 112. n. 5; and for ὄρηαι (Hom.) see § 105. n. 16, with the marg. note.

From ἐπόψομαι must be carefully distinguished the antique ἐπιόψομαι *choose, select*, Aor. ἐπιωψάμην.

ὄρνυμι *move, excite*, § 112. 15, from ΟΡΩ, F. ὄρσω, Aor. 1 ὦρσα, § 101. n. 3. —Mid. ὄρνυμαι *arise, come into existence*, Aor. ὠρόμην, 3 Sing. ὤρετο and ὦρτο (§ 110. 8), *Inf.* ὄρθαι *Part.* ὄρμενος (for ὀρέσθαι, ὀρόμενος), *Imp.* ὄρσο and ὄρσεο by § 96. n. 9.—The Perf. 2 ὄρωρα belongs to this intransitive

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* The Inf. ὀνινάναι is probably to be read in Plato Rep. p. 600; Part. ὀνινᾶσα (not ὀνίνασα) Plato Phileb. p. 58.

† In Attic poetry the Perfect, and this only, was shortened at the beginning; and according to traces in the manuscripts, as often in the later vulgar language, was written and pronounced ἑόρακα. See *Ausf. Sprachl.* I. § 84. n. 12. p. 325.

and immediate signification, *have arisen, exist;* but the form ὦρορεν (§ 85. n. 3) is Aorist (e. g. Od. τ. 201) like ἤραρεν, and has also like that form more commonly the transitive and causative signification, *he excited.*— With the Perf. ὄρωρα coincides as to sense the Passive form ὀρώρεται; comp. above ἄρηρα, ἀρήρεμαι, in ἀραρίσκω.—Finally, Homer has also forms of the Pres. and Impf. from ὄρομαι and ὀρέομαι, *hurry, move about,* (Od. ξ. 104. β. 398,) which however are not without difficulty; see the *Ausf. Sprachl.*

ὀσφραίνομαι *smell, perceive by the smell,* § 112. 11, F. ὀσφρήσομαι, Aor. ὠσφρόμην Ion. ὀσφράμην (Hdot. 1. 80, 26) by § 96. n. 1 and marg. Later, ὠσφρησάμην and ὠσφράνθην.

οὐλόμενος, see ὄλλυμι.   ‖ οὔνεσθε, see ὄνομαι.

οὐρέω *void urine,* F. οὐρήσομαι, Impf. ἐούρουν etc. § 84. n. 5.

οὐτάω *wound,* F. οὐτήσω, etc.—Syncop. Aor. (οὖταν § 110. 6, 7,) 3 Sing. οὖτα, Inf. οὐτάμεν (for οὐτάναι), Part. Pass. οὐτάμενος.—Along with these exist also the forms οὐτάζω, οὔτασε, οὐτασμένος.

ὀφείλω, 1) *owe,* e. g. money; 2) *ought, must;* § 112. 6.—F. ὀφειλήσω etc.

The form ὤφελον, ες, ε, (comm. ὄφελον,) occurs only as expressive of a wish; see Syntax, § 150. m. 20.—In Homer we find instead of ὀφείλω also ὀφέλλω (Il. τ. 200), and for ὤφελον on account of the metre also ὤφελλον (Il. ζ. 350); which forms must not be confounded with those of ὀφέλλω *increase, glorify.* From this last verb Homer has in the Opt. Aor. 1 by anomaly, 3 pers. Sing. ὀφέλλειεν Il. π. 651. Od. β. 334.

ὀφλισκάνω *incur, forfeit,* § 112. 14, F. ὀφλήσω, Pf. ὤφληκα, Aor. ὦφλον, Inf. ὀφλεῖν, Part. ὄφλων.

Comp. τέφνων. We find also accented ὄφλειν, e. g. Plato Rep. p. 451 and often. For ὤφλες see § 112. n. 5.

Π.

παίζω *play, jest,* F. παίξομαι, παιξοῦμαι. We find after this formation in late writers also ἔπαιξα, πέπαιγμαι etc. but good Attic writers always have ἔπαισα, πέπαισμαι etc. notwithstanding the similar tenses of the following verb.

παίω *strike,* § 112. 6, F. παίσω and παιήσω, but the other tenses come only from the first formation: ἔπαισα, πέπαικα, πέπαισμαι, ἐπαίσθην.—MID.

πάλλω *swing, brandish,* Aor. 1 πῆλαι, etc. Sync. Aor. Pass. πάλτο § 110. 8; Act. ἀμπεπαλών Hom. § 83. n. 10.—Here belong also the Homeric forms ἀνέπαλτο, κατέπαλτο, (not ἀνεπᾶλτο,) e. g. Il. θ. 85; but ἐπᾶλτο, κατεπάλμενος, belong to ἅλλομαι, Il. ν. 603. λ. 94. See Spitzner Exc. XVI.

ΠΑΡ-, πεπαρεῖν, see in πορεῖν.

πάσασθαι *acquire,* ἐπασάμην, Pf. πέπαμαι (Xen.) *possess;*—different from ἐπασάμην, πέπασμαι, see πατέομαι.

πάσχω *suffer,* § 112. 18, from ΠΗΘΩ, Aor. ἔπαθον;—also from ΠΕΝΘΩ, Pf. πέπονθα, Fut. πείσομαι according to the rule § 25. 4.—Verb. Adj. παθητός.

From ΠΗΘΩ comes also πεπαθυῖα (Hom.) and the doubtful forms πήσομαι, ἔπησα.—For πέποσθε instead of πεπόνθατε see § 110. n. 5.

πατάσσω, see πλήσσω.

πατέομαι *taste, eat,* § 112. 6, Aor. ἐπασάμην, Perf. πέπασμαι; comp. δατέομαι, δάσασθαι, under δαίω, and πάσασθαι above.

παύω *let cease, stop,* F. παύσω, etc. Mid. *cease,* Perf. πέπαυμαι, with Fut. 3 πεπαύσομαι *will cease.* Pass. Aor. ἐπαύθην and ἐπαύσθην. Verb. Adj. always παυστέος.

    The Imper. παῦε stands often for παύου *cease.*—In Od. δ. 659 μνηστῆρας is to be read in Accus.

πείθω *persuade;* Pass. *believe, obey;* to which signification belong also F. πείσομαι, Pf. πέπεισμαι. But Perf. 2 πέποιθα *trust*

    Poetic forms are : 1 Pl. Plupf. ἐπέπιθμεν belonging to πέποιθα § 110. 9, for the *Imper.* πέπεισθι in Æschyl. see *Ausf. Sprachl.* Aor. 2 ἔπιθον, ἐπίθομεν, πέπιθον, for ἔπεισα; and Mid. ἐπιθόμην for ἐπείσθην etc.—Hence a new formation : F. πιθήσω, Aor. ἐπίθησα (§ 111. 3), in the signif. *obey, trust;* πεπιθήσω *persuade.*

πεινῆν, see § 105. n. 5.   ‖ πείσομαι, see πάσχω and πείθω.

πέκω, πεκτέω, epic πείκω, *shear, comb,* F. πέξω, etc.—MID.

πελάζω, old πελάω, *approach,* epic secondary form πλνημι, § 112. 9, 16, and in the earlier language *cause to approach,* has also in the poets the Aorists formed by metathesis (πελα, πλεα, § 110. n. 7), viz. ἐπλάθην (long a, falsely ἐπλάσθην), and ἐπλήμην, πλῆτο, both in the sense *approach;* Part. Perf. πεπλημένος.—Another secondary form is πελάθω (ᾰ), or with long a, πλάθω, § 110. 12. Whether also πλάζω, which occurs twice in Homer (προσέπλαζε, προσπλάζον) in the signification *approach,* while πελάζω in Hom. is always *cause to approach,* is a secondary form of this verb, is doubtful; since it can also be referred to πλάζω, F. πλάγξω.

πέλω or πέλομαι, *I am.* This Doric and poetic verb suffers a syncope when it takes the augment (§ 110. 4): 3 pers. Impf. ἔπλε or ἔπλετο, 2 pers. ἔπλεο, ἔπλευ. The remaining tenses do not occur. This verb moreover has the peculiarity, that the Imperf. of the Middle form very commonly has the signification of the Present, ἔπλευ *thou art,* etc.—To the same verb in its earlier signification *move about, am occupied, versor,* belong also with the same syncope the compound epic participles ἐπιπλόμενος, περιπλόμενος.

ΠΕΝΘ-, see πάσχω.

πεπαρεῖν, πεπορεῖν, πέπρωται, see πορεῖν. ‖ πέπτω, see πέσσω.

περαίνω *finish,* Aor. ἐπέρανα etc. Perf. Pass. πεπέρασμαι § 101; 3 Sing. πεπέρανται or because of the metre πεπείρανται Od. μ. 37.

περάω *pass over, cross over,* regular περάσω with long a (Ion. περήσω). But the formation περάσω etc. with short a, in the epic poets, belongs to πιπράσκω *sell,* which see in its place.

πέρδω, comm. πέρδομαι, Aor. ἔπαρδον, Fut. παρδήσομαι, Perf. πέπορδα.

πέρθω *desolate, destroy,* Aor. ἔπραθον § 96. n. 7.—Homer has also a syncopated Aor. Pass. with *Inf.* πέρθαι (as from ἐπέρθμην), strictly πέρθ-θαι (or πέρσθαι) like δέχ-θαι, § 110. 8. and n. 3.*

πεσεῖν, see πίπτω.

πέσσω, πέττω, *boil, bake, cook,* § 112. 17, F. πέψω etc. from πέπτω, which occurs in the Present only in late writers.

πετάννυμι, secondary form πιτνάω, πίτνημι, § 112. 15, 16, *expand,*

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    * Lobeck derives this very anomalous form by metathesis from the kindred theme πρέω (Aor. ἐτρέμην — ἐπέρμην), πρήθω; see Lob. in *Ausf. Sprachl.* II. p. 19.

F. πετάσω, Att. πετῶ, etc.—Perf. Pass. πέπταμαι § 110. 4 ; rarely πεπέτασμαι ; but Aor. Pass. again ἐπετάσθην.

πέτομαι *fly*, § 110. 4. § 112. 6 ; from this theme comes by syncope an *Aorist* ἐπτόμην, πτέσθαι, πτόμενος, etc. Fut. πετήσομαι comm. πτήσομαι. Along with these exists also a formation in μι, § 112. 15. ; Pres. ἵπταμαι, Aor. ἐπτάμην, πτάσθαι, πτάμενος, etc. and from the entirely obsolete Pres. *Active* of this formation, comes another *Aorist* ἔπτην, πτῆναι, πτάς, etc. synonymous with the two former, § 110. 6.

The forms of the Pres. πέταμαι and πετάομαι, with the Aor. ἐπετάσθην (e. g. Anacr. 40. 6), belong to the poets and the later prose. As Perfect, only πεπότημαι seems to have been in use. The poets employed also the Pres. ποτάομαι, πωτάομαι, § 112. 9.

ΠΕΤ-, see πίπτω.   ‖ πεύθομαι, see πυνθάνομαι.

πέφνον, ἔπεφνον, *I killed*, the reduplicated and at the same time syncopated Aorist, § 110. 4, from ΦΕΝΩ (whence φόνος). The participle of this Aorist, contrary to analogy, is accented on the penult, πέφνων.* *Pass.* Perf. πέφαμαι, *Inf.* πεφάσθαι, Fut. πεφήσομαι ; comp. τείνω, τέταμαι, § 101. 9, and for πεφήσομαι see § 99. n. 1. See also φαίνω below.

πήγνυμι *fix, make fast ;* in late writers also πήσσω, πήττω, § 112. 15 ; F. πήξω, etc. Pass. *become fast, solid,* with Aor. ἐπάγην (ἐπήχθην is simple Pass.) and Perf. 2 πέπηγα intrans. *stand fast,* § 113. n. 3.—MID. *fasten together, build,* etc.

πίμπλημι *fill, Inf.* πιμπλάναι, § 112. 15 and 12, declined in Pres. and Impf. like ἵστημι.—Fut. πλήσω, etc. Pf. Pass. πέπλησμαι, Aor. Pass. ἐπλήσθην (late also ἐπλήθην), from ΠΛΑΩ or πλήθω ; which last form however has in the Pres. only the intransitive signification *to be full.*—MID.

When in composition μ comes to stand before the initial π, the μ in the reduplication falls away, as ἐμπίπλαμαι ; but it reappears so soon as the augment intervenes, as ἐνεπίμπλασαν.

In contradiction to this rule, the poets, for the sake of the metre, employ the form with or without the μ.—The formation in άω (πιμπλᾶν, ἐμπιπλᾶν) is not good Attic, except in those instances where it occurs also in ἵστημι.

For the Passive Aor. ἐπλήμην, *Opt.* πλείμην,† *Imp.* πλῆσο, etc. see § 110. 7. It was not unknown to the Attic language ; Aristoph. ἐμπλήμενος, ἐμπλείμην.

From the intrans. πλήθω there occurs as a poetic Perfect, πέπληθα with the like meaning, *am full.*

πίμπρημι *burn* trans. *Inf.* πιμπράναι, § 112. 15 and 12, declined in the Pres. and Impf. like ἵστημι. The rest comes from ΠΡΑΩ or πρήθω (Hom.) e. g. Perf. πέπρησμαι (more certain than πέ-

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* That πέφνων is really Aorist, is clear from the connection in the two passages, Il. π. 827. ρ. 539. Comp. ὄφλων.

† The orthography πλήμην has no analogy. Instead of ει, one might indeed have expected the diphthong αι ; since the form πιμπλάναι presupposes a theme ΠΛΑΩ. But in the same manner χρή, which comes from χράω (see below), has also in the Opt. χρείη ; and a theme ΠΛΕΩ (Lat. compleo) is implied in the form πιμπλεῦσαι of Hesiod, ϑ. 880.

πρημαι), ἐπρήσθην.—With ἐμπίπρημι, ἐνεπίμπραμεν, the case is the same as in πίμπλημι above; and so also with the formation in άω, from which however Xen. has ἐνεπίμπρων, Hell. 6. 5. 22.

The shortened form ἔπρεσε for ἔπρησε in Hesiod (9. 856) is to be remarked; since the analogy of ἐπίμπραμεν would lead us to expect here an α.—A rare secondary form is πρήθω; Il. ι. 589 ἐνέπρηθον.

πίνω *drink*, § 112. 18, from ΠΙΩ, Fut. πίομαι (95. n. 18), Aor. ἔπιον, πιεῖν, etc. *Imp.* comm. πῖθι (§ 110. n. 2), poet. πίε Od. ι. 347.—All the rest is from ΠΟΩ; as Perf. πέπωκα, Perf. Pass. πέπομαι, Aor. Pass. ἐπόθην. Verb. Adj. ποτέος, ποτός.

The ι in πίομαι is commonly long (see Athen. 10. p. 446); but in ἔπιον etc. short.—The Fut. πιοῦμαι belongs to late writers, § 95. n. 16; the Pres. πίομαι (ĭ) occurs in Pind. Ol. 6. 147.

The forms πίσω, ἔπισα, have the causative sense *give to drink*, and belong to the Present πιπίσκω, § 112. 14.

πιπράσκω *sell*, Ion. πιπρήσκω, epic secondary form πέρνημι, § 112. 14, 16. Fut. and Aor. wanting. The forms in use are: πέπρᾱκα, πέπρᾱμαι, ἐπράθην, F. 3 πεπράσομαι instead of Fut. 1 πραθήσομαι, which is not Attic; and in like manner the Perf. πεπρᾶσθαι very often stands instead of the Aor. πραθῆναι. The Ionics have all these forms with η.

The common language supplied the tenses still wanting, by means of ἀποδώσομαι, ἀπεδόμην. The old and epic language had Fut. περάσω with short α, and hence contr. περῶ, περᾶν, Aor. ἐπέρασα, from περάω, which we have seen in its place above in a kindred signification, and with long α in flexion. From this περάσαι arose afterwards the other preceding forms by the metathesis mentioned in § 110. n. 7.—An isolated form is πεπερημένος instead of πεπρημένος, Il. φ. 58.

πίπτω *fall*, § 112. 13, (long ι, hence *Imp.* πῖπτε,) forms its other tenses from ΠΕΤΩ; Fut. with Doric form πεσοῦμαι (Ion. πεσέομαι), Aor. ἔπεσον § 96. n. 9.—Perf. πέπτωκα.

Poetic syncopated forms of the *Part.* Perf. are Attic πεπτώς (comp. βεβρῶτες from βέβρωκα) and epic πεπτεώς, § 110. n. 6. The latter implies an original Perf. form πέπτηκα (from ΠΕΤΩ like δέδμηκα from δέμω), whence πέπτωκα has been formed with an alternate vowel (§ 27. 1); see Lexil. I. 63. p. 295.

The regular forms of the Aor. from ΠΕΤΩ also occur; as Aor. 1 ἔπεσα Eurip. Troad. 291. Alcm. 465; Aor. 2 ἔπετον in Doric writers, e. g. Pindar. Comp. λίσσομαι.

πιτνέω *fall*, Aor. ἔπιτνον § 96. n. 5. § 112. 6.—But πιτνάω, πίτνημι, is the same with πετάννυμι.

πλάζω *cause to wander about*, Pass. *wander about, rove*; F. πλάγξω etc. § 92. n. 3.

ΠΛ-, see πέλω.   ‖ ΠΛΑ-, πλήθω, see πελάζω and πίμπλημι.

πλέω *sail*, F. πλεύσομαι, πλευσοῦμαι, § 95; Aor. ἔπλευσα, etc. Pass. πέπλευσμαι, ἐπλεύσθην. Verb. Adj. πλευστέος (ἄπλευστος).

An Ionic form is πλώω, πέπλωκα, etc. Hence Verb. Adj. πλωτός, and the epic (syncopated) Aorist ἔπλων, ως, ω, ωμεν, etc. *Part.* πλώς, for which see § 110. 6. and n. 1, 3.

πλήσσω, πλήττω, *strike;* rarer form πλήγνυμι. It retains the η in the Aor. 2 Pass. ἐπλήγην, except in those compounds which signify *to terrify,* as ἐξεπλάγην, κατεπλάγην, Fut. ἐκπλαγήσομαι.—In the signification *to strike,* the Attics never employ the Active of this verb, but instead of it πατάσσω; which latter they never use in the Passive.

> The Perf. 2 πέπληγα has in later writers also a *Passive* signification, § 113. n. 4. Homer has likewise the Aor. 2 Act. and Mid. but with the reduplication, πέπληγον, πεπληγόμην.

πνέω *blow,* F. πνεύσομαι and πνευσοῦμαι, Aor. ἔπνευσα, etc. Perf. Pass. πέπνευσμαι, Aor. ἐπνεύσθην. Verb. Adj. πνευστός (θεόπνευστος).

> The Perf. Pass. πέπνυμαι (§ 98. n. 4) is merely poetic, with the special signification *to be animated, intelligent;* hence by some it is not derived from πνέω, but compared with πινυτός. After the same analogy occurs also the syncopated Aorist ἄμπνυτο (Hom. for ἀνέπνυτο § 110. 7); further ἀμπνύνθη for ἀνεπνύθη, comp. ἰδρύω, ἰδρύνθην; also the *Imperat.* ἄμπνυε *recover thyself.*

ποθέω, see § 95. n. 4.

πονέω, *toil, suffer,* F. πονήσω; but in the signif. *suffer pain,* F. πονέσω, Perf. πεπόνηκα, § 95. n. 4. See also § 113. 2.

πορεῖν (Hesych.) ἔπορον *gave, Part.* πορών, a defective poetic Aorist. To the same theme, with the sense *divide out, allot,* belongs by metathesis (§ 110. 11) the Perf. Pass. πέπρωται *it is appointed by destiny, Part.* πεπρωμένος.

> The Infin. πεπαρεῖν or πεπορεῖν in Pind. Pyth. 2. 105, is better referred to a separate theme of its own, with the meaning *to shew, cause to see.* The former is the best orthography. See Böckh.

ΠΟ-, see πίνω. — πέποσθε, see πάσχω.

ΠΡΑ-, πρήθω, see πιπράσκω and πίμπρημι.

πράσσω *do, fare,* long a. For the Perf. see § 113. n. 3.

πρίασθαι *buy,* § 112. 15, a defective *Aorist* (like ἐπτάμην), the forms of which are used only as Aorist of the verb ὠνεῖσθαι, viz. ἐπριάμην, *Subj.* πρίωμαι, *Opt.* πριαίμην, *Imp.* πρίασο, πρίω, *Inf.* πρίασθαι, *Part.* πριάμενος.

ΠΤΑ-, ΠΤΟ-, see πετάννυμι, πέτομαι, πτήσσω, and πίπτω.

πτήσσω *stoop down,* is regular. The form καταπτακών in Æschyl. Eum. 247, implies κ as the characteristic.—In the poets there are a few forms from ΠΤΑΩ; e. g. 3 pers. Du. Aor. 2 καταπτήτην § 110. 6; *Part.* Perf. πεπτηώς. But πεπτεώς see in πίπτω.

πυνθάνομαι *inquire, perceive by the senses, learn,* § 112. 11; from the poetic πεύθομαι, Fut. πεύσομαι, Aor. ἐπυθόμην, Pf. πέπυσμαι. Verb. Adj. πευστέος.

P.

ῥαίνω *sprinkle.* For ῥάσσατε and ἐρράδαται see § 103. m. 24.

ῥέζω and ἔρδω, *do,* § 112. 19, F. ῥέξω or (from ΕΡΓΩ) ἔρξω, etc. Perf. ἔοργα. Pass. Aor. ῥεχθῆναι. But ἔρχθην, ἔεργμαι, belong to εἴργω.

ῥέω *flow,* § 95. n. 9; F. ῥεύσομαι, Aor. ἔρρευσα. In this Active

signification however, the only genuine Attic forms are Aor. 2 Pass. ἐρρύην, with the Fut. ῥυήσομαι, and a new Perf. formed from this Aorist, viz. ἐρρύηκα, § 111. 3.

'ΡΕ-, see εἰπεῖν.

ῥήγνυμι *tear* trans. § 112. 15; F. ῥήξω, Aor. Pass. ἐρράγην.—Perf. 2 ἔρρωγα (§ 97. n. 2) with intrans. signification, *am torn in pieces*, § 113. n. 4.

ῥιγέω *shudder*, § 112. 6. § 97. n. 4; Perf. ἔρρῑγα the same with the Present.

ῥίπτω and ῥιπτέω, *cast*, § 112. 6; the characteristic is φ, § 92. n. 1. In the Pass. and Impf. both forms are in use; all the other parts come from the first form, as ῥίψω etc. The ι is long; hence ῥῖπτε, ῥῖψαι.—Aor. Pass. ἐρρίφην (short ι) and ἐρρίφθην.

ῥίπτασκον, ῥοίζασκε, see § 103. m. 11.

'ΡΥ-, see ῥέω. — ῥύομαι, see ἐρύω. ‖ 'ΡΩΓ-, see ῥήγνυμι.

ῥώννυμι *strengthen*, § 112. 15, Fut. ῥώσω etc. Perf. Pass. ἔρρωμαι *am strong*, Imper. ἔρρωσο *farewell.* Aor. Pass. ἐρρώσθην. But ἐρρωσάμην (Hom.) belongs to ῥώομαι *rush on.*

Σ.

σαλπίζω *sound a trumpet*, Fut. σαλπίγξω, etc. § 92. n. 3. Later form σαλπίσω.

σαόω, see σώζω.

σάω an old form for σήθω *sift*, whence σῶσι in Herodot. I. 200. Secondary forms in the Pass. without σ (σέσημαι, σηθείς) for the sake of euphony, were derived from this form.

σβέννυμι *extinguish*, § 112. 15, F. σβέσω etc. Pf. Pass. ἔσβεσμαι, Aor. ἐσβέσθην.—The Perf. ἔσβηκα (with η), and the Aor. 2 ἔσβην Pl. ἔσβημεν, Infin. σβῆναι, (flexion in § 110. 6,) have the intransitive signification *to go out, be extinguished*, which is elsewhere expressed by the Passive σβέννυμαι; § 113. n. 3.

σείω, ἀνασσείασκε, see § 103. m. 11.

σεύω *move, impel*, has most commonly the augment like verbs beginning with ρ (§ 83. n. 2); and takes in the Aor. 1 no σ, as ἔσσευα, ἐσσευάμην, § 96. n. 1. Perf. Pass. ἔσσυμαι, *am moved, strive, long for*, Part. ἐσσύμενος (proparox. § 111. n. 2); Plupf. ἐσσύμην, which form is at the same time syncopated Aorist (§ 110. 7 and n. 4), whence σύτο, σύμενος; the 2 pers. is ἔσσυο for ἔσσυσο (§ 103. m. 17); Aor. Pass. in the same signification, ἐσσύθην Soph.—Forms with a single σ (e. g. ἐσύθην, ἐξεσύθη) are less frequent; and those without any augment (e. g. σεῦα, σῦτο) belong to the Ionic-epic dialect.—We find also the Pres. Pass. syncopated (§ 110. 5), e. g. σεῦται Soph. Trach. 645; more commonly however with the alternate ου (§ 27. 1), as σοῦμαι *run, hasten, Imperat.* σοῦσο, σούσθω, σοῦσθε, a familiar call or exclamation in common life.—Finally, here belongs also the Laconic form ἀπέσσουα *he is off, gone*, which is found in Xenoph. Hell. 1. 1. 23, and is explained as Aor. 2 Pass. for ἐσσύη.

σκεδάννυμι *scatter, disperse*, § 112. 15, 16, F. σκεδάσω, σκεδῶ, etc. Pf. Pass. ἐσκέδασμαι. Secondary forms are σκίδνημι epic κίδνημι, κεδάννυμι.

R

σκέλλω or σκελέω, *dry, make dry,* § 112. 6; Pass. *dry up, wither.* To this immediate sense of the Passive belong the Active forms, Aor. ἔσκλην, σκλῆναι, σκλαίην, § 110. 6; Pf. ἔσκληκα *am dried up,* with Fut. σκλήσομαι.

The Homeric σκήλειε (Aor. 1 ἔσκηλα) implies a theme σκάλλω, which elsewhere has the wholly different meaning *to scrape;* and hence arise, by the metathesis ΣΚΛΑ- § 110. 11, the forms σκλῆναι, σκλαίην, etc.

σκοπῶ or Mid. σκοποῦμαι, *look at, contemplate,* used only in Pres. and Impf. The rest comes from the Depon. Mid. σκέπτομαι, σκέψομαι, etc. Perf. ἔσκεμμαι has also Passive signification.—Verb. Adj. σ κ ε π τ ε ό ς.

The Pres. and Impf. of σκέπτομαι are more poetic and late Attic.

σμάω *rub, rub on,* σμῆς etc. § 105. n. 5. Fut. σμήσω, etc. But the Aor. Pass. is always ἐσμήχθην, § 112. 17, from the form σμήχω, which in the Present is not Attic. Verb. Adj. σμηκτός. Comp. ψάω.

σοῦμαι etc. see σεύω.   ‖ σπεῖν, σπέσθαι, see ἕπω.

σπένδω *pour out,* F. σπείσω, Pf. Pass. ἔσπεισμαι, § 25. 4.—MID.

ΣΤΑ-, see ἵστημι.   ‖ στήκετε, see p. 187, marg.

στερέω and στερίσκω *bereave, deprive of,* § 112. 14 and 6, is conjugated regularly after the first theme, F. στερήσω etc. Fut. Mid. στερήσομαι for Pass. στερηθήσομαι. Herewith exists in the Passive the simpler form σ τ έ ρ ο μ α ι, expressing a state or situation, *am bereaved, deprived of, go without.*

The Pres. στερῶ, Pass. στεροῦμαι, is scarcely used except in composition. Homer has the flexion with ε, as στερέσαι. For στερηθείς the poets have also an Aor. 2 Pass. στερείς.

στεῦται, στεῦνται, στεῦτο, see § 110. 5.

στορέννυμι, στόρνυμι and στρώννυμι, *spread, strew,* § 106. 8. § 110. 7. § 112. 15, form both στορέσω, ἐστόρεσα, and στρώσω, ἔστρωσα. Perf. Pass. ἔστρωμαι, Aor. 1 Pass. ἐστρώθην, late and Ion. forms ἐστόρεσμαι, ἐστορέσθην. Verb. Adj. στρωτός.

στυγέω *fear, hate,* is regular, § 112. 6; but has in Homer still an Aor. 2 ἔστυγον (§ 96. n. 5); and also in the causative sense *render terrible,* the Aor. 1 ἔστυξα (Od. λ. 502), which however later poets use again in the first signification, e. g. Apollon. IV. 512.

σχεῖν, ἔσχον, etc. see ἔχω.

σώζω *save,* has in the Perf. Pass. besides σέσωσμαι in the early writers, also σέσωμαι; and in the Aor. 1 Pass. always ἐσώθην, from the older form σαόω, ἐσαώθην.—MID.

From σαόω are found in epic writers: 1) The regular formation σαόσω, ἐσάωσα, etc. 2) Pres. and Impf. with a contraction of the first two vowels (σαόω, σαόεις) σ ώ ω, σ ώ ε ι ς, etc. whence has arisen the common form σώζω; and again shortened (σόω) Subj. σόης, σόη, σόωσιν. 3) The 3 pers. Impf. (ἐσάου) and the *Imperat.* (σάου) again contracted would form ἐσῶ, σῶ; but the epic writers resolve these last forms into the double sound (§ 105. n. 10); yet not as usual by means of o, but with a. just as in ναιετάωσα (§ 105. n. 10. ult.); hence 3 pers. Impf. ἐ σ ά ω, σ ά ω, Il. φ. 238. π. 363; *Imperat.* σ ά ω, Od. ν. 230. ρ. 595; instead of ἔσωζε and σῶζε.

T.

ΤΑΓ-, see ΤΑ-.   ‖ ταλάω, see τλῆναι.

τανύω *stretch*, takes σ in the Passive, and has υ short in flexion.—Fut. also τανῶ, Od. φ. 174. (§ 95. n. 12.) Pass. epic τάνυμαι.

ταράσσω, ττω, *disturb*, has contracted secondary forms, viz. 1) Among the Attics the Present, θράττω, where τ becomes θ, and the vowel is made long; hence Part. Neut. τὸ θρᾶττον. 2) In the epic writers the Perfect, but with an intransitive signification, τέτρηχα *am disturbed, unquiet*, where the Ion. η takes the place of long *a*.*—MID.

ταφεῖν and ταφῆναι, see θάπτω and ΘΑΦ-.

ΤΑ-, the apparent stem of τείνω, τέτακα, etc. (§ 101. 9.) To a similar theme with the meaning *lay hold of, take*, belongs the *Imper.* τῆ *take;* kindred with which (from ΤΑΓΩ) is the epic *Part.* Aor. 2 redupl. τεταγών, *taking hold of.* See Lexil. I. 41. p. 162.

ΤΕΚ-, see τίκτω.

τέμνω *cut*, § 112. 10, F. τεμῶ, Aor. ἔτεμον.—The further forma-‎tion is (by § 110. 11): τέτμηκα, τέτμημαι, ἐτμήθην. For the *Subj.* Perf. Pass. see § 98. n. 9.

Less frequent is the Aor. ἔταμον. The Ionics say also in the Present, τάμνω; and Homer has further the stem-form τέμω, as Il. ν. 707 τέμει; see *Ausf. Sprachl.* § 92. n. 13.—An epic form is τμήγω, Aor. ἔτμηξα and ἔτμαγον, Pass. ἐτμάγην.

τέρπω *delight*, in the Passive form τέρπομαι *am delighted, satisfied*, has in the epic language a threefold Aorist, ἐτέρφθην or ἐτάρφθην, and ἐτάρπην,—whence by transposition (§ 96. n. 7) *Subj.* τραπείω for ταρπῶ,—and Aor. Mid. (ἐταρπόμην) τεταρπόμην, *Subj.* ταρπώμεθα and τεταρπώμεσθα.

τέρσομαι *dry* intrans. *Inf.* Aor. 2 Pass. τερσῆναι and τερσήμεναι.—But τερσαίνω *dry* trans. *dry up*, ἐτέρσηνα, etc. is regular.

τετευχῆσθαι *to be armed*, Od. χ. 104; a defective Perf. Pass. from τὰ τεύχεα. Comp. ἐσθημένος.

τέτμον, ἔτετμον, *meet with, find*, *Subj.* τέτμῃς, ῃ, a defective Aorist.

τετορήσω, see τορέω.   ‖ τετραίνω, see τιτράω.

τεύχω. Two kindred verbs must be here carefully distinguished :

1) τεύχω *make*, a poetic word, regular, τεύξω, ἔτευξα, τέτυγμαι, ἐτύχθην, τυκτός or τευκτός, § 98. n. 4.

2) τυγχάνω *happen, take effect, attain*, § 112. 11. § 111. 3, F. τεύξομαι, Aor. ἔτυχον (epic ἐτύχησα), Perf. τετύχηκα.

The idea of τυγχάνω has arisen out of the Passive of τεύχω; hence in the epic writers the Passive forms τέτυγμαι, ἐτύχθην, very nearly coincide in sense with τυγχάνω, ἔτυχον. And the Perf. τέτευχα, whose *Part.* in Homer has the *Passive* signification of τεύχω (Od. μ. 423; see § 113. n. 4), passes over wholly into the signification of the Present τυγχάνω in Herodotus (3. 14. ult.) and in the κοινοί or later writers.

The Perf. Pass. τέτυγμαι takes also the diphthong ευ; hence in Homer 3 Plur. τετεύχαται, and Fut. 3 only τετεύξομαι, § 99. n. 1.

To τεύχω belongs, with the Ionic change of the rough mute (§ 16. n. 1. e), the Aor. 2 τετυκεῖν, τετυκέσθαι, *prepare ;* hence a new Present-form τιτύσκομαι, § 112. n. 8. The form τόσσαι for τυχεῖν see in its place.

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* For this metathesis see § 110. n. 7. Analogous is the Adj. μαλακός — βλάξ, βλᾱκός. For the change of τ into θ, see p. 28. marg.—Moreover from this verb is derived the Adj. τραχύς, Ion. τρηχύς, *rough, uneven*, and not the verb from the adjective. Lexil. I. 52. p. 210.

TIE-, τετίημαι, am afflicted, Part. τετιημένος, and also τετιηώς from the Active form. § 97. n. 7.

τίκτω bear, § 112. 17, from ΤΕΚΩ, Fut. τέξω, comm. τέξομαι, Aor. ἔτεκον (poet. ἐτεκόμην), Perf. τέτοκα.

In late writers we find also τέτεγμαι and ἐτέχθην.—For the Fut. τεκεί-σθαι see § 95. n. 16.

τίνω, see τίω.

τιτράω bore, § 112. 13, from ΤΡΑΩ, F. τρήσω, etc. A second-ary form more used by the Attics is τετραίνω, τετρανῶ, ἐτέτρη-να, later -ᾱνα. The Perfect is always from the usual theme, τέτρηκα, τέτρημαι.

τιτρώσκω wound, § 112. 14, F. τρώσω, etc. Perf. Pass. τέτρωμαι, etc.

The simpler form τρώω, with the more general signification injure, is found in Homer. Both forms are connected with τορεῖν through the metathesis TOP, TPO, § 110. 11.

τίω honour, is in this signification only poetical, and is conjugated regularly. Part. Perf. Pass. τ ε τ ι μ έ ν ο ς.—In the signification to pay, atone for, it is in the Pres. and Impf. solely epic; in prose we find instead of it the fol-lowing form, viz.

τ ί ν ω pay, atone for, § 112. 10, Fut. τίσω, Perf. τέτικα, Perf. Pass. τ έ τ ι σ μ α ι, Aor. 1 Pass. ἐτίσθην. The MID. τίνομαι (τίσομαι, ἐτισάμην, ἀπετισάμην) has the signification punish, avenge. The Ionic form of the Present is τίνυμι, τίννυμαι, § 112. 15.

The ι in τίνω is in the epic writers long; in Attic writers short, accord-ing to § 112. n. 6. The Attic poets shorten also the first syllable of τίνυμι. See the Ausf. Sprachl. § 112. n. 19.

τλῆναι to bear, venture, an Inf. from sync. Aor. ἔτλην (§ 110. 6), Opt. τλαίην, Imp. τλῆθι, Part. τλάς, Fut. τλήσομαι, Pf. τέτληκα.

From this Perfect are derived (by § 110. 10) the forms τέτλᾰμεν etc. τετλάναι, Opt. τετλαίην, Imp. τέτλαθι, and the Ionic Part. τετληώς § 97. n. 7; but all these are found only in the poets, and with a Present mean-ing.—An epic secondary form is the Aor. 1 ἐτάλασα.—The place of the Present is supplied by ἀνέχομαι or ὑπομένω.

TM-, see τέμνω and τέτμον.   ‖ τμήγω, see τέμνω.

τορεῖν pierce, thrust through, ἔτορον (§ 96. n. 5), a defective Aorist; comp. τιτρώσκω.—In the kindred signification, to yield a piercing sound, Aris-tophanes has the Fut. τετορήσω and the Pres. τορεύω.

τόσσαι an Aorist synonymous with τυχεῖν, from which there occurs in Pindar the Part. τόσσας and the compounds ἐπέτοσσε, ἐπιτόσσας.

τραπείω, see τέρπω.   ‖ ΤΡΑΓ-, see τρώγω.

τρέφω nourish, support, F. θρέψω (§ 18. 2), Perf. τέτροφα, Perf. Pass. τέθραμμαι, τεθράφθαι (less correctly τετράφθαι), Aor. Pass. ἐτράφην, less often ἐθρέφθην. Verb. Adj. θρεπτός.—MID.

In the early language τρέφω had the immediate signification to become thick, stout, large; and the Passive also adopts this signification, as Pass. am nourished, become stout, etc. Hence in Homer the Aor. 2 Act. and the Aor. 2 Pass. are used synonymously, e. g. ἔτραφε the same as ἐτράφη; τραφέμεν (τραφεῖν) the same with the common τραφῆναι. See the Ausf. Sprachl.—The Perf. τέτροφα has both significations; see § 97. n. 1. marg.

τρέχω *run*, § 112. 18. § 111. 3, seldom forms its tenses from it-self, as θρέξομαι, ἔθρεξα, § 18. 2; most commonly from ΔΡΕ-ΜΩ, Aor. ἔδραμον, Fut. δραμοῦμαι, Perf. δεδράμηκα, epic δέ-δρομα.

ΤΡΥΦ-, see θρύπτω.

τρύχω *wear away, exhaust, consume*, § 112. 7, forms its tenses from the less frequent τρυχόω; as ἐτρύχωσα, τετρυχωμένος, etc.

τρώγω *eat*, § 112. 19, F. τρώξομαι. Aorist ἔτραγον from ΤΡΗΓΩ.

τυγχάνω, τετυκεῖν, see under τεύχω.

τύπτω *strike*, § 112. 6, has in Attic writers commonly τυπτήσω, τετύπτημαι, τυπτητέος. Aor. Pass. ἐτύπην.—MID.

τύφω *smoke, burn*, trans. F. θύψω etc. § 18. 2.—Aor. Pass. ἐτύφην.

Υ.

ὑπισχνέομαι, see under ἔχω.   ‖ ὑπεμνήμυκε, see ἠμύω.

Φ.

φαίνω, 1) trans. *show, point out*, F. φανῶ, Aor. ἔφηνα, Perf. πέ-φαγκα. Pass. φαίνομαι *am pointed out*, Aor. ἐφάνθην, Perf. πέ-φασμαι, § 101. 2) Intrans. *shine, give light*, only Pres. and Imperfect; comm. φαίνομαι § 113. n. 5. Aor. ἐφάνην, F. φα-νοῦμαι and φανήσομαι, Perf. again πέφασμαι, comm. Perf. 2 πέφηνα.—MID. in compounds.

Homeric forms are: the Iterat. φάνεσκε *appeared* (from ἐφάνην), an Aorist from the simple theme (§ 112. 10); φάε *shone, appeared*, (Od. ξ. 502,) with which belongs also a Fut. 3 πεφήσομαι *will have appeared* Il. ρ. 155 (comp. also above under πέφνον); whence too the secondary form φαέθω, Part. φαέθων § 112. 12; and the form with the double sound ἐφαάνθην, φάανθεν, in the signif. of ἐφάνην.—The Fut. φανῶ has α long; see *Ausf. Sprachl.*

ΦΑ-, φάσκω, see φημί § 109. I, φαίνω, πέφνον. ‖ ΦΑΓ-, see ἐσθίω.

φείδομαι, *spare*, regular. Hence the epic Aorist-forms with redupl. πεφι-δέσθαι, πεφιδοίμην; and from these again by § 111. 3, the Fut. πεφιδήσο-μαι Il. ο. 215.

ΦΕΝ-, see πέφνον.

φέρω *bear, carry*, § 112. 18, forms its tenses from quite different roots: Fut. οἴσω, with an Aorist *Imper.* οἶσε, for which see § 96. n. 9. Then Aor. 1 ἤνεγκα, *Subj.* ἐνέγκω, *Opt.* ἐνέγκαιμι, *Imp.* (ἔνεγκον) ἐνεγκάτω etc. Aor. 2 ἤνεγκον, *Opt.* ἐνέγκοιμι, *Imp.* ἔνεγκε, *Inf.* ἐνεγκεῖν, *Part.* ἐνεγκών; from the former are espec. in use the *Indic.* and those endings of the *Imper.* which have α; from the latter espec. the *Inf.* and *Participle.* Perf. ἐνή-νοχα § 97. n. 2; Perf. Pass. ἐνήνεγμαι, 3 Sing. ἐνήνεκται and -εγκται, *Inf.* ἐνηνέχθαι, Aor. Pass. ἠνέχθην, *Inf.* ἐνεχθῆναι.—Fut. Pass. ἐνεχθήσομαι or οἰσθήσομαι. Verb. Adj. οἰστέος, οἰ-στός, poet. φερτός.—MID. Aor. 1 ἠνεγκάμην etc. *Imp.* Aor. 2 ἐνέγκου or ἐνεγκοῦ Soph. OC. 459.

The Ionics have an Aor. ἤνεικα, ἐνεῖκαι, ἐνείκασθαι, Pass. ἠνείχθην. The theme ἐνείκω occurs as Present in Hesiod a. 440, συνενείκεται.—It is incorrect to consider ἐνεγκεῖν as a compound with ἐν; it has arisen by means of a reduplication, like ἤγαγον, ἀλαλκεῖν, etc. (§ 85. n. 3,) from a theme ΕΓΚΩ, from which again ΕΝΕΚΩ and ΕΝΕΙΚΩ are lengthened forms, like ΑΛΚΩ, ΑΛΕΚΩ; see Lexil. I. 63. 23.—Homer has in the *Imperat.* Plur. φέρτε. —For φορεῖν see § 112. 8, and n. 1; and for φορῆναι see § 105. n. 16.

Infrequent forms coming from οἴσω are *Infin.* Aor. 1 ἀνῶσαι and Verb. Adj. ἀνώϊστος in Herodotus (1. 157. ib. 6. 66), where the ω has no grammatical basis; and the Perf. προοῖσται in Lucian (Paras. 2), where the diphthong οι, which remains unaffected by the augment, is according to § 84. n. 2.

φεύγω *flee,* F. φεύξομαι and φευξοῦμαι, Aor. ἔφυγον, Perf. πέφευγα. Verb. Adj. φευκτέος, φευκτός. A secondary form is φυγγάνω § 112. 11.

Homer has the Part. Pf. Pass. πεφυγμένος with active sense, *escaped;* also the Verb. Adj. φυκτός, whence ἄφυκτος Attic; and a Part. Perf. πεφυζότες *fugitives;* comp. φύζα *flight.*

φθάνω *am beforehand, anticipate,* § 112. 10; for the quantity of the *a,* see § 112. n. 6. Aor. 1 ἔφθᾰσα and sync. Aor. 2 ἔφθην, φθῶ, φθῆναι, φθάς (epic Mid. φθάμενος), § 110. 6. Fut. φθήσομαι, less often (in Xen.) and later φθάσω, Perf. ἔφθᾰκα.

In Il. κ. 346, παραφθαίησι is an unusual form of the Opt. for -αιη. See the *Ausf. Sprachl.* § 107. n. 33. marg.

φθείρω *corrupt, ruin,* is regular; but the Perf. 2 ἔφθορα, διέφθορα, has in Ionic (also Il. o. 128) and later writers the signification *am ruined;* Attic, *have ruined,* the same as ἔφθαρκα. § 113. n. 4.

Homer has Fut. φθέρσω.—Fut. 2 Mid. with alternate a, διαφθαρέομαι intrans. occurs in Herodotus for the comm. φθαρήσομαι or φθερρῦμαι.

φθίω, a verb which in this Present form is only Homeric, with both transitive and intransitive signification: *consume, destroy* (Il. σ. 446), and *perish* Od. β. 368. The other forms are more usual, but still on the whole more poetic. Fut. and Aor. φθίσω, ἔφθισα, are simply transitive.—On the other hand the derived Present φθίνω, § 112. 10, (secondary form φθινύθω § 112. 12,) is commonly intransitive, and borrows its tenses from the Mid. of φθίω, viz. Fut. φθίσομαι, Pf. ἔφθιμαι, Plupf. ἐφθίμην, which last form is at the same time syncopated Aorist (§ 110. 7 and n. 4). and therefore has the other moods, viz. *Opt.* φθίμην, ῐο, ῖτο, (Od. κ. 51. λ. 330: see § 107. m. 33. marg.) *Infin.* φθίσθαι, *Part.* φθίμενος, *Subj.* φθίωμαι, shortened φθίομαι, φθίεται.—Later writers have the formation φθινήσω, etc. (Plut.)

The ι in φθίνω (§ 112. n. 6), as well as in φθίσω, etc. is in epic writers always long; in Attic writers, short; ἔφθιμαι, etc. is everywhere short. —For ἀπέφθιθον see *Ausf. Sprachl.*

φιλέω *love.* Instead of the regular Aorist from this verb, Homer has the Middle form ἐφίλατο, *Imper.* φίλαι, with long ι, (a Deponent from the simpler theme ΦΙΛΩ § 112. 6,) where the long ι comes from the nature of the Aorist; see § 101. 4.

φράζω *say, intimate,* § 92. n. 3. § 83. n. 3, has in the earlier poets an Aorist πέφραδον, ἐπέφραδον, *Inf.* πεφραδέειν, and a Perf. Pass. πέφραδμαι, § 98. n. 5.

φρέω, used only in the compounds: ἐκφρεῖν, εἰσφρεῖν, διαφρεῖν, *to let out, in, through,* F. φρήσω etc.—*Imp.* εἴσφρες § 110. n. 2.—MID. *to admit,* F. εἰσφρήσομαι.

φρίσσω, φρίττω, *shudder*, § 92. n. 2, F. φρίξω etc. Pf. πέφρῖκα from ΦΡΙΚΩ, whence also the subst. φρίκή, etc.

φυλάσσω *watch, guard*, Mid. *beware*. The form προφύλαχθε in Hymn. Apoll. 538, is anom. Imper. with active signification.

φύρω *mix, knead*, § 101. n. 3. § 112. 7; old Fut. φύρσω, ἔφυρσα, comm. φυράσω etc. Ion. φυρήσω. Perf. Pass. πέφυρμαι and πεφύραμαι.—MID.

φύω *generate, produce*, F. φύσω, Aor. ἔφυσα.—But the Perf. πέφυκα and sync. Aor. 2 (§ 110. 6) ἔφυν, φῦναι, Subj. φύω (Xen. Hier. 7. 3), Opt. φύην (Theocr. 15. 94), Part. φύς, have the Passive or intransitive signification *to be produced, come into existence, arise*, for which in the Pres. and Fut. we find φύομαι, φύσομαι, § 113. n. 3.

Writers not Attic employ instead of φῦναι, φύς, etc. an Aor. Pass. φυῆναι, φυείς, etc.—For the Homeric forms πεφύασι, πεφυώς, see § 97. n. 7. For the *Opt.* φύην, see § 107. m. 33; and for ἐπέφυκον, § 111. 2.

X.

χάζω, comm. χάζομαι, *yield, give way*, is regular, but has in Homer an Aor. 2 with the reduplication and a change of χ into κ, κεκαδέσθαι, § 92. n. 3. But the Act. κεκαδεῖν (κεκαδών), with a Fut. of its own κεκαδήσω (§ 111. 3), has in Homer the special transitive signification *to rob, deprive of.*—The form κεκαδήσομαι see in κήδω; comp. Il. o. 574. λ. 334. θ. 353. Od. φ. 153. —For ἔχαδον, see in χανδάνω.

χαίνω see χάσκω.

χαίρω *rejoice*, § 112. 6, F. χαιρήσω, Aor. (from the Pass.) ἐχάρην, and from this again a Perfect with emphatic Present signification, κεχάρηκα or κεχάρημαι *exult*, § 111. 3.

From the regular formation there is still found in the poets, Perf. Pass. κέχαρμαι, Aor. 1 Mid. ἐχηράμην, and Aor. 2 with redup. κεχαρόμην.—The Fut. χαρήσομαι belongs to late writers; Homer has κεχαρήσω and -ομαι, § 111. n. 3.

χανδάνω *grasp, contain*, § 112. 11, Aor. ἔχαδον.—Perf. κέχανδα (same with the Pres.) Fut. χείσομαι Od. σ. 17, as if from ΧΕΝΔΩ; comp. σπένδω σπείσω, and πέπονθα πείσομαι.

χάσκω *open, gape*, § 112. 19, forms from the Pres. χαίνω (which is not used by earlier writers) Aor. ἔχανον, F. χανοῦμαι. Pf. κέχηνα *am open, gape.*

χέζω, Fut. χεσοῦμαι, Aor. ἔχεσα and ἔχεσον. Perf. κέχοδα § 97. 4. a, c.

χείσομαι, see χανδάνω.

χέω *pour*, epic χείω, Fut. also χέω, χεῖς, χεῖ, Fut. Mid. χέομαι see § 95. n. 12; Aor. 1 ἔχεα (§ 96. n. 1), ἔχεας, ἔχεε(ν), see p. 174, marg. *Inf.* χέαι, *Imp.* χέον, χεάτω, etc. Perf. κέχυκα, Perf. Pass. κέχυμαι, Aor. Pass. ἐχύθην, § 98. n. 4.—MID.

The forms χεύσω, ἔχευσα, are not usual; although they were the original ones, as is shewn by the subst. χεῦμα, and the forms of flexion ἐχύθην, ἔχευα, etc. See § 95. n. 9.

The epic language has Aor. 1 ἔχευα, whence the Subj. χεύω passes over into the future signification Od. β. 222; see § 139. m. 5.—Aor. Pass. sync. ἐχύμην, χύμενος, etc. *to be poured, gush*, § 110. 7.

χραισμεῖν *to help*, ἔχραισμον, a defective Aorist; whence arose Fut. χραισμή-σω, ἐχραίσμησα, § 111. 3, and Lexil. I.

χράω. From this verb there exist *five* different forms of flexion, with their respective significations; all with the contraction into η in the common language, Ionic into ᾰ, contrary to the usual analogy.

1) χράω *utter an oracle* is regular, § 105. n. 5; F. χρήσω etc. Pass. κέχρησμαι, ἐχρήσθην.—MID. χράομαι *consult* an oracle.

The contraction in η is found Soph. El. 35. OC. 87. Herodotus has it in ᾱ, or changes αω into εω (χρέουσα 7. 111); whence again in Homer lengthened, χρείων Od. 9. 79.

2) κίχρημι *lend*, § 112. 15, is declined like ἵστημι; F. χρή-σω, Aor. ἔχρησα.—MID. κίχραμαι *borrow*, χρήσομαι.

3) χράομαι *use*, χρῇ (2 Sing.) χρῆται, Inf. χρῆσθαι, etc. the rest regular. F. χρήσομαι, Aor. ἐχρησάμην, Perf. κέχρημαι usually with Pres. signification. Verb. Adj. χρηστός, χρηστέον.

The Perf. κέχρημαι has in epic writers also the signif. *I need, want*; hence Part. κεχρημένος often as Adj. *needy*; and in Theocr. 16. 73 a spe-cial Fut. κεχρήσομαι. The Verbal Adj. implies an Aor. ἐχρήσθην, which also is sometimes found with a Pass. signif. e. g. Hdot. 7. 144.—Here too the Ionics contract into α, and change άω into έω, § 105. n. 8, 15.

4) χρή (with anom. accent) Impersonal, *it behooves, is nec-essary, oportet*, follows in part verbs in μι: Inf. χρῆναι, Opt. χρείη, Subj. χρῇ, Part. (τὸ) χρεών,* Impf. ἐχρῆν† or χρῆν (never ἔχρη).—Fut. χρήσει.

5) ἀπόχρη *it is enough, sufficient*, Impersonal; the form ἀποχρᾷ is not Attic; Pl. ἀποχρῶσιν, Inf. ἀποχρῆν, Part. ἀπο-χρῶν, ῶσα, ῶν. Impf. ἀπέχρη, F. ἀποχρήσει, Aor. ἀπέχρησε. —MID. ἀποχρῶμαι *have enough, am contented*, like no. 3.‡

χρώννυμι *colour*, § 112. 15, F. χρώσω etc. Perf. Pass. κέχρωσμαι, Aor. ἐχρώσθην, later without σ.

χώννυμι *heap up, dam*, § 112. 15; in earlier writers we find the regular simple form: χόω, Inf. χοῦν; Fut. χώσω etc. Perf. Pass. κέχωσμαι, etc.

Ψ.

ψάω *rub*, contr. into η, § 105. n. 5.—The Pass. forms of the Perf. and Aor. were in earlier writers by preference derived from the secondary ψήχω, e. g. ἔψηκται, ἐψήχθην; prob. for the sake of euphony and for the same reason as in σμάω, § 112. 17.

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* See further on this Particip. § 57. n. 1. This Participle also is to be explained by the Ionic change of αο into εω § 27. n. 10; while the accent is still anomalous. And since the Ionics generally transformed verbs in άω into έω, we can thence ac-count for the ε in the Opt. χρείη; comp. the marg. note under πίμπλημι.

† This anomalous accentuation, instead of ἔχρην (§ 12. 2. a. § 103. m. 1), is founded on ancient usage; comp. Eustath. ad Od. κ. 60.

‡ Herodotus has ἀπεχρέετο impers. for ἀπέχρα. The Active was used imperson-ally only for the most part, not always; as is shown by the Plur. ἀποχρῶσιν.

ψύχω *cool*, § 112. 19, forms the Aor. 2 Pass. after the analogy of ὀρύσσω (secondary form ὀρύχω, see Catal. of reg. verbs) ; e. g. ἐψύγην Aristoph. On the other hand in Plato Phædr. p. 242, the reading ἀποψυχῇ is now preferred, which presupposes a form ἐψύχην; see *Ausf. Sprachl.*

Ω.

ὠθέω *thrust, push*, § 112. 6, has the syllabic augment (ἐώθουν) § 84. n. 5 ; and forms Fut. ὠθήσω and (from ΩΘΩ) ὤσω, Aor. ἔωσα, Inf. ὦσαι, Perf. Pass. ἔωσμαι, etc.—MID.

ὠνέομαι *buy*, § 112. 18, has also the syllabic augment (ἐωνούμην etc.) § 84. n. 5.   Instead of the regular Aorist of this verb (ἐωνησάμην, ὠνησάμην), the Attics employed the forms ἐπριάμην, πρίασθαι, etc. which see above.   On the other hand, ἐωνήθην was only Passive ; see § 113. n. 6.—Perf. ἐώνημαι both as Act. and Passive ; Demosth.

PARTICLES.

§ 115. Prepositions and Adverbs.

1. The Particles are said to be *indeclinable*, because they admit of no declension, flexion, or conjugation.   Still there are among them certain minor changes, or mutual relations of one to another, (comparison and correlation,) which may here be separately exhibited.

2. Under the general idea of particles we distinguish first the PREPOSITIONS, viz. the following eighteen :

ἀμφί, ἀνά, ἀντί, ἀπό, διά, εἰς, ἐν, ἐξ, ἐπί, κατά, μετά, παρά, περί, πρό, πρός, σύν, ὑπέρ, ὑπό.

These have always been called distinctively the Prepositions of the Greek language ; we call them *Primitive Prepositions.* With these alone are verbs compounded in the simplest manner, i. e. without change (§ 121. 2) ; which is not the case with other particles, although they may be just as much prepositions, e. g. ἄνευ, ἕνεκα, ἐγγύς, ὡς *to*, etc.

3. The most common *form of* ADVERBS is the ending ως, which may be regarded as a termination properly belonging to the formation of the adjective ; since it is appended only to adjectives and participles.   The ending ως takes exactly the place of the case-endings ; so that it is only necessary to change the ending of the Nom. or Gen. ος, into ως.   Where the Nom. ending ος has the tone, the adverbial ending retains it as a circumflex ; and if the ending ος (Nom. or Gen.) suffers contraction, the same is retained in the adverb.   E. g.

φίλος, φίλως · σοφός, σοφῶς
σώφρων (σώφρονος), σωφρόνως · χαρίεις, εντος, χαριέντως ·

εὐθύς, έος, εὐθέως· Part. λυσιτελῶν *useful*, οὗντος, λυσι-
τελούντως. But πᾶς (παντός) πάντως, see n. 1.

ἀληθής, έος contr. οὖς, ἀληθέως contr. ἀληθῶς; ἁπλόος, οὖς,
ἁπλῶς· εὔνους, εὔνως.

NOTE 1. In strictness, all adverbs which come from adjectives in ης G.
εος, ought to have the circumflex on the ending ως, as arising from contrac-
tion (έως — ῶς). Nevertheless, some are paroxytones, and are consequently
formed without contraction of their own from the similarly accented Nom.
or Gen. (especially when the Gen. Plur. is a *paroxytone*, § 49. n. 4,) e. g.
συνήθης (συνήθων) σ υ ν ή θ ω s; but νοσώδης (νοσώδους, νοσοδῶν Plato Rep. p.
438) ν ο σ ω δ ῶ s; comp. above πᾶς (παντός, πάντων) πάντως.—In like manner
adverbs formed from adjectives in -νοος, -νους, follow in their accent the
analogy of those adjectives in declension (§ 60. 5); hence from εὔνους — εὔ-
νως; but better εὐνοϊκῶς, as in the next note.

NOTE 2. Adjectives of one ending, which fluctuate as it were between
substantive and adjective, in order to form the adverb in ως, assume first
an ordinary adjective termination; thus νομαδικῶς, βλακικῶς; comp. § 63. n.
3. § 66. 4. marg.

4. Certain *cases* and forms of *nouns*, by virtue of their inher-
ent power which will be explained in the Syntax, and also by el-
lipsis, often supply the place of particles; and when such a form
occurs in this manner particularly often, it passes entirely for an
adverb.   E. g. the *Dative*:

κομιδῇ lit. *with care;* hence, *very, very much.*

σπουδῇ lit. *with zeal, with pains-taking;* hence, *hardly,
scarcely.*

Further a number of feminine adjectives, where the idea ὁδῷ
from ἡ ὁδός *way, manner,* lies at the basis; e. g.

πεζῇ *on foot,* κοινῇ *in common,* ἰδίᾳ *privately,* δημοσίᾳ *pub-
licly,* etc.   Comp. ἄλλῃ and the like, § 116. n. 7.

So the *Accusative:*

ἀρχήν and τὴν ἀρχήν, lit. *in the beginning, foundation,
plan;* hence, *wholly, entirely.*

προῖκα *gratis,* from προίξ *gift.*

μακράν (sc. ὁδόν) *far.*

See also note 3.—The *Neuter of an Adjective* likewise forms an
adverbial Accusative, when it stands, either in the Sing. or Plu-
ral, instead of an adverb.   This usage nevertheless, except in the
comparative and superlative, is for the most part peculiar to the
poets (§ 128. n. 4); though in some few adjectives it is the com-
mon usage in prose; e. g. ταχύ *swift,* μικρόν or μικρά *little.*

NOTE 3. In the manner mentioned in the preceding paragraph have arisen
many particles, whose radical form as a noun is either obsolete, or occurs
only in the poets. *Datives* of this kind are then usually written without ι
subscript; e. g. εἰκῇ *in vain,* διχῇ *twofold;* comp. § 116. n. 8. Here belong
also the *Genitives:* ἑξῆς *in order, successively,* ἀγχοῦ *near,* ὁμοῦ *at the same
time* (epic adj. ὁμός); the *Neuter* forms πλησίον *near* (poet. adj. πλησίος),
σήμερον *to-day,* αὔριον *to-morrow;* and particularly many in α, as μάλα *much,*
κάρτα *very,* δίχα *in two, apart,* etc. Here it is to be remarked, that these

last in *a* are *paroxytones*, even when adjectives derived from the same root are oxytone; e. g. τάχα (ταχύς) *swift, perhaps;* σφόδρα (σφοδρός) *very;* σάφα (σαφής) *clearly;* λίγα, ὦκα, etc.   Contra, θαμά (whence θαμέες) *often.*

NOTE 4. When, besides the neuter forms εὐθύ and ἰθύ, we find also εὐθύς and ἰθύς as adverbs (§ 117. 1), it is only accidentally that this adverbial form coincides with the Nom. Masc. of the adjective; since here, as well as in ἐγγύς, the *s* belongs to the adverbial form, just as it does in ἀμφίς from ἀμφί, μέχρις for μέχρι, ἀτρέμας for ἀτρέμα.

NOTE 5. Some adverbs are real cases of nouns with a preceding preposition; e. g.

παραχρῆμα lit. 'along with the thing itself,' hence, *on the spot, immediately.*

καθά and καθάπερ, for καθ' ἅ, καθ' ἅπερ, *so as, like.*

διό, for δι' ὅ, *on account of which, wherefore;* but διότι *because* comes from διὰ τοῦτο, ὅτι.

προύργου, for πρὸ ἔργου, lit. 'for the good of the thing' (§ 147 πρό), i. e. *suitably, appropriately.*

Here also belong some forms, of which the noun by itself is not in use; e. g. ἐξαίφνης *suddenly.*   Some words which have thus become compounded, exhibit slight variations in orthography and accentuation; as ἐκποδών *out of the way, aside,* for ἐκ ποδῶν; ἐμποδών *in the way* (which is at the same time syntactically irregular for ἐν ποσίν); ἐπισχερώ *successively, by turns,* for -ῷ, from a Nom. σχερός.

5. In regard to *Comparison,* it is the almost exclusive usage that

> the *Neuter Sing.* of the *Comparative,* and
> the *Neuter Plur.* of the *Superlative*

of adjectives, serve at the same time as forms of comparison for the corresponding adverbs; e. g. σοφώτερον ποιεῖς 'thou actest *more wisely;*' αἴσχιστα διετέλεσεν 'he spent his time *most infamously.*'—Less frequently the degrees of the adverb are formed, by appending the termination ως to the degrees of the adjective.   This last is done more especially, when the idea of *manner* is to be made conspicuous; e. g. καλλιόνως *in a more elegant manner;* hence μεγάλως *in great style,* compar. μειζόνως.   The Superlative in -τάτως is not used.

6. An older adverbial ending is ω instead of ως; hence οὕτως and οὕτω (§ 26. 4).   This ending is found particularly in some adverbs derived from obsolete adjectives, as ἄφνω *suddenly,* ὀπίσω *behind;* and in some formed from prepositions, e. g.

> ἔξω *without,* ἔσω and εἴσω *within,* ἄνω *above,*
> κάτω *below,* πρόσω *forwards,* πόῤῥω *far.**

These all form their degrees of comparison in the same manner, i. e. in ω, as ἀνωτέρω, ἀνωτάτω.   With the same ending are formed degrees from some other particles; e. g. ἄπο *far from* (§ 117. n. 3) ἀπωτάτω *very far off;* ἔνδον *within,* ἐνδοτάτω; ἑκάς *far,* ἑκαστέρω; ἀγχοῦ *near,* ἀγχοτάτω; μακράν *far,* μακροτέρω.

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* These last two particles, with the Doric πόρσω which lies between them, are strictly synonymous; but in usage πρόσω signifies *forwards,* and πόῤῥω (πόρσω), *far.*

7. All particles which take the degrees of comparison, without being derived from adjectives in actual use, observe the analogy of the adjective in forming their degrees; as ἐγγύς *near*, ἐγγυτέρω or ἐγγύτερον, etc. or also ἔγγιον, ἔγγιστα. Here too the same peculiarities and anomalies occur as in adjectives; see note 6. Compare especially the following with the forms in § 67. 3, and § 68.

<div align="center">

ἄγχι *near*, ἄσσον ἄγχιστα

μάλα *very*, μᾶλλον μάλιστα,

</div>

and the adverbial forms which belong to the comparative ἥσσων, viz.

<div align="center">

ἧσσον, ἧττον, *less*, ἥκιστα *least*, § 68. 2.

</div>

NOTE 6. As peculiarities of the forms of comparison, we may notice also the following:

<div align="center">

πέρα (§ 117. 1) — περαιτέρω or περαίτερον

πλησίον — πλησιαίτερον or -έστερον

νύκτωρ — νυκτιαίτερον

προύργου — προυργιαίτερον.

</div>

Further, from ἰθύ *straight forwards*, the Homeric ἰθύντατα instead of ἰθύτατα; comp. the marg. note to anom. ἱδρύω, § 114.—That some such adverbs, in their forms of comparison, actually become *adjectives*, has already been remarked, § 69, 2, and marg.

NOTE 7. Some forms of verbs have, in common usage, become particles, and chiefly *Interjections*. We have already mentioned εἶεν, p. 193. marg. note; ὤφελον, in ὀφείλω, § 114; τῆ, in anom. TA- ; ἰδού *lo!* in anom. ὁράω. An old Imperat. of the same meaning is ἠνίδε, by apoc. ἠνί and ἤν. So ἄγε, φέρε, ἴθι, ἄγρει, all signify *well! come on!* See also ἀμέλει § 150. m. 20.—All such Imperatives retain commonly the form of the Sing. even when addressed to several persons; with the exception of ἴτε and ἀγρεῖτε.

NOTE 8. The adverb δεῦρο *hither*, stands also as Imperative for *come hither*. In this case it has a Plural when applied to several persons, δεῦτε, which is explained as an abbreviation from δεῦρ' ἴτε. This last phrase is sometimes found fully written, e. g. Aristoph. Eccles. 882.

§ 116. Correlative Particles.

<div align="center">

· (Compare the correlative Adjectives, §§ 78, 79.)

</div>

1. Several of the relations of *place* are marked by annexing syllables or syllabic endings to words. So the following, viz. in answer to the question

<div align="center">

Whence? —θεν e. g. ἄλλοθεν *from another place*

Whither?—σε — ἄλλοσε *to another place*

Where? —θι — ἄλλοθι *in another place*.

</div>

The vowel before these endings has some variations, and can best be learned by observation; e. g. Ἀθήνηθεν, οὐρανόθεν, ἀγρόθι *in the field*, ποτέρωθι *on which of the two sides?* ποτέρωσε *to which of the two sides?* ἑτέρωθι *on the other side.* The accent is commonly retained on the syllable where the radical word has it, or

as near it as possible; except that words with o before the end-
ing, are chiefly paroxytone, e. g. πόντος ποντόθεν, κύκλος κυκλόσε.

NOTE 1. But those from οἶκος, πᾶς, ἄλλος, ἔνδον, ἐκτός, follow the general
rule; as οἴκοθεν, πάντοσε, ἄλλοθι, ἔκτοθεν.

2. In answer to the question *whither?* the

<p style="text-align:center">Enclitic δε</p>

is also appended; and always upon the form of the *Accusative*
without change; e. g. οὐρανόνδε *to heaven*, ἅλαδε (from ἅλς) *to*
or *into the sea*, ἔρεβόσθε from τὸ ἔρεβος,·etc.

NOTE 2. The forms οἴκαδε *home* from οἶκος, and φύγαδε *to flight* from
φυγή, are deviations, probably for easier pronunciation.—In

<p style="text-align:center">Ἀθήναζε, Θήβαζε</p>

the δ (in δε) has passed over with the σ of the Acc. Plur. into ζ, by § 22.
n. 2.   Still some words have assumed the ζ without being in the Plural, as
θύραζε, ἔραζε, χαμᾶζε, Ὀλυμπίαζε; so that the ending ζε may best be regarded
as a special local-ending, like δε.

NOTE 3. Homer sometimes joins to the Accus. in this form still an ad-
jective; e. g. Κόωνδ' εὐναιομένην Il. ξ. 255; and he even repeats this local
ending like an ordinary case-ending in ὅνδε δόμονδε *to his house*, from
ὃς δόμος.—When however Homer in ἀϊδόσδε appends this δε to the Geni-
tive, it arises from the fact that this Genitive commonly stands in an ellip-
sis; εἰς ἄϊδος sc. δόμον, § 132. n. 30.

3. In answer to the question *where?* the ending σιν or σι is
appended to many names of cities; so that it becomes ησι after
a consonant, and ᾱσι after a vowel; the accent of the radical
word being retained; e. g.

<p style="text-align:center">Ἀθήνησι, Πλαταιᾶσιν, Ὀλυμπίᾱσι,</p>

from Ἀθῆναι, Πλαταιαί, Ὀλυμπία.*—Some other like names re-
ceive οι, as

<p style="text-align:center">Ἰσθμοῖ, Πυθοῖ, Μεγαροῖ,</p>

from Ἰσθμός, Πυθώ, τὰ Μέγαρα.   This ending always has the
circumflex, except in οἴκοι *at home*.†

4. To the three preceding relations of place, the three follow-
ing common interrogatives likewise have reference; but only in
the earlier language and the poets:

<p style="text-align:center">πόθεν; *whence?* πόσε; *whither?* πόθι; *where?*</p>

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* The ending ησι very often has the ι subscript; and Ἀθήνησι is then explained
as the Ion. Dative.   But the ending ασι shows that this orthography is false.
Nevertheless, these endings come strictly from the *Dative Plural*, comp. § 133. n.
8; and then, like αζε, passed over to names in the Singular.   See the reverse of
this in the next marg. note.—Ὀλυμπίασι with short a is from ἡ Ὀλυμπίάς.

† This form is the actual Dative of Πυθώ, and in the other instances it is the
Dative of Dec. II, with the ending somewhat changed; which then was appended
to Plural names (Μέγαρα), and to other words, as ἐνταυθοῖ from ἐνταῦθα (see Text
8).   We must therefore not consider these forms as correlatives of the following
interrogative ποῖ *whither;* although this very ἐνταυθοῖ sometimes actually stands in
answer to the question *whither;* e. g. Aristoph. Lys. 568. Plut. 608. Such inter-
changes of the correlatives, however, not unfrequently occur; see the note on p.
271, and on Soph. Philoct. 481. On ἐνταυθοῖ see espec. the *Ausf. Sprachl.* § 116.
n. 28.

In the *common* language they read thus:

πόθεν; *whence?* ποῖ; *whither?* ποῦ; *where?*

These and some other interrogatives—of which the more common are πότε and πηνίκα *where?* πῶς *how?* πῆ *which way? how?*—stand with their immediate correlatives (indefinite, demonstrative, relative) in the same analogy as the correlative Adjectives in § 79. E. g.

Interrog.	Indefin.	Demonstr.	Relat.
	all enclitic.		simple. compound.
πότε; *when?*	ποτέ	τότε	ὅτε — ὁπότε
ποῦ; *where?*	πού	. . .	οὗ — ὅπου
ποῖ; *whither?*	ποί	. . .	οἷ — ὅποι
πόθεν; *whence?*	ποθέν	τόθεν	ὅθεν — ὁπόθεν
πῶς; *how?*	πώς	τώς, see 5.	ὡς — ὅπως
πῆ; *how?*	πή	τῇ	ἧ — ὅπῃ*
πηνίκα; *when?*	. . .	τηνίκα	ἡνίκα — ὁπηνίκα

The significations follow the analogy of § 79. Thus e. g. ποτέ *at some time, once;* ποθέν *from some place,* etc.—Further, as the postpositive article ὅς, besides the compound ὅστις, is also strengthened by περ (ὅσπερ etc.) so the same thing occurs with several of the relatives which belong here; as ὥσπερ, ἧπερ, οὗπερ. There are also two minor and defective sets of correlatives:

Demonstr. τέως   } *so long.*   Relat. ἕως   } *until.*
       τόφρα poet. }   ὄφρα   }

NOTE 4. Of poetic forms we further adduce the following; viz. for ποῖ etc. the complete series:

πόθι; *where?*   ποθί   τόθι   ὅθι and ὁπόθι.

So for ποῖ and ὅποι,—πόσε, ὁπόσε. There belongs here, further, the old epic adverb of time: τῆμος (τημοῦτος Hes.) *then,* relat. ἦμος (strengthened ὁπῆμος) *when.*

5. The *demonstratives* in the above table are the original simple ones; like ὁ, ἡ, τό among the correlative adjectives, § 78. 1. But of these, only τότε *then, at that time,* is in common use; the others occur only in certain phrases (see § 149. m. 14), or in the poets. Moreover, instead of the poetic τώς we sometimes find ὥς as a less frequent demonstrative; and as such it takes the acute accent, to distinguish it from the relative form ὡς. In this form it is usual also in prose especially in these phrases: καὶ ὥς *even so;* οὐδ' ὥς, μηδ' ὥς, *not even so, in no way.*

6. There are some other demonstratives, which instead of having the initial τ, come from an entirely different root, and have a more definite sense. Such are

ἐκεῖ (poet. ἐκεῖθι) *there,* ἐκεῖθην *from thence,* ἐκεῖσε *thither;* answering consequently to the interrogatives ποῦ; πόθεν; ποῖ;—Ionic and poetic forms are also κεῖθι, κεῖθεν, κεῖσε. δεῦρο *hither,* answering to ποῖ;

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* For the *Iota subscript* in this series, see note 8.

νῦν now, answering to *πότε* ;
ἔνθα here, there ; ἔνθεν hence, thence ;

which last two have this peculiarity, that they are at the same time *relatives*, synonymous with *οὗ* and *ὅθεν,* and are usual in prose.

7. Of the demonstratives hitherto adduced, five exhibit the twofold *strengthened* form described in § 79. 4.   Hence arise the common demonstratives of prose, in the following manner ; for the accent see § 14. n. 3.

τηνίκα	τηνικάδε	τηνικαῦτα
ἔνθα	ἐνθάδε*	ἐνθαῦτα Ion. ἐνταῦθα Att.
ἔνθεν	ἐνθένδε	ἐνθεῦτεν Ion. ἐντεῦθεν Att.
τῇ	τῇδε	ταύτῃ
ὡς	ὧδε	οὕτως or οὕτω.

On the last two series see note 7.

8. Some of these demonstratives assume in addition the
Demonstrative ί, § 80.

E. g.   *οὑτωσί* — from *οὑτωσίν* see § 80. n. 3.
ἐντευθενί, ἐνθαδί, ὡδί
δευρί from *δεῦρο· νυνί* from *νῦν*.

'*Ενταῦθα* forms in this manner not only *ἐνταυθί,* but also more commonly *ἐνταυθοῖ*; comp. p. 269 marg.

9. The *relatives* here, as in adjectives (§ 80), in order to strengthen the idea of generality, append the particles
οὖν and *δήποτε.*

E. g. *ὁπουοῦν wheresoever, ὁπωσοῦν* (and with *τὶ* inserted, *ὁπω-στιοῦν*), *ὁπουδήποτε,* etc.

NOTE 5. Just as the corresponding adjective forms (§ 79) give rise to still other correlatives, by appending their characteristic endings to words expressing general ideas (such as *ἀλλοῖος, παντοῖος* etc. § 79. n. 2), so likewise do the adverbs, e. g. *ἄλλοτε another time; ἄλλῃ* (corr. to interrog. *πῇ) in another way, manner; πάντως, πάντη* (to *πῶς, πῇ) in every way, wholly; αὐτοῦ, αὐτόθι* (to *ποῦ, πόθι) in the same place, there,* etc.—Very commonly however the adverbs derived in this manner from *ἄλλος, πολύς, πᾶς* and *ἕκαστος,* are lengthened by inserting the letters *αχ* ; e. g.

ἀλλαχοῦ elsewhere, πανταχοῦ everywhere, πολλαχοῦ in many places, ἑκασταχόθεν from every quarter, ἀλλαχῇ, etc.

Also from the obsol. 'ΑΜΟΣ (whence *ἅμα*) are derived the Homeric *ἀμόθεν from some place or other;* and in the Attic language the phrases : *ἀμῶς γέ πως, ἀμῇ γέ πη, ἀμόθεν γέ ποθεν, ἀμοῦ γέ που, in some way or other,* etc.

NOTE 6. In most of the above relations, there are also formed corresponding *negatives,* (e. g. from *πότε* and *πῶς,*) just as from *τίς,* mostly by compo sition :

οὔποτε, μήποτε, never; οὔπως, μήπως, by no means.

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* This demonstrative-ending *δε* is of course not to be confounded with that corresponding to the question *whither* (Text 2 above).   The two however were sometimes confounded even by the ancients, and in this very word *ἐνθάδε* ; see the note to Soph. Philoct. 481.   Comp. also p. 269. marg.

These latter forms in Homer drop their *s* before a consonant, οὔπω, μήπω, Il. γ. 306. ρ. 422. They must then not be confounded with the adverb of *time*, πώ,—οὔπω, μήπω, *not yet*.—Most commonly however the negatives are formed from the old and Ionic adjective οὐδαμός, μηδαμός, *none :*

οὐδαμῶς *by no means;* οὐδαμῇ, οὐδαμοῦ, οὐδαμόθεν, etc.

NOTE 7. It is evident that the *simple* demonstrative and relative forms come from the prepositive and postpositive articles, of which they are in part actual cases, as τῇ, ᾗ, οὗ, and so also οἵ for ᾧ (comp. p. 269, marg. note); and that the others are adverbial derivatives from the same articles, formed in a particular manner. Indeed, just as ὡς, ὥς, and τώς are adverbs of quality from ὅς, ὁ, τό, so likewise ὅθεν, ὅτε, are formed from them with other endings.* In like manner the forms ταύτῃ, τῆδε, οὕτως, ἄλλη, ἄλλως, come immediately from other pronouns, and οὕτω, ὧδε (from ὅδε) have the adverbial form -ω instead of ως, § 115. 6. From ἐκεῖνος also, in answer to the questions πῇ and πῶς, the forms ἐκείνῃ and ἐκείνως are used. The forms ποῦ, πῇ, πῶς, etc. and others of which no Nom. is extant, as πάντῃ, πανταχοῦ, etc. are formed after the analogy of the preceding.

NOTE 8. The ι subscript under η is improperly written (§ 115. n. 3) in those forms of which no actual Nominative, as root, is extant; consequently πῇ, ὅπη, πάντῃ, ἀλλαχῇ; on the other hand, ᾗ, τῇ, ταύτῃ, ἄλλη. Many however, for the sake of uniformity, write the former in the same manner.

NOTE 9. The forms τότε and ὅτε, when they stand repeated (and sometimes when they stand only once) for ποτέ . . . ποτέ, *sometimes . . . sometimes* (§ 149. m. 14), take also the accentuation of ποτέ; thus τοτέ—, ὀτέ—.

NOTE 10. DIALECTS. a. Epic writers double the π for the sake of the metre, in ὅππως, ὁππότε, etc.

b. The Ionics have κ instead of π in all the above forms; e. g. κῶς, κοῖ, ὅκως, ὁκόθεν, οὔκω, see § 16. n. 1. c.

c. The Dorics for πότε, ὅτε, etc. have πόκα, ὅκα, etc. ibid. For ἐκεῖ they have τηνεί, § 74. n. 1.

d. Instead of the ending θεν the poets have the shorter form θε, e. g. ἄλλοθε, ἔκτοσθε.

e. For ᾗ an epic form is ᾗχι or ᾗχι.

f. For τέως and ἕως there are epic forms τείως, εἵως. Hence in Homer, when τέως and ἕως stand in the place of a trochee, one must read τεῖος and εἷος; see *Ausf. Sprachl.* II. p. 358.

g. Other epic particles are: τίπτε *wherefore?* for τί ποτε, αὖθι for αὐτόθι *there*, χαμάδις for χαμάζε, ἄλλυδις for ἄλλοσε.

§ 117. Mutations of some other Particles.

A. *In the Letters.*

1. We have already treated of the changes in οὐ, οὐκ, οὐχ, and ἐξ, ἐκ, as also of the movable final ν or ς at the end of certain particles; see § 26. We remark further here, that in some of these last, there arises by this means a difference of sense. So the following :

πέραν, *trans, beyond, on the other side*, chiefly of rivers and other waters. On the other hand πέρα, *ultra, over*, etc. where the object is conceived

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* With the ending θεν compare the Genitives of some pronouns, which end in the same manner, § 72. n. 6. 5.

as a bound, limit. Both are used as prepositions and as adverbs. See Lexil. II. 69.

ἀντικρύ and ἄντικρυς, with different accentuation. Homer uses the first form in all the significations. But in regard to Attic usage the Grammarians give the rule, that ἀντικρύ is to be employed only in the literal local sense, *straight forward, over against;* and ἄντικρυς only in the metaphorical sense, *straightway, without hesitation, at once.* But there are many opposing examples of both kinds. See the *Ausf. Sprachl.*

εὐθύς and εὐθύ, § 115. n. 4. In the relation of time only εὐθύς, *immediately,* is used; but in the relation of place, commonly εὐθύ, *straight to, directly to;* e. g. εὐθὺ Λυκείου, εὐθὺ Ἐφέσου, *straight to the Lyceum, to Ephesus;* and seldom, for the metre or to avoid hiatus, εὐθύς, Eurip. Hippol. 1197.—The Ionic forms ἰθύς, ἰθύ, are used without any difference, and solely in the local sense.

2. The following differences of form are employed without any difference of sense; and either belong to the Attic poets, or as Ionisms are also not unknown to the Attics:

ἐάν, ἤν, ἄν, *if,* (see § 139. m. 24,) in the first and third forms with long *a.*
σήμερον, Att. τήμερον, *to day;*—χθές and ἐχθές *yesterday.*
σύν, old ξύν, *with;*—εἰς, Ion. ἐς, *in.*
ἐν, Ion. ἐνί, *in;* see further in n. 1.
ἀεί, Ion. and poet. αἰεί and αἰέν, *ever.*
ἕνεκα or ἕνεκεν (and this even before consonants, e. g. Xen. Hier. 3. 4. ib. 5. 1), Ion. εἵνεκα, εἵνεκεν, *on account of.*
ἔπειτα, Ion. ἔπειτεν, *afterwards.*
ὅτι *because,* in common language also ὁτιή (Aristoph.) comp. § 77. n. 2.
For οὔ *no, not,* and ναί *yes,* the Attics use for the sake of emphasis οὐχί (Ion. οὐκί), ναίχι, § 11. n. 2.

NOTE 1. Other differences of *dialect* are the following:

For πρός *to,* old προτί, Dor. ποτί.—For μετά *with,* Æol. πεδά.
For οὖν *therefore,* Dor. and Ion. ὦν.
For αὖθις *again,* Ion. αὖτις.
For κέ, κέν, an enclitic particle used by the epic writers for ἄν (§ 139. m. 10), Dor. κᾱ. Hence ὅκκα instead of ὅταν,
For γέ *at least,* Dor. γᾰ.
For εἰ *if,* Dor. αἰ, which form is used also by the epic writers, but only in αἴ κε, αἰ γάρ, and αἴθε, § 139. m. 7, 8, 66.
Other *epic* forms are ἠέ for ἤ *or, as;* ἐπειή for ἐπειδή *since, because;* εἰν, εἰνί, for ἐν and ἐνί; μάν, μέν, for μήν, *truly;* αὐτάρ and ἀτάρ *but.*
Some prepositions, especially παρά and ὑπό, take in the earlier poetry, instead of *a* and *o,* the ending αι; as παραί, ὑπαί.
Some other differences of dialect see in § 116. n. 10.

NOTE 2. The conjunction ἄρα, and the prepositions παρά and ἀνά, often drop the final vowel among the Dorics and in the epic language, even before consonants, as ἄρ, πάρ, ἄν (or ἀν); e. g.

οὔτ’ ἄρ φρένας, πὰρ θεῷ, ἄν δέ.

When in this case ἄν comes to stand before a lingual, it is an old usage, instead of ἄν πέλαγος, ἄν μέγα, and the like, to write

ἀμπέλαγος, ἀμμέγα.

See § 25. n. 4.—The same apocope occurs also in the prep. κατά; but since τ cannot stand at the end of a word (§ 4. 5), this preposition connects itself in like manner with the following word. The τ is then always assimilated to the following consonant, which consequently is written double; or,

S

where this latter is a rough mute, the τ becomes the kindred smooth mute before it; thus

<div align="center">

καττόν· καδδέ, καμμέν, καγγόνυ,* καπφάλαρα,
</div>

for κατὰ τόν, κατὰ δέ, κατὰ μέν, κατὰ γόνυ, κατὰ φάλαρα, etc. The Doric ποτί (for πρός) does the same, but only before another τ, e. g. ποττόν for ποτὶ τόν.†—We add further that all these changes and modes of orthography occur also in *compound* words; thus:

<div align="center">

παρθέμενοι, παραστᾶσα· ἀνστάντες, ἀννείμη· ἀλλέξαι, ἀγξηραίνω
καττανύσαι, κατθανεῖν· καββάς, κακκείοντες, κάλλιπον, καμμύω, καννεύσας, κάππεσε, καρρέζω· κακχεῦαι.
</div>

So to avoid the concurrence of three consonants, we find κάκτανε, κάσχεθε, ἀμνάσει, for κάκκτανε, κάσσχεθε, ἀμμνάσει Il. λ. 702. Pind. Pyth. 4. 54.

In like manner the prepositions ἀπό and ὑπό are also apocopated in composition, though seldom, and only before kindred consonants, as ἀππέμπειν, ὑββάλειν.

<div align="center">

B. *Changes in the Accent.*
</div>

· 3. Most of the primitive prepositions of two syllables (§ 115. 2), which have the accent on the last syllable, draw back the tone in the following manner:

1) When they stand in the figure *Anastrophe*,‡ i. e. after the noun which they govern; e. g.

<div align="center">

τούτου πέρι for περὶ τούτου
θεῶν ἄπο for ἀπὸ θεῶν.
</div>

But from this rule are excepted ἀμφί, ἀντί, διά, and ἀνά.

2) When they are used alone, instead of forming compounds with the verb εἶναι; or, more accurately, when the verb is omitted, and they stand alone as adverbs; in which case the common language also adopts the Ion. ἐνί for ἐν; e. g.

<div align="center">

ἐγὼ πάρα, for πάρειμι
ἔπι, ἔνι, ὕπο, for ἔπεστιν, etc.
</div>

to which we must also reckon ἄνα for ἀνάστηθι, *up!*

NOTE 3. More exact critics accent the prepositions in the above manner, when in poetry they stand *after their verb*, e. g. λούσῃ ἄπο, for ἀπολούσῃ; and when also in poetry they stand as *adverbs*, e. g. πέρι very, *before others*. They write also ἄπο, when this preposition means not merely *from*, but *apart, remote from*, comp. § 115. 6. But in all this, and in the exceptions from the preceding rules, there is no uniformity in our editions.

NOTE 4. Another rule is, that when in the first of the above cases, (the anastrophe,) the preposition is *elided*, it takes *no accent*, as θεῶν ἀπ᾿—, not θεῶν ἄπ᾿—; but not so in the second case, e. g. οὐ γὰρ ἔπ᾿ ἀνήρ (for ἔπεστιν).

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* In this single instance γγ is of course pronounced like *gg*, and not like *ng*.

† Recent editors mostly prefer to write ἀμ πέλαγος, κὰδ δέ, κὰμ μέν, κὰγ γόνυ, τὸτ τόν, by which means they separate in writing, that which is united in pronunciation. If we would be consistent, we must write ἀν πέλαγος, just as we divide the ΕΜΠΥΡΙ of the ancients into ἐν πυρί. But then follows of course κὰτ δέ, which is absurd. It is better therefore to write καδδέ, καττόν, etc. like θοἰμάτιον, οὑτί, ἐγῷδα, etc.

‡ This term was ambiguous even among the ancients, since they employed it also to designate the *drawing back of the tone* in both the cases here mentioned. See the *Ausf. Sprachl.*

—The same transposition of monosyllabic prepositions is mentioned ¶ 147. n. 10.   For ἐξ and ἐξ, ὡς and ὥς, and the like, see ¶ 13. 4.

NOTE 5. The *Interjection* ὦ has also a twofold accent, viz. the circumflex in the sense of calling, etc. i. e. before the Vocative ; but the acute or grave, when employed as an exclamation, i. e. before the other cases ; e. g. Soph. Aj. 372 ὦ δύσμορος, ὃς μεθῆκα, *O unhappy man that I am !* ὦ τῆς ἀναιδείας *O the impudence !* ὤ μοι *wo is me !* and so also in the exclamation ὦ πόποι. But there is as little uniformity in respect to this word, as in the former ex- amples (note 3) ; see the *Ausf. Sprachl.*

FORMATION OF WORDS.

¶ 118. DERIVATION.

1. The *formation* of words, in the fullest sense of this expres- sion, lies beyond the limits of ordinary grammar. The analogies in the older or primitive portion of a language are often changed or obscured by time and by the mixing together of roots.   Hence, on the one hand, it is impossible definitely to mark these analo- gies ; while, on the other hand, a full understanding of them pre- supposes an extensive and profound course of study, which, un- der the general name of *philology*, is, for practical reasons, sep- arated from ordinary grammar.

2. Certain kinds and forms of *derivation* however,—which may for this reason be regarded as more *recent*,—have been pre- served so complete, and lie within such definite limits, that they can with certainty be reduced to a systematic arrangement. Such a method of bringing them together, under a general view, so much facilitates and promotes the knowledge of a language, that the grammar can well afford a place for an exhibition of this kind.

3. Under this general division, however, we can here include only *Verbs, Substantives, Adjectives*, and *Adverbs ;* since the other parts of speech either belong to the old *primitive* formation above referred to, or have been already treated of in this work under other heads.   The general subject of the *derivation* of words, we may divide into two principal parts : 1) *Derivation by Endings.*   2) *Formation by Composition.*

¶ 119. Derivation by Endings.

1. In appending derivative or formative endings, there existed two principles, viz. the tendency to express like significations by the same endings ; and the tendency to adapt the endings as much as possible to the form of the primitive word. That from the collision of these two principles there arose a manifold con- fusion in the analogy, will be very obvious from the following specifications.

I. VERBS.

2   2. Of verbs, we are to consider here chiefly those which are derived from nouns, either substantives or adjectives. This derivation is commonly made by means of the following endings :

<div align="center">άω, έω, όω, εύω, άζω, ίζω, αίνω, ύνω.</div>

These endings take the place of the *Nominative-ending*, when the primitive word belongs to the first or second declension ; and also in words of the third declension, if the Nom. ends in a vowel, or in ς preceded by a vowel ; e. g. τιμή τιμάω, πτερόν πτερόω, θαῦμα θαυμάζω, ἀληθής ἀληθεύω. In other words of Dec. III, these endings take the place of ος in the Genitive ; e. g. κόλαξ κολακεύω, πῦρ (πῦρός) πῦρόω.

3   NOTE 1. Nominatives of the third declension in *a*, *as*, *is*, which assume a consonant in the Genitive, can pass over only into *kindred* verbal endings, as *a* and *as* into άζω, αίνω,—*is* into ίζω ; e. g. θαῦμα θαυμάζω and θαυμαίνω, ἐλπίς ἐλπίζω. Every ending not thus kindred is appended to the consonant of the Genitive ; e. g. φύγας φυγαδεύω, χρῆμα χρηματίζω.

3. As to the signification of these endings, we can here take into view only general usage, and specify the primary idea of the greater number of verbs under each ending.

4   a. — έω and εύω. These verbs are formed from nouns of almost all endings, and mostly express the *state* or *action* of that which their primitive word signifies ; e. g. κοίρανος *ruler*, κοιρανέω *rule* ; κοινωνός *partaker*, κοινωνέω *partake* ; δοῦλος *servant*, δουλεύω *serve* ; κόλαξ *flatterer*, κολακεύω *flatter* ; ἀληθής *true*, ἀληθεύω *speak the truth* ; βασιλεύς βασιλεύω, etc. They are most commonly *intransitive* ; sometimes however *transitive*, e. g. φίλος *friend*, φιλέω *love*.

5   In general these two endings are the most common ones in derivative verbs, and serve therefore to express a multitude of relations, which are likewise partially included under the following endings ; thus especially the *practice* of that which the radical word signifies, e. g. πολεμεῖν, ἀθλεῖν ; πομπεύειν, χορεύειν, φονεύειν, βουλεύειν ; or whatever else is in each case the most natural relation, e. g. αὐλός *flute*, αὐλεῖν *play the flute* ; ἀγορά *assembly*, ἀγορεύειν *address an assembly* ; ἱππεύειν *ride on horseback*, etc.—The ending έω more especially, as the simplest of all, is used for most of these derivatives which are first formed by composition, as εὐτυχέω, ἐπιχειρέω, οἰκοδομέω, ἐργολαβέω, μνησικακέω, etc.—In all instances these endings are most commonly *intransitive*.

6   b. — άω. These verbs arise most naturally from words of Dec. I, in a and η, but also from others. They express chiefly the *possession* of some thing or quality in a special degree, and also the *performance* of an action ; e. g. κόμη *hair*, κομᾶν *to have long hair* ; χολή *bile*, χολᾶν *to have much bile, be angry* ; λῖπος *fat*, λιπᾶν *to have much fat, be fat* ; βοή *cry*, γόος *lamentation*,—βοᾶν, γοᾶν ; τόλμα *boldness*, τολμᾶν *dare*. Hence, as *transitive*, they denote the performance of an action towards others ; e. g. τιμή *honour*, τιμᾶν τινα *to honour any one.** See also the verbs of *disease* in m. 13, below.

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    * Here and in other similar cases it may appear strange, that the abstract noun should be the primitive word, from which the verb is derived. But this case is not rare ; if, as is very common in all languages, the substantive is first derived from an older and simpler verb, and then again forms from itself a verb, which supplants

c. — όω. These come mostly from words of Dec. II, and ex- 7
press : 1) The *making* or *transforming into* that which the radical word
signifies ; δουλόω *make a slave*, δηλόω *make known* from δῆλος *known*. 2)
The *working with* or *applying* the thing signified by the root ; χρυσόω *gild*,
μιλτόω *paint with vermilion* (μιλτός), πυρόω *put in the fire*, τορνόω *form with
the* τόρνος, *turn*, ζημιόω *punish* from ζημία. 3) The *furnishing with* or *impo-
sing* the thing signified by the root ; στεφανόω *crown*, πτερόω *give wings to*
(πτερόν), σταυρόω *crucify*, etc.

d. — άζω and ίζω. The first ending comes most naturally 8
from words in *a, ης, ας*, etc. sometimes also, for the sake of euphony, from
other endings. Both comprehend so many relations, that they cannot well
be brought under definite classes ; e. g. δικάζω, χειμάζω, προοιμιάζω, ὁρίζω,
μελίζω, θερίζω, λακτίζω, etc. Still it deserves to be noted, that when they
are formed from the proper names of nations or persons, they mark the
adoption of the manners, party, or language of the same ; e. g. μηδίζειν *to
become a Mede in sentiment*, ἑλληνίζειν *to speak Greek*, δωριάζειν *to speak
Doric*, φιλιππίζειν *to be of Philip's party*. See also below in m. 14.

e. — αίνω and ύνω. The latter ending comes always from ad- 9
jectives, and expresses the *making* or *causing to be* such as the adjective
signifies ; e. g. ἡδύνειν *to make sweet*, σεμνύνειν *to make venerable, dignify*.
It must here be observed, that those adjectives, whose degrees of compari-
son in ίων, ιστος, presuppose an obsolete positive in υς, form the verbs in
ύνω from this last ; e. g. αἰσχρός (αἰσχίων from ΑΙΣΧΥΣ)—αἰσχύνω ; so
μακρός, καλός,—μηκύνω, καλλύνω, etc.—The same signification is often found
in verbs in αίνω, as λευκαίνειν *to make white*, κοιλαίνειν *to hollow out*, etc.
Still several of these have a *neuter* signification, as χαλεπαίνειν, δυσχεραί-
νειν, *become angry*, etc. They come sometimes also from substantives,
especially those in μα (σῆμα σημαίνω, δεῖμα, δειμαίνω), and express various
relations.

4. A special mode of deriving verbs from nouns, is simply to 10
change the ending of the noun into ω; and then the preceding
syllable, according to its consonants, receives one of those addi-
tions which we have noted in § 92, as giving a *strengthened* form
to the Present.

Thus are formed from ποικίλος ποικίλλω, ἄγγελος ἀγγέλλω, καθαρός κα-
θαίρω, μαλακός μαλάσσω, φάρμακον φαρμάσσω, μείλιχος μειλίσσω, πυρετός
πυρέσσω, χαλεπός χαλέπτω, etc. The relation of the sense to that of the
root, is in every instance the most natural and obvious one.

5. There remain still the following more limited classes of de- 11
rived forms of verbs :

1) *Desideratives*, which mark a *desire*, and are commonly
formed by changing the Future in -σω of the verb expressive of the thing
desired, into a Present in -σείω ; e. g. γελασείω *I should like to laugh*, πολε-
μησείω *I long for war*, etc.

Another class of *desideratives*, is formed in άω or ιάω, derived properly 12
from substantives, e. g. θανατᾶν *to long for death*, στρατηγιᾶν *desire to be
leader ;* then also from verbs, by first forming these into substantives, e. g.
ὠνεῖσθαι (ὠνητής)—ὠνητιᾶν *to wish to purchase ;* κλαίω (κλαῦσις)—κλαυσιᾶν *to
long to weep*.

This form passed over very naturally into a sort of *imitative* verbs, e. g. 13

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the first. This is manifestly the case in τίω, τιμή, τιμάω ; and it may therefore well
be assumed in others, as βοή, νίκη, etc. although in many instances neither the one
nor the other can be definitely maintained.

τυραννιᾶν *to play the tyrant.* But it is incorrect to reduce under this head the verbs of *disease,* as ὀφθαλμιᾶν, ὑδεριᾶν, ψωρᾶν, etc. which are better referred to m. 6, above.

14   2) *Frequentatives* in ζω, e. g. ῥιπτάζειν (from ῥίπτειν) *to cast hither and thither,* Mid. *to cast one's self hither and thither, be unquiet;* στενάζειν (from στένειν) *sigh deep and often;* αἰτεῖν *ask,* αἰτίζειν *beg;* ἕρπειν *creep,* ἑρπύζειν *creep slowly.*

    3) *Inchoatives* in σκω, see § 112. 14, and n. 7.

II. SUBSTANTIVES.

6. We here begin with substantives derived immediately.

A. From *Verbs.*

In respect to these it must be premised in general:

15   1) That the endings beginning with a consonant or with a vowel *necessarily* accord with the corresponding forms of flexion in the verb only in those points, which rest upon the fundamental rules of the language, (§ 16 sq.) e. g. Nouns in σις with the Fut. in σω, as ἐξετάζω -άσω -ασις, τρίβω τρίψω (ῐ) τρῖψις; those in μός, μα, μη, with the 1 pers. Perf. Pass. as πλέκω πέπλεγμαι πλέγμα, etc. In all others there exists indeed a frequent accordance between the similar endings of the verb and the verbal nouns, but not a necessary one; e. g. in respect to the vowel before the ending, as in δέω (δήσω, δέδεμαι) δέμα and διάδημα; but βιόω (βιώσομαι etc.) βίοτος, and the like.

16   2) That the endings beginning with a vowel (as η, ος, ευς) are also formed from contracted verbs in έω and άω in such a manner, that ε and α fall away; except however in the shorter verbs, which cannot *drop* their vowel, as belonging to the root, but only change it, as ῥέω, ῥοή.

17   NOTE 2. Before τ and μ the letter σ is inserted, as in the Perf. and Aor. 1 Passive; and this in all nouns derived from verbs whose characteristic is a lingual, a few poetic forms excepted; § 102. n. 1, θαυματός. Those from verbs pure, on the contrary, sometimes take the σ and sometimes not, without reference to the flexion of the verb.—Where the σ is not inserted, we can in general in all the endings safely follow the analogy of the Future; thus e. g. θεατής, θέαμα, θῦμα, have the vowel (α, υ) long, like θεάσομαι, θύσω; but with this limitation, that those endings which begin with σ and τ sometimes shorten the long vowel, especially when the verb itself shortens it in the Aor. 1 Passive; see below, m. 23 and 30, also § 95. n. 4 and marg. note.—The endings beginning with μ, on the contrary, conform in this respect almost without exception to the analogy of the Fut. 1, neglecting even that of the Perf. Passive; see below, m. 19.

18   **7.** In order to express the *action* or *effect* of the verb, the following endings are principally employed:

      μός, μη, μα, σις, σία, η or α, ος Masc. ος Neut.

19   a. — μός, μη or μή, μα, G. τός. These endings can indeed be compared with the Perf. Passive; but nouns in μός, when a vowel precedes in the radical form, commonly assume σ; while on the other hand those in

both the other endings do not commonly take σ, not always indeed even when the Perf. Pass. has it. Those which do not take the σ, retain the long vowel of the Future, even when the Perf. Pass. shortens it; but nevertheless in such a way that some fluctuate between η and ε; e. g. τίθημι (τέθειμαι)—θεσμός, θέμα or θῆμα; δέω (δέδεμαι)—δεσμός, δεσμή, δέμα, διάδημα; γιγνώσκω (ἔγνωσμαι)—γνώμη; λύω (λέλυμαι)—λῦμα.—In respect to signification, those in μός commonly denote the proper *abstract;* e. g. πάλλω παλμός *a swinging,* ὀδύρομαι ὀδυρμός *a lamenting,* οἰκτείρω οἰκτιρμός *compassion,* λύζω (λύξω) λυγμός *a sobbing, hiccough,* σείω σεισμός *a shaking.* —The ending μα on the other hand denotes rather the *effect* of the verb as a *concrete,* and even the object; so that it mostly coincides with the *Neuter Part. Perf. Pass.* e. g. πρᾶγμα *that which is done, deed;* μίμημα *the imitation,* i. e. *the copy;* σπείρω σπέρμα *that which is sown, seed,* etc.—The ending μη fluctuates between the two; e. g. μνήμη *a calling to mind, recollection;* ἐπιστήμη *a knowing, knowledge;* τιμή *honour* shewn; but also στιγμή *point,* γραμμή *line,* which differ only in secondary meanings from στίγμα *puncture, thrust,* γράμμα *a letter, writing.*

NOTE 3. Some nouns in μός from the more ancient language, have before 20 μ simply the vowel, without σ; e. g. δειμός *fear,* κρυμός *a being cold, frost;* —or they have instead of σ a θ; e. g. ὀρχηθμός *dance* from ὀρχέομαι, μυκηθμός, κλαυθμός, μηνιθμός, etc. βαθμός (strictly *a treading* from βαίνω, hence) *a step* of a staircase, etc.—So even after ρ, as σκαρθμός from σκαίρω; with which we may compare ἴθμα *a going, step,* ἰσθμός *gangway, neck, isthmus,* both from ΙΩ, εἶμι, *to go;* also ἄσθμα *asthma* from ἄω.

NOTE 4. The above differences of signification it is necessary to mark as 21 a basis; but at the same time it must not be forgotten, that both in the poets and in the common language, the significations especially of the abstract and concrete, often flowed into one another. Thus e. g. λαχμός (comp. ↓ 23 note) and χρησμός mean, not *the act of casting lots* and *of prophesying,* but *the lot, the oracle;* on the other hand, φρόνημα *the understanding,* etc.

b. — σις, σία, mark the proper *abstract* of the verb, from which 22 signification they deviate very little; e. g. μίμησις *imitation,* πρᾶξις *action,* σκῆψις, etc. δοκιμασία *trial,* θυσία *sacrifice,* ἐξοπλισία, etc. In certain compounds the ending σία expresses the action more as a permanent quality, e. g. ὀξυβλεψία, καχεξία; but these forms imperceptibly pass over into the similar ones derived from nouns; comp. below in m. 35.

NOTE 5. Some of the forms which belong here deviate in quantity from 23 the analogy of the Future of their verbs; viz. αἵρεσις, γένεσις, θέσις, τίσις, λύσις, φύσις, δύσις, θυσία; see m. 17. For the short vowel in τίσις and φθίσις, compare τίω and φθίω in § 114.

The following can be less definitely characterized in respect to 24 signification; though the idea of the *abstract* predominates.

c. — η and a, mostly *oxytones,* e. g. εὐχή *prayer,* from εὔχομαι; σφαγή *slaughtering,* from σφάττω; διδαχή *teaching,* from διδάσκω; χαρά *rejoicing,* from χαίρω;—and with the alternate ο for ε, (like the Perf. 2, § 97. 4. c,) τομή from τέμνω, φθορά from φθείρω, ἀοιδή from ἀείδω, etc.— Some assume a reduplication, which corresponds to the Attic reduplication of the Perfect, and always has an ω in the second syllable; e. g. ἀγωγή from ἄγω, ἐδωδή from ἔδω (ἔδηδα), ὀκωχή from ἔχω. Comp. marg. note on p. 239, 240.

Paroxytones are e. g. βλάβη *injury,* from βλάπτω, βλάβω; μάχη *battle,* from μάχομαι; νίκη *victory,* from νικάω.—Here too are to be referred those in

— εία, which are formed solely from verbs in εύω by changing 25 ευ into ει; e. g. παιδεία from παιδεύω. These have always the final a long, and therefore the acute accent on ει.

26   NOTE 6. In regard to the tone of all nouns in εια, the following are the general rules; compare also § 34. n. II. 3.

Properispomena are the feminines of oxytone adjectives in ύς, e. g. ἡδύς, ἡδεῖα.

Proparoxytone are: 1) *Abstract* nouns in ης and ος, e. g. ἀλήθεια (see m. 35), βοήθεια from βοηθός. 2) Feminines from masculines in ευς, e. g. ἱέρεια *priestess*, see m. 47. 3) Feminines from masc. baryt. in υς, e. g. θέλεια from θῆλυς.

Paroxytone are *abstracts* from verbs in εύω, just adduced.

27   d. — ος *Masc.* The far greater part of these have ο in the principal syllable, either by nature or as alternate for ε; e. g. κρότος *clapping of hands*, from κροτέω; φθόνος *envy*, from φθονέω; λόγος *discourse*, from λέγω; ῥόος (ῥοῦς) from ῥέω.—But also ἔλεγχος *confutation*, from ἐλέγχω; τύπος from τύπτω; πάλος from πάλλω, etc.

To these may be added substantives in τος, which are commonly oxytone, e. g. ἀμητός *mowing*, κωκυτός *howling*; sometimes with slight changes, as ὑετός *rain*, from ὕω; παγετός *frost*, from πήγνυμι. Some have the tone drawn back; e. g. βίοτος *life*; πότος *drinking*, from πίνω πέπομαι.

28   e. — ος *Neut.* E. g. τὸ κῆδος *care*, from κήδω; λάχος *lot*, from λαγχάνω; πρᾶγος i. q. πρᾶγμα etc. These verbals never have ο in the principal syllable; hence τὸ γένος *race, genus*; but ὁ γόνος *procreation*.

29   8. The subject of the verb, as a *person* or *man*, is marked by the following endings:

a. — της (G. ου), τηρ, τωρ. The most common of these is the ending της, in Dec. I; and the words are partly oxytone, partly paroxytone. E. g. ἀθλητής *wrestler*, from ἀθλέω; μαθητής *scholar*, from μαθεῖν; θεατής *spectator*, from θεάομαι; δικαστής from δικάζω; κριτής from κρίνω etc. But also κυβερνήτης *steersman*, from κυβερνάω; πλάστης (from πλάττω, πέπλασμαι), δυνάστης, ψάλτης, etc.

— τηρ and τωρ are less frequent forms, which in the dialects and in the poets are often in use along with της; and in many words are usual in the common language; e. g. σωτήρ *saviour*, ῥήτωρ *orator*, (from σαόω and 'ΡΕΩ,) ἑστιάτωρ *host*, etc.

30   NOTE 7. Some of these shorten the vowel before the ending (see m. 17); e. g. ἐπενδύτης, θυτήρ, θέτης, αἱρέτης; and especially those from ἡγέομαι compounded with a substantive, as ὁδηγέτης, Μουσηγέτης or Μουσαγέτης.

31   b. — εύς. E. g. γραφεύς *writer*, φθορεύς *corrupter*.

NOTE 8. The endings in lett. a, b, have in part passed over to *things*, which can be conceived of as the *subject* of an action; e. g. ἀήτης *wind*, ἐπενδύτης *outer garment*, πρηστήρ *storm*, ζωστήρ *girdle*, ἐμβολεύς *piston, stamp*, etc.—The poetic use of such masculine forms in connection with feminines, is a license of Syntax; see § 123. n. 1.

32   c. — ος, mostly in composition; e. g. ζωγράφος *painter*, πατροκτόνος *patricide*, etc. But (ὁ, ἡ) τροφός *one who educates*, ἀοιδός *singer*, etc. and some old words, as ἀρχός *leader* Hom.

d. — ης and ας, G. ου. Only in some compounds, as μυροπώλης, τριηράρχης (and -ος), ὀρνιθοθήρας, πατραλοίας, etc.

33   9. The names of *instruments* and other objects connected with an action are formed from the foregoing names of subjects; or at least presuppose such in their formation. So especially:

— τήριον, τρον, τρα, from the subject-ending τηρ; e. g. λουτήριον, *bathing-tub*, λουτρόν *bath*, λοῦτρον *water for bathing*, ἀκροατήριον *lecture-room*, ξύστρα *curry-comb*, ὀρχήστρα *place for dancing*.

— εῖον, from the ending εύς; e. g. κουρεῖον *barber's shop*, from κουρεύς *barber*, and this from κείρειν *to shear;* τροφεῖον *wages of one who educates*, from τροφεύς.

10. Another principal class of substantives is made up of those 34 derived

B. From *Adjectives* and words expressing *Attributes*.

These for the most part serve only to express the *abstract* of the adjective, or attributive word. Here belong the following endings:

a. — *ία,* always with long *a* (Ion. η); e. g. σοφός *wise,* σοφία 35 *wisdom;* so κακία, δειλία, etc. Also βλακία from βλάξ, εὐδαιμονία from εὐδαίμων, ονος; ἀνδρία from ἀνήρ ἀνδρός (for ἀνδρεία from the adj. ἀνδρεῖος see m. 36, also *Ausf. Sprachl.* and Passow); πενία from πένης, ητος; ἀμαθία from ἀμαθής, έος. But those in ης more commonly form their substantive in εια; see immediately below.

Compound adjectives in τος often change in this formation the τ into σ; e. g. ἀθάνατος ἀθανασία, δύσπεπτος δυσπεψία; comp. m. 49 and 67.

From the ending *ια* have risen by contraction those in

εια and οια,

where the *a* becomes short, and the accent falls upon the antepenult. The former (εια) comes from adjectives in ης, G. εος, e. g. ἀλήθεια from ἀληθής; the latter (οια) from adjectives in ους, e. g. ἄνοια from ἄνους.

NOTE 9. From some adjectives are formed abstract nouns in η or α simply, but always as paroxytones; e. g. from κακός (Fem. κακή) ἡ κάκη for κακία; from ἐχθρός (Fem. ἐχθρά) ἡ ἔχθρα *enmity.* Hence from adjectives in ιος, e. g. ὅσιος, ἄξιος, αἴτιος, come the subst. ἡ ὁσία *right, duty,* ἀξία *dignity,* αἰτία *fault, guilt;* all which forms, by accident, are not distinguished from the feminine adjective.

b. — της, G. τητος, *Fem.* E. g. ἰσότης *equality* from ἴσος, παχύτης from παχύς. All are paroxytones, with a few exceptions, as ταχυτής, 37 δηϊοτής, G. ῆτος.

c. — σύνη. E. g. δικαιοσύνη, δουλοσύνη, most frequently from 38 adjectives in ων G. ονος, e. g. σωφροσύνη from σώφρων G. ονος. Those which have a short vowel in the syllable before the antepenult, take in the antepenult ω, like comparatives in τερος; but except ἱερωσύνη *priesthood* in Demosthenes, there are very few words of this class, and these in the later Greek. See Fischer ad Weller. II. p. 40.

d. — ος *Neut.* especially from adjectives in υς, e. g. βάθος 39 *depth,* from βαθύς, τάχος from ταχύς. Hence too from such, whose degrees of comparison seem to presuppose an old positive in υς, e. g. τὸ κάλλος, τὸ αἶσχος, τὸ μῆκος, from καλός (καλλίων), αἰσχρός (αἴσχιστος), μακρός (μήκιστος). Comp. m. 9, above.

11. Of the substantives which come

C. From other *Substantives,*   40

are first to be remarked some endings, which are formed simply after the analogy of verbals. Thus:

1) Masculines in της (of which all in ίτης have long ι) often denote simply a person in some relation to the object expressed by the radical word; e. g. πολίτης *citizen,* from πόλις *city;* ὁπλίτης *an armed man,* from ὅπλον; ἱππότης *rider,* from ἵππος; γενειήτης *a bearded man,* from γένειον; φυλήτης *member of a class* or *tribe,* from φυλή. All these pass over occasionally into the adjective signification, § 63. n. 7.

41   2) In the same manner those in εύς; e. g. ἱερεύς *priest*, from
ἱερόν *temple* (or from τὰ ἱερά *sacrifice*); γριπεύς and ἁλιεύς *fisher*, from γρῖπος
net and ἅλς *sea;* γραμματεύς, etc.

42   12. All other substantives of this kind may be brought under
the following subdivisions:

1) Those which denote a place consecrated to a divinity, in ιον,
αιον, ειον; e. g. Διονύσιον, Ἀφροδίσιον, Ἡραιον, Μουσεῖον, Ἡράκλειον.

43   2) Those which denote a place where there is a plurality of
certain objects, in ών G. ῶνος Masc. and ωνιά Fem. E. g. ἀμπελών *vineyard*,
ῥοδωνιά *rose-garden*, ἀνδρών *men's apartment*, μελετών *hall for exercise.*

3) Female appellatives:

44   a. — τειρα, τρια, and τρίς G. τρίδος; strictly from masculines
in τηρ and τωρ, but also from those in της. E. g. σώτειρα *female deliverer*,
ὀρχήστρια *female dancer*, αὐλητρίς *female flute-player*, from ὀρχηστής, αὐλητής.

45   b. — ις G. ιδος is the most common ending, and comes in the
place of the Masc. ης and ας of Dec. I. E. g. δεσπότης *master*, δεσπότις *mis-
tress;* ἱκέτης ἱκέτις, Σκύθης Σκύθις, μυροπώλης μυρόπωλις *a female dealer in
ointment.* Comp. ἱππότις etc. § 70. n. 2.

46   c. — αινα, chiefly from Masc. in ων, e. g. θεράπων (οντος) θε-
ράπαινα *female servant*, λέων (οντος) λέαινα *lioness*, τέκτων (ονος) τέκταινα *fe-
male artisan*, Λάκων (ωνος) Λάκαινα. Also from some masculines in ος, e. g.
θεός θέαινα.

47   d. — ειἄ, from two masculines in εύς, viz. ἱέρεια *priestess*, from
ἱερεύς; βασίλεια *queen.*

48   e. — σσα from several endings of Dec. III. E. g. βασίλισσα
from -εύς; πένησσα from -ης; ἄνασσα from ἄναξ; Κίλισσα, Θρῆσσα (Attic
Θρᾷττα), from Κίλιξ and Θρῇξ or Θρᾷξ.

49   4) *Gentile* nouns, or national appellatives. These are com-
prised in three classes: *A.* Masculine; *B.* Feminine; *C.* Possess-
ive (adjectives).

A. MASCULINE.

— ιος, also — αῖος from Dec. I. E. g. Κορίνθιος, Τροιζήνιος,
Ἀσσύριος, Βυζάντιος (from Βυζάντιον); Ἀθηναῖος, Λαρισσαῖος; sometimes with
a change of the radical word, e. g. from Μίλητος, Μιλήσιος (comp. m. 35),
and from names in οῦς G. οῦντος not only Ὀπούντιος, but also from Ἀμαθοῦς,
Φλιοῦς, Ἀναγυροῦς—Ἀμαθούσιος, Φλιάσιος, Ἀναγυράσιος.

50   — ηνός, ανός, ῖνος, only from names of cities and countries out
of Greece; e. g. Κυζικηνός, Σαρδιανός Ion. Σαρδιηνός from Σάρδεις, Ἀσιανός,
Ταραντῖνος.

51   — ίτης, ήτης, ἅτης,* ώτης. E. g. Ἀβδηρίτης, Χερρονησίτης,
Αἰγινήτης from Αἴγινα; Πισάτης, Σπαρτιάτης (Ion. -ιήτης), Σικελιώτης.

52   — εύς. E. g. Αἰολεύς, Φωκεύς *a Phocian* (of Phocis), Δωριεύς,
Μεγαρεύς from Μέγαρα, Μαντινεύς from Μαντίνεια, Πλαταιεύς from Πλαταιαί,
Φωκαιεύς or better Φωκαεύς *a Phocæan* from Φώκαια, Εὐβοεύς from Εὔβοια.

53   *B.* FEMININE.—Besides the usual change of the Masc. ending
ος into η and α, e. g. Ἀσιανή, Ἀθηναία, these either simply change (by m. 45)
the ης of the Masc. endings into ις, e. g. Σπαρτιᾶτις, Συβαρῖτις, etc.—or they

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* The rule, that gentile nouns in άτης have long a, must not be extended to
those which are not derived from some primitive name, as in Σαρμάτης *Sarmata.*

append the endings *is* and *as*, as euphony may require, to the stem itself; e. g. Αἰολίς, Δωρίς, Μεγαρίς, Φωκίς, Φωκαίς, Δηλιάς, Ἰάς from Ἴων, anc. Ἰάων. All these names are used either of a female or of a country, according as the sense may require γυνή or γῆ to be supplied.

C. POSSESSIVE gentile words (κτητικά), as they are called, are 54 adjective forms derived immediately from gentile nouns, and express only a relation to these, mostly that of possession, like *-ish* in the words *English*, *Spanish*, etc. They have almost exclusively the ending κός, see m. 71; e. g. Συβαριτικός, Κορινθιακός, Λακεδαιμονικός.

5) *Patronymics*, or names derived from ancestors.   55

A. MASCULINE. The endings here are :

— *ίδης*, *άδης*, *ιάδης*, Gen. *ου*. These are the most usual end- ings ; and indeed the form in *ίδης* may be considered as the primary one, which is derived from names of most terminations ; while on the contrary, the form in *άδης* comes only from names in *as* and *ης* of Dec. I. E. g. Κέκροψ Κεκροπίδης, Κρόνος Κρονίδης, Ἀλκαῖος Ἀλκαίδης · Βορέας Βορεάδης, Ἱππότης Ἱπποτάδης. The ending *ιάδης* probably arose chiefly on account of names in *ιος*, where this form was occasioned by a regard to euphony ; e. g. Μενοίτιος Μενοιτιάδης. But the agreeable cadence of this ending (‒ ‿ ‿ ‒), and especially the wants of hexameter verse, occasioned this form to be ap- pended also to many names, which presented a long syllable before the patronymic-ending ; e. g. Φερητιάδης from Φέρης, ητος, Τελαμωνιάδης, Ἀβαντιά- δης, etc. On the other hand the dramatic Iambic verse favoured the common form, which therefore also occurs from similar names, e. g. Παλλαντίδης, Ἀλκμαιωνίδης, Πελοπίδης, Ὁμηρίδης.

— *ιων* G. *ωνος* (rarely *ονος*) is an infrequent form existing along 56 with the other, but only in the poets ; e. g. Κρονίων, Ἀκτορίων. The quan- tity of the *ι* is determined by the metre ; e. g. Κρονΐωνος, Κρονίονος.

NOTE 10. Patronymics from names in *εύς* and in κλῆς have originally 57 *είδης* ; and thence in the common language by contraction *είδης* ; e. g. Πη- λείδης, Τυδείδης, from Πηλεύς, Τυδεύς ; Ἡρακλείδης from Ἡρακλῆς ;—and so in the ending *ιων*, e. g. Πηλείων.—The Dorics retained the uncontracted form ; e. g. Κρηθεύς Κρηθείδας. From the Ionic flexion *εύς* G. *ῆος*, comes the epic form Πηληιάδης, etc.

NOTE 11. In like manner *o* is contracted with *ι*, in Πανθοίδης, Λητοίδης, 58 from Πάνθοος (Πάνθους), Λητώ G. (όος) οῦς *Latona*.

NOTE 12. Not unfrequently the proper name of a man has in itself the 59 patronymic form, e. g. Μιλτιάδης, Σιμωνίδης, Δευκαλίων. Sometimes the same name appears in both forms ; e. g. Εὔρυτος and Εὐρυτίων. This gave occasion to the epic writers, in such names as did not commonly end in *ων*, to presuppose such a form, and thence to derive a patronymic suitable to their metre ; e. g. from Ἀκρίσιος—Ἀκρισιωνιάδης, from Ἰαπετός—Ἰαπετιονί- δης. But, for like reasons, they sometimes omitted in the patronymic the *ων* of such words as really had it ; e. g. Δευκαλίων—Δευκαλίδης.

B. FEMININE. These correspond in general to the masculines ; 60 viz. to those in *ίδης*, *άδης*, the feminines in *ίς* and *άς*, e. g. Ταντaλίς, Ἀτλαν- τίς, Θεστιάς ;—to those in *είδης*, the feminines in *ηΐς*, e. g. Νηρηΐς ;—to those in *ιων*, the feminines in *ιώνη* and *ίνη*, e. g. Ἀκρισιώνη, Ἀδρηστίνη.

6) *Diminutives*, ὑποκοριστικά. Of these there are various 61 endings :

a. — *ιον* (τό) is the chief ending ; e. g. παιδίον *a small child*, σωμάτιον *a small body*, ῥάκιον from τὸ ῥάκος, etc. In order to render the di- minutive more emphatic, this ending is often made a syllable longer in the

following ways : ἴδιον, ἄριον, ὕλλιον, ὕδριον, ὕφιον. E. g. πινακίδιον from πί-
ναξ, παιδάριον from παῖς, μειρακύλλιον from μεῖραξ, μελύδριον from τὸ μέλος,
ζωΰφιον from ζῷον.

62   NOTE 13. Of these words, all which have four or more syllables, are
proparoxytone, (to which belong also the contracts, as βοίδιον for βοΐδιον,)
and likewise most of those which have *three short* syllables. Those of three
syllables which form a dactyl, are with few exceptions *paroxytone*.

63   NOTE 14. The ending ἴδιον is contracted with several vowels, as βοίδιον,
γήδιον, strictly γῄδιον. With υ and ι, the contraction is into ῦ and ῖ; e. g.
ἰχθύδιον, ὕδιον, from ἰχθύς, ὗς; ἱματίδιον from ἱμάτιον. Words in ις and υς
(G. εως) contract into εΐδιον, as ῥησεΐδιον from ῥῆσις, ἀμφορεΐδιον from ἀμφο-
ρεύς. The form ἴδιον in those in ις G. εως is in Attic writers doubtful.—
The ending ἄριον has always short α.

64   NOTE 15. Many words in ιον have entirely lost their diminutive sense;
e. g. θηρίον *beast* from ὁ θήρ, βιβλίον *book* from βίβλος.

    b. — ἴσκος, ἴσκη.   E. g. στεφανίσκος, παιδίσκη.

65   c. — ἴς (ἡ) G. ἴδος and ῖδος.   E. g. θεραπαινίς from θεράπαινα;
πινακίς from ὁ πίναξ ; σχοινίς, ἴδος, from σχοῖνος, etc.

    d. — ύλος Doric.   E. g. Ἐρωτύλος from Ἔρως.

    e. — ιδεύς, only of the young of animals ; e. g. ἀετιδεύς from
ἀετός. This form to a certain extent passes over to the patronymic signifi-
cation ; e. g. υἱιδεύς *son's* son Isocr. Ep. 8. init.
    Some peculiar forms, as πολίχνη from πόλις, πιθάκνη from πίθος, are best
learned from observation.

III. ADJECTIVES.

66   13. Of the *Adjectives* which exhibit evident marks of analo-
gous derivation, by far the greater part end in ος. Here however
the next preceding letters must always be taken into the account.

    a. — ιος is one of the most usual endings ; of which we can
only say, that it is immediately derived only from nouns, and mostly from
primitives ; and that it signifies what *belongs* or *relates to*, or *is derived from*,
the object denoted by the noun ; e. g. οὐράνιος, ποτάμιος, ξένιος, φόνιος, ἑσπέ-
ριος, etc.—This ending is also particularly used, when from an adjective in
ος a new adjective is derived ; e. g. ἐλεύθερος *free*, ἐλευθέριος *liberal* ; καθα-
ρός *clean*, καθάριος *cleanly*, etc.

67   NOTE 16. When the ending ιος is appended to a word which has τ, this
is sometimes changed into σ ; e. g. ἐνιαυτός *year*, ἐνιαύσιος *yearling*, *yearly* ;
ἑκών, ὄντος—ἑκούσιος. See also above, m. 49 and 35.

68   From this ιος arise, strictly speaking, by the union of the ι with
a preceding vowel, the particular endings

                    αιος, ειος, οιος, φος.

E. g. ἀγοραῖος from ἀγορά, Ἀθηναῖος from Ἀθῆναι ; αἰδοῖος, ἠῷος, from αἰδώς
-όος, ἠώς -όος ; σπονδεῖος from σπονδή (instead of σπονδήϊος). Still, usage
has sometimes regarded one of these endings (φος) as more definite and em-
phatic ; e. g. πάτριος generally, 'what relates to one's forefathers, native
country,' πατρῷος specially, 'what relates to one's *father*;' and so then
also the forms μητρῷος, παππῷος.—More especially is the ending

69   — ειος in use, as a derivative from words denoting living be-
ings ; e. g. ἀνθρώπειος *human*, λύκειος *of a wolf*, ἀνδρεῖος, γυναικεῖος, etc.
(On the contrary of lifeless objects, οἰκεῖος *one's own*.) This is the most

common form of derivation from proper names of persons, the ending of which in any way admits it; e. g. Ὁμήρειος, Ἐπικούρειος, Πυθαγόρειος, Εὐριπίδειος, etc.

b. — εος denotes chiefly the *material* from which anything is 70 made, and is contracted into οῦς; see § 60. 6.

c. — κός is to be taken in a sense quite as general as ιος, and 71 extends itself also to verbs, (as γραφικός belonging to painting, ἀρχικός fit to rule, etc.) The most usual form is -ικός, and when αι precedes, there commonly arises the form -αϊκός, e. g. τροχαϊκός from τροχαῖος. From words in υς is formed -υκός, e. g. θηλυκός; and -ακός from endings which have ι before them, e. g. Ὀλυμπία, Ἴλιος—Ὀλυμπιακόν, Ἰλιακός· μανία, μανιακός· σπονδεῖος, σπονδειακός· κουρεῖον, κουρεακός. Instead of the simpler -ικός however, the ending -ιακός is often preferred, on account of its better cadence, although it is strictly a double derivation, e. g. Κόρινθος,—Κορίνθιος, a Corinthian, Κορινθιακός Corinthian.   Comp. above the ending -ιάδης.

d. — νός an old Passive ending (like τός, τέος); hence δεινός 72 terrible, σέμνος (from σέβομαι) venerable, στυγνός hateful, etc.

— ῐνος as proparoxytone, denotes almost exclusively the material, e. g. ξύλινος wooden, λίθινος, etc.   A single exception is ἀνθρώπινος i. q. ἀνθρώπειος human, etc.—As oxytone, it forms adjectives of time, e. g. ἡμερινός, χθεσινός of yesterday, from χθές; seldom with long ι, as in ὀπωριγός in Hom.

The word πεδῑνός and those in ε ι ν ό ς indicate a fullness or something entire, etc. πεδινός entirely level, ὀρεινός mountainous, εὐδιεινός entirely cheerful, etc.

— ῑνος, ανός, ηνός, belong only to gentile words; see m. 50.

e. — λος, an old Active ending; hence δειλός one who fears, 73 timid; ἔππαγλος one who makes others fear, formidable, see p. 247. marg. Most common are the lengthened endings ηλός and ωλός, which indicate propensity and habit, as ἀπατηλός deceitful, ἁμαρτωλός accustomed to sin, a sinner, etc.

f. — ιμος is confined almost wholly to verbals; it marks fitness 74 both Active and Passive, and is appended after various analogies; e. g. χρήσιμος useful from χράομαι, τρόφιμος nourishing, θανάσιμος deadly, πότιμος drinkable.   This ending is also sometimes lengthened by αῖος, as ὑποβολιμαῖος.

g. — ρός, ερός, ηρός, express mostly the idea of fullness, e. g. 75 οἰκτρός full of grief, φθονερός full of envy, νοσηρός and νοσερός sickly.

h. — αλέος signifies nearly the same; e. g. θαρραλέος (from θάρρος), ῥωμαλέος, δειμαλέος, ψωραλέος, etc.

i. — τός and τέος, see § 102.

14. Other adjective endings are the following: 76

a. — εις, G. εντος, with preceding ι, η, or ο, denoting a fullness; e. g. χαρίεις full of grace, ὑλήεις full of woods, πυρόεις full of fire.—For the contraction of these adjectives, see § 41. n. 5. § 62. n. 3.

b. — ης, ες, G. ους, serves for derivation only in composition 77 (§ 121. 9. a); still there arises from it the special ending

— ώδης, ῶδες, G. ους, with a shifting of the accent, from -οειδής (stem εἶδος form, manner); e. g. σφηκώδης wasp-like, γυναικώδης womanly; but

most commonly denoting a *fullness, multitude*, and especially frequent in a sense of censure; e. g. ψαμμώδης *full of sand*, αἱματώδης *full of blood, bloody*, ἰλυώδης *full of mire*.

78   c. — μων, G. ονος, belongs to verbals after the analogy of substantives in μα, and in part first formed from these. The signification for the most part follows the active quality denoted by the verb. E. g. νοήμων *intelligent*, from νοεῖν; πολυπράγμων *busy, busily occupied*, from πολύς and πρᾶγμα or πράττειν; ἐπιλήσμων *forgetful*, etc.

Finally, a multitude of adjectives arise simply through composition, of which we shall treat in the following sections.

IV. ADVERBS.

79   15. Besides the simple mode of forming adverbs by changing the flexible ending of adjectives into ως, which has already been treated of in § 115, there are still to be noted the following adverbial endings:

a. — δην. These are solely verbals, and express the *manner* of the verbal action. The ending is appended partly in the manner of the endings τέος, τός; but with the necessary change of the verbal characteristic, and never with σ. E. g. συλλήβδην *taking all together*, i. e. *on the whole, in general*; κρύβδην *secretly*; βάδην *step for step, slowly*; ἀνέδην *unrestrained, fearlessly*, from ἀνίημι, ἀνετός.—Partly it is also appended in the form -άδην to the stem itself, with the alternate vowel o; e. g. σποράδην *scattered*, προτροπάδην (φεύγειν, *to fly*) *turned forwards*, i. e. *without looking back*.

80   b. — δόν, ηδόν. These come mostly from nouns, and relate chiefly to external form and nature; e. g. ἀγεληδόν *in droves*; βοτρυδόν *grape-like*; πλινθηδόν (from πλίνθος) *laid like tiles*; κυνηδόν *dog-like*.—When they come from verbs, they coincide with those in δην; e. g. ἀναφανδόν *visibly, before the world*.

81   c. — ί or εί. These mark some *circumstance* connected with the action expressed in the sentence. The genuineness of the one or the other ending is to be decided by euphony; in the poets perhaps too by the metre, since ί can also be short; and by the tradition in the manuscripts.—Verbals especially terminate in

82   — τί or τεί, which endings are appended entirely in the manner of the ending τός; e. g. ὀνομαστί *by name*; ἐγρηγορτί *waking*. So especially in words compounded with a negative; e. g. ἀγελαστί *without laughing*; ἀνιδρωτί *without sweating, without difficulty*; ἀμαχητί *without fighting*; ἀκηρυκτεί or -ί *without proclamation*.—Hence, and from what was said above (in m. 8) of verbs in ίζω, comes the signification of the adverbs in -ιστί, after the *manner, custom, language*, of a nation, class, individual, etc. E. g. ἑλληνιστί *in the Greek manner, in the Greek language*; γυναικιστί *in the manner of women*; so ἀνδραποδιστί, βοιωτί, etc.

83   Those formed from nouns have simply ί or εί in the place of the ending of flexion; so that in ἑκοντί *willingly*, ἀνατεί *without injury*, from ἄτη, the τ belongs to the radical form. The most are compounds; e. g. πανδημεί *as a whole people, with united strength*, etc. αὐτονυχί *in the same night*,

this very night (from an old flexion, νύξ, -χός); ἀμαχεί *without battle;* αὐτο-
χειρί *with one's own hand;* ἀμισθί *without wages;* νηποινεί *unpunished,* with
the negation νη- § 120. n. 12.

d. — ξ, an infrequent form, which commonly takes the palatal 84
already existing in the radical word; the signification is very general.
E. g. ἀναμίξ *mixed together, pell-mell;* παραλλάξ *alternately;* ὀκλάξ (from
ὀκλάζω) *cowering, squatting;* ὀδάξ *with the teeth,* from ὀδούς.

FORMATION BY COMPOSITION.

§ 120. *First Part of Compound Words.*

1. The *first* component part of every compound word is either
a noun, a verb, or an indeclinable word.

2. When the first word is a *Noun,* its ending of flexion is com-
monly changed into o; which however is regularly elided, when
the last word begins with a vowel. E. g.

> λογοποιος, παιδοτρίβης, σωματοφύλαξ, ἰχθυοπώλης from ἰχθύς,
> ύος; δικογράφος from δίκη.
> νομάρχης from νόμος and ἄρχω; παιδαγωγός from ἄγω, ἀγωγή;
> καχεξία from κακός and ἔχω.

In most cases nevertheless, where the ending of the first noun
has υ or ι, the o is not assumed. E. g.

> εὐθύδικος, πολυφάγος, πολίπορθος, from εὐθύς, πολύς, πόλις.

In the same manner after ου and αυ, e. g.

> βουφορβός, ναυμαχία, from βοῦς, ναῦς,

and often after ν, e. g.

> μελαγχολία, μελάμπεπλος, from μέλας, ανος; παμφάγος from
> πᾶς, παντός.

NOTE 1. The o remains sometimes before vowels, especially before those
of which it can be assumed (§ 6. n. 3), that in the earlier language they
had the digamma; e. g. μηνοειδής, μενοεικής, ἀγαθοεργός. But in compounds
with ἔργον or ΕΡΓΩ, the o is commonly contracted with the ε; as δημιουρ-
γός, λειτουργός, κακοῦργος.

NOTE 2. An ω in place of this o, comes either from the Attics, or from
the contracted forms of declension; e. g. νεωκόρος from νεώς; ὀρεωκόμος from
ὀρεύς G. ὀρέως; κρεωφάγος from κρέας G. αος, ως. The word γῆ *earth* be-
comes in all compounds γεω-, e. g. γεωγράφος, instead of γαο-, from the old
form ΓΑΑ; see § 27. n. 10.

NOTE 3. Some primitives in μα, G. ματος, simply change their a into o,
or cast it off; e. g. αἱμοσταγής, στομαλγία, from αἷμα, στόμα.

NOTE 4. In some compounds, especially in poetical ones, the *form* of the
Dat. Sing. or *Dat. Plur.* is assumed in composition: e. g. πυρίπνους, νυκτι-

πόρος, γαστρίμαργος, ὀρεινόμος (from ὄρος, εος), ναυσιπόρος, ἐγχεσίμωρος.*—A shortening of this last (the Dat. Plur.) is the very common form in εσ (from os G. εος), e. g. τελεσφόρος, σακέσπαλος, from τὸ τέλος, σάκος.

NOTE 5. There are still some peculiar single forms, which must be left to observation ; e. g. μεσαιπόλιος from μέσος ; ὁδοιπόρος from ὁδός ; ἀργίπους from ἀργής or ἀργός ; ποδανιπτήρ from πούς, ποδός ; ἀκράχολος from ἄκρος ; Θηβαγενής, μοιρηγενής, from Θήβη, μοῖρα ; ἐλαφηβόλος, λαμπαδηφόρος, from ἔλαφος, λαμπάς ;—and the apparently retained os of the Nominative in Θεόσδοτος, λαοσσόος, comp. marg. note.

3. When the first word is a *Verb*, its ending is commonly changed into ε without change of the characteristic, or else into σι. E. g.

ἀρχέκακος from ἄρχειν, δακέθυμος from δάκνω, ἔδακον.
λυσίπονος from λύω, τρεψίχρως from τρέπω, ἐγερσίχορος from ἐγείρω.

Here too the vowel can be elided ; e. g.

φέρασπις, ῥίψασπις.

NOTE 6. The examples are less frequent where ι stands without σ, as in τερπικέραυνος and in many from ἄρχειν, e. g. ἀρχιθέωρος ; or where the verb takes o, as in φαινομηρίς, and in almost all compounds with λείπω, e. g. λειποτάξιον.—The learner will note the forms ταμεσίχρως from τέμνω, ἔταμον ; λιπεσήνωρ from λείπω, ἔλιπον ; and the form (shortened from the former) φερέσβιος for φερεσίβιος.

4. *Indeclinable* words remain unchanged in composition, with the exception of such changes as are effected by general rules, and, in prepositions, by elision.   E. g. ἀγχίαλος from ἄγχι and ἅλς ; παλαιγενής from πάλαι ; ἀναβαίνω, ἀνέρχομαι, from ἀνά ; ἐξέρχομαι, ἐκβαίνω, from ἐξ ; προάγω, περιάγω ; see § 30. 2. Compare also § 25, and § 70. n. 2.

NOTE 7. The preposition πρό makes sometimes a crasis ; e. g. προύχω, προῦπτος, for προέχω, πρόοπτος ; especially with the augment, see § 86. n. 1. —For the shortened forms καββάλειν, etc. see § 117. n. 2.

NOTE 8. That περί does not lose the ι in composition, follows of course from § 30. 2.   But ἀμφί likewise often retains it ; e. g. in ἀμφίαλος, ἀμφίετες, from ἅλς, ἔτος.   The other prepositions retain their vowel only in the Ionic dialect, especially the old Ionic of the epic writers, in some compounds, where the second word originally had the digamma ; in the Attic dialect this takes place only in ἐπιορκεῖν, ἐπιέσασθαι (§ 108. III), and the adjective ἐπιεικής.

NOTE 9. In respect to the *division into syllables* the common rule is, that when the preposition by itself ends in a consonant, this consonant remains with the first syllable ; as εἰσ-έρχομαι, προσ-άγω, ἔν-υδρος, ἐξέρχομαι.   But when the consonant regularly begins in the preposition itself the second syllable, it continues to do the same in the compound, even when its own vowel is elided ; e. g. πα-ράγω, ἀ-παιτεῖν.

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* Of course in these compounds real Datives are as little to be sought, as real Nominatives in Θεόσδοτος, λεοσσόος, in n. 5.   The coincidence with these cases is only accidental.

5. Of the *Inseparable Particles* the principal are: 1) ἡμι-, *half*, e. g. ἡμίπους *half a foot*, ἡμίεφθος *half-cooked*, ἡμίονος *a mule*; 2) δυσ-, which signifies *difficulty, adversity*, etc. e. g. δύσβατος *difficult of passage*, δυσδαιμονία *adverse fate*; 3) The negative a, called

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a privative,

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which. marks a direct negative, like the Latin *in-*, and the English *in-, un-* ; e. g. ἄβατος *impassable*, ἄπαις *childless*. Before a vowel this a commonly assumes ν, e. g. ἀναίτιος *innocent*, ἀνήκοος *deaf*.

Note 10. Many words beginning with a vowel, especially those cited (in § 6. n. 3) as originally beginning with a digamma, take nevertheless the a alone; e. g. ἀήττητος, ἄοινος, etc. Hence the a is subject to contraction, as in ἄκων *unwilling* for ἀέκων, ἀργός *unemployed* from ἀεργος with a change of accent, § 121. n. 6.—On the other hand, the ν remains even before a consonant in ἀννέφελος, ἀμφασίη from a and φημί.

Note 11. Wholly different from this a is another, which from its inherent *augmentative* power is called by many grammarians, in antithesis to the former,

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a intensive.

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With it we here connect also the a which has a *copulative* or *uniting* power. But the nature of this a in both these senses differs essentially from that of the preceding, in that it cannot be put arbitrarily before every word, the idea of which is susceptible of amplification; but is limited rather to a comparatively small number of words, which therefore must be noted each by itself. The following examples are among the most decisive :

1) INTENSIVE : e. g. ἀτενής *very intent*, ἀχανής *wide-gaping*, ἀσπερχές and ἀσκελές *very violently*, ἀκήδεια *deep sorrow* ; prob. also in ἄξυλος *very woody*, ἄβρομος *very noisy.*

2) COPULATIVE : e. g. ἀκοίτης fem. ἄκοιτις and ἡ ἄλοχος (from κοίτη and λέχος) *bedfellow* ; ἀγάλακτες *suckled together* ; ἀγάστορες *from one womb, kinsmen*, also ἀδελφός, -ή, *brother, sister* ; ἀτάλαντος *of one weight, equal* ; ἀκόλουθος (from κέλευθος) *a follower, companion* ; ἀβολεῖν *to meet together.* In all these examples the a probably has its origin from the asperated ἁ in ἁπλοῦς, ἅπας, ἅμα.

There remain still some instances, where the a is superfluous, or is of uncertain and difficult origin; e. g. ἀάσχετος, ἄβληχρος, ἄβιος, ἄπτερος, ἄπεδος, etc.

Note 12. An infrequent form of negation is the inseparable νη-, e. g. νήποινος *unpunished* ; νῆστις *fasting*, from νη- and ἔδω ; νώνυμος from νη- and ὄνομα.

Note 13. We may further note as inseparable particles,

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ἀρι, ἐρι, and ζα,

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all intensive ; e. g. ἀριπρεπής *very distinguished* ; ἐρίβρομος *loud sounding* ; ζαμενής *very bold.*

6. In all compounds, where the second word begins with ρ, and a short vowel comes to stand before it, the ρ is regularly doubled (§ 21. 2) ; e. g. ἰσορρεπής, from ἴσος and ῥέπω ; περιρρέω, ἀπόρρητος, ἄρρητος from a and ῥητός.

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§ 121. *Second Part of Compound Words.—Two kinds of Composition.*

1. The form of the *last* part of a compound determines the character of the whole word; which accordingly is either a Verb, a Noun, or a Particle.

2. The most usual method with *Verbs* is the *loose* composition so called, παράθεσις; in which the verb remains unchanged, and retains its own peculiar flexion with both augment and endings. But, strictly speaking, this occurs only with the eighteen *primitive* prepositions (§ 115. 2); and is in fact no *real* composition. The prepositions in this case can properly be considered only as adverbs closely connected with the verb; in the sense of *upwards, inwards, forwards, away,* etc. Every similar connection of an unaltered verb with ordinary adverbs and other words, is always regarded as a simple juxtaposition, and the two are therefore for the most part separately written; e. g. εὖ πράττειν, κακῶς ποιεῖν.

NOTE 1. In the earlier poetry it was sometimes customary to write in one word certain verbs, especially participles, with a preceding adverb intimately connected with them; e. g. αὐέρυσαν for αὖ ἔρυσαν *they bent back,* i. e. the neck of the victim; παλιμπλαγχθέντας, etc. So too even with an Acc. governed by the verb; as δακρυχέων. Such double compounds also, as ἀντευποιεῖν, ἀντευπείσεται, (Plato, Demosth.) can well be written only as one word. See Wolf. Præf. ad Iliad. LXI.

NOTE 2. For the very reason that the usual composition of verbs with prepositions is to be regarded in this same manner, such compounds admit in poetry the figure called *Tmesis;* see § 147. n. 7.

3. The proper or *close* composition (σύνθεσις) on the contrary, in which the first word unites itself completely with the following, (which is true also of the inseparable particles,) can be admitted by verbs only when they undergo some *change* in their forms. That is to say, there thus arise peculiar compound forms of verbs with a derivative ending, most commonly in έω; where, for the most part, a noun compounded in the manner shewn below (4–7) lies at the basis. E. g. from ἔργον and λαμβάνω comes ἐργολάβος, and hence ἐργολαβεῖν; from εὖ and ἔρδω (ΕΡΓΩ) comes εὐεργέτης *benefactor,* and hence εὐεργετεῖν *to do good;* from δυσ- and ἀρέσκω comes δυσάρεστος *displeased,* δυσαρεστεῖν *to be displeased,* etc. So when instead of φείδεσθαι *to spare,* the negative idea of *not to spare, to neglect,* was to be expressed with *a* privative, there arose from the Adj. ἀφειδής the verb ἀφειδεῖν.—In the same manner there exist some instances of close composition even with prepositions; see § 86. 2.

NOTE 3. When in this kind of composition the verb sometimes appears unchanged, it arises from an accidental coincidence of the derivative end-

ing with that of the verbal root; e. g. ποιέω *make*, μελοποιός, μελοποιέω *make verses*. So μυροπωλέω comes not from μύρον and πωλέω, but from μυροπώλης; ἀφρονέω not from ἀ- and φρονέω, but from ἄφρων, etc. In like manner ἀτιμάω is not formed from τιμάω, but is a secondary form from ἀτιμάζω, which comes from ἄτιμος.

4. In compound *Nouns*, only the *close* composition can properly have place; although the last part is often an unaltered noun. But even when both parts remain unchanged, they are still regarded as expressing a single compound idea; and are consequently never separated by Tmesis. It is here the less usual case, that the last noun continues to express the principal idea, which then is modified or defined by the preceding part; and the instances which do occur, are for the most part words compounded with prepositions; e. g. πρόξενος *the public* or *state guest*; σύνοδος *a coming together*; ὁμόδουλος *fellow-servant*. Only *Adjectives* usually have their simple signification modified by means of this kind of composition; e. g. πιστός *credible*, ἄπιστος *not to be credited*; φίλος *loved*, ὑπέρφιλος *immoderately loved*. But when e. g. an abstract substantive, as τιμή *honour*, is to receive a negative form by means of a privative (*dishonour*), there is first formed in this manner (no. 5) an adjective ἄτιμος, and thence a new substantive, ἀτιμία.—In such compounds, adjectives in ύς mostly adopt the ending ής; e. g. ἡδύς, *pleasant*, ἀηδής *unpleasant*; βαρύς *heavy*, οἰνοβαρής *heavy with wine*, etc.

5. But in most nouns compounded in this manner, the second part does not express the principal idea or *subject* of the thought which lies at the basis of the compound; but only its *object*. This last part of the compound is very often an *unaltered* noun; and is indeed always so, whenever the simple noun has an ending not incompatible with the nature and gender of the compound to be formed. Thus:

ἄποικος, δεισιδαίμων, do not denote an οἶκος, a δαίμων, which are then rendered determinate by the first part of the compound; but the former means *one who is ἀπὸ τοῦ οἴκου absent from his house or home;* the latter, *one δείσας τοὺς δαίμονας fearing the gods.* So ἄπαις is one *who has no child, childless;* μακρόχειρ one *who has a long hand;* ἔνθεος *inspired from God;* ἐπιχαιρέκακος one who *ἐπιχαίρει τοῖς κακοῖς rejoices in evil, malicious.*

When however the original ending of the noun is not compatible with the intended compound, the latter assumes the simplest *kindred ending* of declension, i. e. consequently either a simple ς, or some one of the endings ος, ως G. ω, ης G. ους, ις G. δος, or of those which arise from the alternation of vowels mentioned § 63. 2, viz. ων and ωρ; e. g.

ἄδακρυς (from δάκρυ) *tearless;* τρεχέδειπνος (from τρέχω and δεῖπνον) *one who runs after suppers;* εὐθύδικος one who *exercises exact right* (δίκη);

ἄτιμος *deprived of honour* (τιμή), *dishonoured;* φιλοχρήματος *one who loves money* (χρήματα); εὔγεως (from εὖ and γῆ) *of a good soil* (γῆ, γεω-), *fertile;* λιπόνεως *leaving his ship;* κακοήθης *of evil disposition* (ἦθος); ἄναλκις G. ιδος *without courage* (ἀλκή); σώφρων *one who has sound sense* (σῶς and φρήν), *sensible;* εὐπάτωρ *noble.*

Compare for all these forms ¶ 63. In this way arise a great part of all compound adjectives, as also of substantives which imply an attribute.

6. Most frequently, however, when a compound noun is to be formed by the help of a *verb*, the verb stands *last* and takes the ending of a noun. In this case the preceding word or first part contains either the *limitation* or the *object* of the verbal action; e. g. ἐργολάβος *one who undertakes a work,* ἱπποτρόφος *one who raises horses,* etc. The simple ending ος is the most common in this sort of composition. Besides this there are, for substantives, the endings ης and ας of Dec. I, see the examples ¶ 119. m. 32; and for adjectives the endings ης of Dec. III; e. g. εὐμαθής Neut. ἐς, *one who learns well.* There are further the other noun-endings mentioned ¶ 119. 8; e. g. νομοθέτης from νόμος and τίθημι, etc.

7. From all such primary compounds, there are found again other derivative compounds, like δεισιδαιμονία, νομοθεσία, νομοθετικός, etc. So likewise the compound verbs mentioned in no. 3 above; as ἱπποτροφέω from ἱπποτρόφος, εὐπαθέω from εὐπαθής, etc.

8. Among the changes which sometimes occur in composition in the *second* word or *last* part, it is to be particularly noted, that words beginning with short *a* or with ε and ο, very commonly assume η or ω. This is never the case with verbs compounded with prepositions in the manner exhibited in no. 2 above; but it can have place in attributive words derived from such verbs, and consequently in compound verbs of the second class (no. 3 above); e. g.

ὑπήκοος *obedient,* from ὑπακούω; στρατηγός *leader, commander,* from στρατός and ἄγω, (but see p. 14 for those with ā derived from ἄγω and ἄγνυμι); κατήγορος *accuser,* κατηγορέω, from κατά and ἀγορά, ἀγορεύω; εὐήνεμος *with fair wind,* from ἄνεμος; δυσήλατος from ἐλαύνω; ἀνώμοτος *unsworn,* from ὄμνυμι, etc.

In the compounds from ὄνομα, the second ο is also changed into υ, as ἀνώνυμος, εὐώνυμος, etc.

9. In respect to the ACCENT, the general rule is, that in composition the accent of the simple word (according to the analogy laid down in ¶ 12. 2. a) is *drawn back* as far as the nature of the accent permits. Thus, e. g. from τέκνον, θεός, come φιλότεκνος, φιλόθεος; from ὁδός σύνοδος; from παῖς, παιδός, comes ἄπαις, ἄπαιδος; from τιμή ἄτιμος; from ἑταῖρος, παρθένος, come φιλέταιρος, εὐπάρθενος; from αἰόλος *changeable,* παναίολος *wholly*

changeable; from παιδευτός come ἀπαίδευτος, δυσπαίδευτος, etc. Here however the following exceptions to the general rule are to be noted :

a) The adjective-ending ης, ες, has more commonly in composition the accent upon the ending ; e. g. φιλομειδής, προσφιλής, ἀπαθής. Still, many of these compounds, as those with ἦθος, μῆκος, τεῖχος, ἀρκέω, draw back the accent, e. g. εὐήθης, εὔηθες, αὐτάρκης, etc. So too those in -ώδης § 119. 14 ; comp. the *Ausf. Sprachl.*

b) Verbals in ή, ά, ής, ήρ, εύς, and έος, which in their simple form have the tone on the ending, retain it there in composition ; e. g. ἐπιτομή, συμφορά, μισθοφορά, συνδικαστής, συγγραφεύς, ἐπιτιμητέος. So substantives in μός, as διασυρμός, παροξυσμός, etc. with the exception of those in -δεσμος, as σύνδεσμος, etc.—Compound adjectives in τος (comp. § 60) have commonly τος, τον, with the accent drawn back ; less frequently τός, τή, τόν, where however no certain rule can be given ; e. g. ἀπόβλητος, ἐξαίρετος, etc. or καθεκτός, τή, τόν.

c) Words, which are not themselves first compounded, but are *derived* from other compounds (παρασύνθετα), follow in respect to accent the general analogy of their endings ; e. g. abstract verbals in ή and ά, as συλλογή, προσφορά, from συλλέγω, προσφέρω. Also ἀδικητικός from ἀδικεῖν, παροξυσμός from παροξύνω, προσδοκητός from προσδοκᾶν. But see note 7. So soon however as such words are *again compounded,* they draw back the accent, e. g. ἀπροσδόκητος.

d) Those compounds, whose first part is formed from a noun or adverb, and the last part from a *transitive* verb, with the simple ending ος, (not τος, νος, etc.) take the accent in the *active* signification regularly on the penult, if that syllable be short ; but in the *passive* sense, on the antepenult ; e. g.

λιθοβόλος *throwing stones*
λιθόβολος *thrown at with stones.*

Orestes is a μητροκτόνος, but the children of Medea are μητρόκτονοι. So δικογράφος *one who writes accusations,* λεπτόγραφος *written neatly;* and thus throughout, even where only the Active signification can have place, as in οἰκονόμος, οἰνοχόος, τοιχωρύχος from ὀρύσσω, ἀδηφάγος, etc.—When however the penult is *long,* the accent goes to the final syllable ; e. g. ψυχοπομπός, σκυτοδεψός, ἱπποβοσκός, λιθουλκός from ἕλκω, μελοποιός, δεινωπός from ΟΠΤΩ, ὁδηγός, παιδαγωγός, ἀργυραμοιβός.

NOTE 4. Compounds of this kind, which contrary to the rule here given are *proparoxytone,* are few, with the exception of some epic adjectives (ἱππόδαμος, σακέσπαλος, πτολίπορθος) ; and are found only from some few verbs beginning with a vowel, as ἡνίοχος (from ἡνίον ἔχω), ναύαρχος, etc. This

accentuation lies also at the basis in the *properispomena*, as δᾳδοῦχος (from δᾷδα ἔχω), κακοῦργος, πανοῦργος, from ΕΡΓΩ.   The other compounds of the same verb, which fall under this head, follow the rule; as ἀγαθοεργός. λιθουργός, etc.

NOTE 5. When the verb is *intransitive*, the compound remains subject to the general rule.   Thus we find indeed αὐτοκτόνος (from ἐμαυτὸν κτείνω), but αὐτόμολος (from αὐτὸς ἔμολον); and likewise ἰσόρροπος, βαρύβρομος, etc. So too αἱμόρρους, πυρίπνους, etc. because in these the verbs ῥεῖν, πνεῖν, are intransitive, and the nouns are to be taken only as Datives.

NOTE 6. Some compounds became *oxytone* contrary to the general rule. because their derivation was less obvious; e. g. ἀτραπός, ἀδελφός, βουλυτός. See also ἀργός § 120. n. 10.

NOTE 7. The few single instances, where words compounded with *prepositions* do not draw back the accent, e. g. ἀντίος, ἐναντίος, or where a word derived from a compound nevertheless draws back the accent, as especially many in τος, e. g. ἐξαίρετος, ἐπίληπτος, ὕποπτος, περίρρυτος, may be best learned from observation.

PART III.

SYNTAX.

§ 122. *Definition.*

1. SYNTAX teaches the proper *use* of those forms, the origin and derivation of which have been shewn in the preceding parts of the grammar. For this purpose it follows the same general division of the Parts of Speech, which we have given in § 31.

2. We therefore here treat of the several parts of discourse as follows: 1) The NOUN by itself, or as connected with other nouns and like words; 2) The NOUN in construction, or as dependent on verbs and other words; 3) The VERB; 4) The PARTICLES; 5) Various compound *Phrases* and *Figures of Construction.*

THE NOUN.

§ 123. *Substantives and Adjectives.*

1. A substantive is rendered more definite by attributive adjuncts in apposition with it. These again may be: 1) *A Substantive*, or apposition in the strict sense; 2) *Adjectives*, to which are also reckoned the Article, Pronouns, and Participles.

2. When one substantive is put in *Apposition* with another, it must always stand in the same case, and usually in the same number; e. g. Πλάτων, ὁ φιλόσοφος, etc.

NOTE 1. When the subst. added has special endings for the Masc. and Fem. e. g. βασιλεύς and βασίλισσα, (as in Lat. *victor* and *victrix*,) then of course it conforms to the first subst. in *gender* also. Hence derived substantives with a special ending of gender are not put in apposition with a subst. of different gender. Still the poets sometimes take the liberty of connecting with feminine words, nouns expressing attributes, which as to form are only masculine (§ 119. 8); e. g. Μοῦσαι ἵστορες ᾠδῆς, Ἐρινύες λωβητῆρες, παμβώτορα γαῖαν, φίλων διαφθορεῦ addressed to a woman, Eurip. Hipp. 682; see Valck.

NOTE 2. More on this subject see among the rules for the Article, § 124. 3; also in § 129. n. 15; and for adjuncts in the Accusative, see § 131. n. 13.

3. Every word joined to a substantive in the nature or quality of an *Adjective* (no. 1 above), must agree with the same in gender, number, and case.

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Note 3. A deviation from the general rule is the *constructio ad sensum* (κατὰ σύνεσιν), so common in Greek. This is found already in the Homeric τέκνον φίλε (§ 32. n. 1); and is more fully treated of in § 129. 11.

4. It is an apparent exception to the above rule, and one very common among the Attics, when with the *Feminine Dual* are joined adjectives and the like with a *masculine* ending; e. g. with the art. τὼ θεώ and τοῖν θεοῖν (Ceres and Persephone) from ἡ θεός; τὼ χεῖρε Xen. As now we have seen above (§ 60. 3, 4, comp. § 79. n. 4), that adjectives in ος, especially among the Attics, are often of common gender; so here we need only to make the supposition, that in the Dual this is commonly the case with all adjectives and other like words.

Examples: Xen. Cyr. 1. 2. 11 μίαν ἄμφω τούτω τὼ ἡμέρα λογίζονται *they regard them as one.* Plat. Phædr. p. 237. d, ἡμῶν ἐν ἑκάστῳ δύο τινέ ἐστον ἰδέα ἄρχοντε καὶ ἄγοντε, οἷν ἑπόμεθα. So too τούτοιν τοῖν κινησέοιν Plat. etc.

Note 4. The mixing of *Dual* and *Plural* forms occurs for the most part only in the construction of the subject and predicate; see § 129. 6. But when Homer often connects ὄσσε φαεινά, αἱματόεντα, ἄλκιμα δοῦρε, this is quite analogous to the construction ὄσσε δαίεται Od. ζ. 131, see § 129. 3; from which it is evident that he takes ὄσσε and δοῦρε as Plurals of the neuter gender.

5. An *Adjective* can stand *without* a substantive, not only in reference to a substantive expressed in the same connection or sentence, but also very often without any such reference. In this latter case a substantive is either actually omitted where it might stand, or at least the idea of such a substantive is always implied; as *man, woman, thing,* etc. Such an adjective then acquires entirely the nature of a substantive; e. g. ὁ σοφός *the wise* man, οἱ πολλοί *the many, the people,* τὰ ἐμά *my things.*

Note 5. Such omissions of substantives, by which the adjective and its appropriate article come to stand alone, (with which is to be compared the usage in § 125. 5, 7,) have in many instances become established by usage. Thus, besides the above, we may note the following:

ἡμέρα, e. g. ἡ ἐπιοῦσα, ἡ ὑστεραία, ἡ προτεραία.
γῆ, χώρα, e. g. ἡ ἄνυδρος *the desert,* ἡ ἡμετέρα, etc.
χείρ, e. g. ἡ δεξία, ἡ ἀριστερά.
γνώμη, e. g. κατὰ τὴν ἐμήν Plato.

From this obvious tendency, for the sake of brevity, merely to indicate those substantives which may easily be supplied from the connection, has arisen the very frequent usage, that in a sentence the substantive implied in the *idea of the verb* is omitted, and the adjective alone remains; e. g. τὴν αὐτὴν ἰέναι sc. ὁδόν· ὡς βαθὺν ἐκοιμήθης sc. ὕπνον· ἐς μίαν βουλεύειν sc. βουλήν· τοῦτον ὀλίγας ἔπαισε sc. πληγάς.

Note 6. *Vice versa,* the Greeks often connect with those personal appellations, which denote an occupation or character, (as *herdsman, judge,* etc.) the words ἀνήρ and ἄνθρωπος in the manner of adjectives, whenever those terms are to be taken as referring to personal individuals, and not as mere appellatives. Thus e. g. ποιμήν *herdsman* stands alone only in actual reference to his herd; but ἀνὴρ ποιμήν stands, where we indeed commonly say *a herdsman,* but where the more exact idea is, *a man who is a herdsman.* So Hom. ἐπιβουκόλον ἄνδρα. Plato ἀνδρὶ στρατηγῷ. Lys. p. 186 Ἀθηναῖοι νομο-

θέτας ἡγοῦντο Τισαμενὸν καὶ ἑτέρους, ἀνθρώπους ὑπογραμματέας. When directed to more than one it is a form of respectful address; e. g. ἄνδρες δικασταί, ἄνδρες στρατιῶται.

Note 7. It is a poetic usage worthy of notice, when an adjective, instead of being referred to a Genitive, is referred to the noun on which that Genitive depends; e. g. Soph. OT. 1400 τοὐμὸν αἷμα πατρός. Ant. 793 τόδε νεῖκος ἀνδρῶν ξύναιμον. Eurip. Herc. F. 445 οὐ δύναμαι κατέχειν γραίας ὅσσων πηγάς.

6. An adjective not unfrequently (oftener than in Latin) stands in the place of the English *Adverb;* that is, certain adjuncts, especially of time, instead of being referred as adverbs to the predicate, are referred as *adjectives* to the subject of the sentence, and agree with the same in gender, number, and case ; e. g. ὁ δὲ ἐθελοντὴς ἀπῄει *he went away voluntarily,* of his own accord. We find many adjectives construed in this way, especially those ending in αἶος ; e. g. ἄσμενος *glad,* δρομαῖος *fleet ;* also ἥσυχος, συχνός, ἀθρόος, σπάνιος, ὑπόσπονδος, etc.   So too those marking *time,* as τριταῖος, ἑκταῖος, *after three* or *six days ;* σκοταῖος *in the dark ;* also μηνιαῖος, χθιζός, μεσονύκτιος, πανημέριος, ὄψιος, ἐαρινός, and many others.   Further, those of *place,* but more in the poets ; e. g. ἐφέστιος *on the hearth,* θυραῖος *at the door ;* also ἀγοραῖος, θαλάσσιος, μετέωρος, πλάγιος, ὑπερπόντιος.

Examples : οἱ Ἕλληνες εἶδον ἄσμενοι τοὺς γηλόφους·—ἦλθον δὲ ἑκταῖοι εἰς Χρυσόπολιν Xen. An. 6. 4. 38.—ἐφέστιοι ἑζόμεθα Soph. OT. 32.—τὸ δὲ μὴ φεύγειν τοὺς πόνους, ἀλλὰ ἐθελοντὴν ὑπομένειν, τῷ ἄρχειν παιδευομένῳ ἂν προσθείημεν Xen. Mem. 2. 1. 3.

7. The *Comparative* degree, when the idea with which comparison is made is omitted, has as in Latin the force of our Positive with *too, quite too, very.*

Examples : Hdot. 6. 108 ἡμεῖς ἑκαστέρω οἰκέομεν. 1. 116 ἐδόκεε ἡ ἀπόκρισις ἐλευθερωτέρη εἶναι. Thuc. 8. 84 ὁ δὲ αὐθαδέστερόν τι ἀπεκρίνατο.

Note 8. The comparative is *strengthened* by ἔτι, πολύ, and even (pleonastically) by μᾶλλον; e. g. Il. ω. 243 ῥηΐτεροι μᾶλλον. Hdot. 1. 32 μᾶλλον ὀλβιώτερος.   Plat. Legg. p. 781 τὸ θῆλυ γένος λαθραιότερον μᾶλλον καὶ ἐπικλοπώτερον ἔφυ διὰ τὸ ἀσθενές.   Comp. also with the Dat. § 134. 4. d.   For the comparative in construction with the Genitive, and also before ἤ, ἢ κατά, with whole clauses, see § 132. 11, and n. 22, 23.

Note 9. The *Superlative* is strengthened in a corresponding manner by πολύ, πολλῷ, μάλιστα, (epic ὄχα, ἔξοχα,) and especially by the relative particles ὡς, ᾗ, and the pron. οἷος, ὅσος, followed (or not) by δύνασθαι or δυνατὸν εἶναι, or the like.   E. g. ᾗ ἂν δύνωμαι τάχιστα, ὡς ἔνι μάλιστα Xen. Γύλιππος ἧκε, ἄγων ἀπὸ τῶν πόλεων στρατιὰν ὅσην πλείστην ἐδύνατο Thuc. 7. 21. For ὅτι see § 149. m. 3.

8. When a comparative refers to another quality of the same object, this latter stands, as in Latin, not in the positive, but also in the comparative.

Examples : Aristoph. Ach. 1078 ἰὼ στρατηγοὶ πλείονες ἢ βελτίονες. Hdot. 3. 65 δείσας μὴ ἀπαιρεθέω τὴν ἀρχήν, ἐποίησα ταχύτερα ἢ σοφώτερα. Eur. Med. 490 ἱκόμην πρόθυμος μᾶλλον ἢ σοφωτέρα.

§ 124. The Prepositive Article.

1. The Prepositive Article, ὁ, ἡ, τό, being in itself originally a demonstrative Pronoun, possesses a *demonstrative* power ; since it brings an object, whether abstract or concrete, distinctly before the mind of the hearer, as one well known or already definitely mentioned. It serves therefore, *first*, to individualize, or point out one object as *a definite individual* from among the rest ; and, *secondly*, to mark also *a class* or *genus*, where the speaker takes for granted, that he may refer to a generic idea as one familiar to all. E. g. οἱ θεοὶ ἐκόλασαν τὴν τοῦ ἀνδρὸς ὕβριν.—αἱ ἡδοναὶ πείθουσι τὴν ψυχὴν μὴ σωφρονεῖν.—ὁ ἐλέφας τὸν δράκοντα ὀρρωδεῖ.

2. The *indefinite* article of modern languages is in Greek never expressed ; and it is only when that which is indefinite, is at the same time to be clearly marked as an individual, that the pronoun τὶς, τὶ, in some measure takes its place. E. g. γυνή τις ὄρνιν εἶχεν. Hdot. 7. 57 ἵππος ἔτεκε λαγών. Eur. Or. 716 πιστὸς ἐν κακοῖς ἀνὴρ κρείσσων γαλήνης ναυτίλοισιν εἰσορᾶν.

3. *Proper names*, from their very nature, do not need the article. It is however inserted, when the name has been already mentioned, or is well known ; so that the article then implies: 'the one before spoken of,' or 'whom we all know.' It is, how-ever, regularly omitted, when a name is *first* introduced in the narrative ; and also often when the name is followed by a more definite attribute with the article ; e. g. Σωκράτης ὁ φιλόσοφος, Πρόξενος ὁ Βοιώτιος *the Bæotian ;* but Θουκιδίδης Ἀθηναῖος *Th. an Athenian.* Compare Krüger on Xen. An. 6. 2. 13.—The names of rivers are often put between the article and the subst. ποταμός, as ὁ Εὐφράτης ποταμός ; but, on the other hand, Σελινοῦς ποταμός *a river* named *Selinus.*

Note 1. The Greek article corresponds in many respects to the English *the;* but more nearly to the German *der, die, das.* It may indeed be as-sumed in general, that where in English or German the article *is* or *may be* omitted, there the Greek usually omits it. But the learner should re-member, that, both in Greek and in modern languages, it often depends on the taste and choice of the writer, whether to conceive of an object as definite or indefinite ; comp. n. 7.—We have therefore now to point out par-ticularly those cases, in which the Greek usage *really* differs from our own.

Note 2. The Greek language employs the article in connection with many *Pronouns*, where the English omits it ; especially with the *demon-stratives*, which with us include the definite article in themselves ; e. g. οὗτος v. ἐκεῖνος ὁ ἀνήρ ; see more in § 127.—With demonstratives which in-clude the idea *so, such*, (as τοιοῦτος, τοσοῦτος,) where we use sometimes the indefinite article (*such a man*) and sometimes none at all, there is also in Greek a twofold usage, *with* and *without* the article, according as it is either the *object* so qualified or the *quality* as such, that is to be made prominent. E. g. after a general description, it is said, ὁ τοιοῦτος ἀνὴρ οὐκ ἄν μοι ἀρέσκοι, lit. *the such* man, Engl. *such a man.* On the other hand, Dem. Ol. p. 35 οἱ Ἀθηναῖοι οἰκοδήματα καὶ κάλλη τοιαῦτα καὶ τοσαῦτα κατεσκεύασαν *such and so beautiful*, etc.

Note 3. The article is found also in Greek, but not in English, before *interrogative Pronouns;* that is, when they refer to something before mentioned. So in scenic dialogue: Eur. Phœn. 718 τὸ ποῖον; τὰ ποῖα ταῦτα; So in familiar discourse: Aristoph. Pac. 696 πάσχει δὲ θαυμαστόν. Τὸ τί; also in Plato, as Gorg. p. 521 ἐπὶ ποτέραν οὖν με παρακαλεῖς τὴν θεραπείαν, referring to the θεραπεία before mentioned.

Note 4. Before *Possessives* the article is essential in Greek; because these in general are used of definite objects. E. g. ὁ σὸς δοῦλος *thy slave;* but σὸς δοῦλος *a slave of thine;* comp. § 127. 7. If the phrase with the possessive stands as a predicate, it takes no article; § 129. 2.

Note 5. The article usually stands with *cardinal* numerals, when of a whole only certain parts are named, or when the number mentioned is one generally known. E. g. τῶν Ἀθηναίων αἱ μὲν ἓξ φύλαι κατὰ τοὺς Λακεδαιμονίους ἐγένοντο, αἱ δὲ τέτταρες κατὰ Τεγεάτας. Hdot. 4. 28 ἔνθα τοὺς ὀκτὼ τῶν μηνῶν ἀφόρητος οἷος γίνεται κρυμός. Comp. Plato Rep. p. 460. e. Xen. An. 2. 6. 15 ἦν δέ, ὅτε ἐτελεύτα, ἀμφὶ τὰ πεντήκοντα ἔτη, as a round number.

Note 6. The learner must however guard himself against the impression, that in certain cases the Greek article could stand directly like our *indefinite* one. The true view depends rather on a right estimate of the manner of conception, which lies at the basis (n. 1); as is manifest from the following examples. Xen. Œc. 15. 7 εἴ μοι αὐτίκα δόξειε γεωργεῖν, ὅμοιος ἂν μοι δοκῶ εἶναι τῷ περιιόντι ἰατρῷ, εἰδότι δὲ οὐδὲν ὅ,τι συμφέρει τοῖς κάμνουσιν, where we commonly say, *to a physician;* here the object is in itself indeed indefinite, but it appears in this connection and because of the epithets περιιόντι and εἰδότι as distinctly marked and almost individualized. Plato Lach. p. 184 καὶ γὰρ ἔτι τοῦ διακρινοῦντος δοκεῖ μοι δεῖν ἡμῖν ἡ βουλή, Engl. *there is need of a man,* of some one; but also: of the man to decide, etc. This usage of the article is common with *Participles,* see § 144. 1, and n. 1, 2. Plato Rep. p. 329 τὸ τοῦ Θεμιστοκλέους εὖ ἔχει, ὃς τῷ Σεριφίῳ λοιδορουμένῳ ... ἀπεκρίνατο, where we commonly translate, but inexactly: *to a certain Seriphion;* so too Cic. de Sen. 3, *Seriphio cuidam.* But in Plat. Charm. 7 is now read: ὃς ἐπὶ καλοῦ λέγων παιδός κτλ.

Note 7. On the other hand, it is far more common, that the Greeks, even when speaking of entirely definite relations or things, could *omit* the article; where we either must or at least do usually insert it. But this must not be understood, as if sometimes an indefinite mode of expression might stand instead of a definite one. It appears rather as a license, which in the earlier language, and especially in the *poets,* was without much limitation; while in common usage it was gradually contracted to some particular instances. Thus the article is omitted: 1) Before words implying a *general idea* in sententious expressions; e. g. Plato Legg. p. 727 θεῖον γὰρ ἀγαθόν που τιμή. Charm. 18 οὐκ ἄρα σωφροσύνη ἂν εἴη αἰδώς; Theæt. 13 αἴσθησις, φής, ἐπιστήμη; Xen. Mem. 4. 3. 14 ἀνθρώπου ψυχὴ βασιλεύει ἐν ἡμῖν. But also in more concrete instances: Xen. An. 6. 3. 14 οὐ γὰρ δόξης ὁρῶ δεομένους ὑμᾶς εἰς ἀνδρειότητα, ἀλλὰ σωτηρίας. 2) In certain *adverbial* adjuncts, where we also often omit it, as ἰέναι ἐπὶ θήραν, ἐπὶ λείαν, εἰς προβολήν, δρόμῳ. Of *time,* as χειμῶνος ἀρχομένου, ἅμα ἡμέρᾳ, μέχρι δείλης, ἐπεὶ ἡμέρα ἦν πέμπτη Thuc. Of *place,* as ἐν αἰγιαλῷ, ἐν λιμένι, πρὸς πόλιν q. d. *city-ward.* 3) With such words as are usually sufficiently individualized by the connection or context; e. g. πόλις, μήτηρ, πατήρ, γονεῖς, παῖς, θεός, and the like; especially when they stand in an oblique case. 4) With such appellatives as approach the nature of a proper name, e. g. ἥλιος, σελήνη, γῆ, θάλασσα, οὐρανός; also βασιλεύς said of the king of Persia, see Heindorf on Plat. Euthyd 8.—But observation will soon teach, that all these precepts are not settled, and that in most instances the article may also be employed. E. g. we find in Xen. An. 6. 3. 2 θύειν ἐπὶ ἐξόδῳ, and in the like phrase ib. 4. 35 θύειν ἐπὶ τῇ πορείᾳ. 6. 4. 20 εἰς κρίσιν, 26 πρὸς τὴν κρίσιν. So too

ἐπὶ θάλατταν, ἐν γῇ, are continually interchanged with ἐπὶ τὴν θάλατταν, ἐν τῇ γῇ, e. g. 6. 4. 13 Λακεδαιμόνιοι ἄρχουσιν ἐν τῇ γῇ καὶ ἐν θαλάττῃ, by land and by water. . Very often however the insertion of the article in such cases has its specific ground, which the learner ought early to accustom himself to attend to in reading.

NOTE 8. In Homer there is strictly no example of the genuine article; see § 126. n. 7. His example was followed more or less by other poets; least of all by Attic poets.

§ 125. *Further Usage of the Article.*

1. Between the article and its substantive there are often inserted, not only *Adjectives* (ὁ καλὸς παῖς, οἱ ὑπάρχοντες νόμοι *the existing laws*) and *Genitives* depending on the substantive (ἡ τοῦ βασιλέως στρατιά), but also *adverbial* adjuncts belonging to the substantive; e. g. ἐμέμνητο τῆς ἐν μανίᾳ διατριβῆς *he recollected the time passed in madness.* In such instances a participle (γενομένη or the like) may often be supplied; as ἡ πρὸς Γαλάτας μάχη, ὁ ἔπειτα χρόνος; and this too even when this adjunct is a phrase, as ἡ πρὶν ἄρξαι αὐτὸν ἀρετή, *the virtue* shown by him *before he reigned,* Xen. Ages. 1. 5. See more in no. 6 below.

NOTE 1. The pronoun τὶς is inserted by the Ionics even between the Genitive which depends on it and the article belonging to that Genitive; e. g. τῶν τις ἱερέων for τῶν ἱερέων τις.

2. When the adjunct thus inserted has also the article, it can happen, that two or even three articles may come to stand one after another; but only when they *differ from each other* in form. E. g. τὸ τῆς ἀρετῆς κάλλος *the beauty of virtue;* ὁ τὰ τῆς πόλεως πράγματα πράττων *he who manages the affairs of the state;* Æschin. Tim. 2. 36 ἔνοχος ἔστω τῷ τῆς τῶν ἐλευθέρων φθορᾶς νόμῳ.

3. But the adjuncts of the substantive can also, for the sake of emphasis or perspicuity, be placed after it; and then the article must *always be repeated* before adjective expressions; e. g. ὁ ἀνὴρ ὁ ἀγαθός, τὸν παῖδα τὸν σόν, ὁ χιλίαρχος ὁ τὰς ἀγγελίας εἰσκομίζων. With other (adverbial) adjuncts belonging to the substantive the same holds good, at least as the rule; e. g. ἡ μάχη ἡ πρὸς Γαλάτας. The position of the Genitive is the freest; since it may stand either after the substantive with or without the article repeated, or also before it; hence not only ἡ ἐσβολὴ ἡ τῶν Πελοποννησίων, but also ἡ ἐσβολὴ τῶν Π. and τῶν Π. ἡ ἐσβολή, or finally by no. 1 above, ἡ τῶν Π. ἐσβολή.—But in every instance, where the adjunct with the article repeated follows the substantive, and the substantive is one of those which are sufficiently individualized without the article, or in general can stand without the article by § 124. n. 7, then the article *before* the substantive can be omitted; e. g. σύνειμι ἀνθρώποις τοῖς ἀγαθοῖς· βασιλεὺς ὁ μέγας Plato Eryx. p. 393, comp. Pl. Soph. p. 230; γάμος ὁ ἐκ μειζόνων Xen. Hier. 1. 27; κατὰ ἔχθος τὸ Ῥηγίνων Thuc. 4. 1.

Note 2. The *partitive* Genitive can never be inserted between the article and its substantive; nor, when it stands after the governing noun, can the article be repeated before it; e. g. τὸ πλῆθος τῶν νεῶν, οἱ ἄριστοι αὐτῶν. Especially is this the case with *participles*, in phrases like τῶν ξένων οἱ βουλόμενοι, οἱ καταφυγόντες αὐτῶν. This rule admits of exception only when the article is followed by other adjuncts, as Thuc. 6. 102 οἱ πρὸς τὴν πόλιν αὐτῶν τὸ πρῶτον καταφυγόντες, where αὐτῶν depends on καταφυγόντες. Analogous are the not infrequent passages, where the *demonstrative* (for its position see § 127. 6) is thus inserted; as Xen. An. 6. 2. 6 ἡ στενὴ αὕτη ὁδός, but never ἡ αὕτη ὁδός.

Note 3. With the attributive *participle* the repetition of the article is particularly necessary; because otherwise there arises the *participial construction* so common in Greek; for which see § 144, and Index.

Note 3 a. When to a substantive with the article *two adjectives* are joined without καί, they commonly stand without the article repeated between them; e. g. Xen. Cyr. 2. 2. 9 ὁ ἄλλος πᾶς λόχος. Plat. Phædr. p. 255, οἱ ξύμπαντες ἄλλοι φίλοι, ὁ καλὸς διὰ τῶν ὀμμάτων ἰός. Comp. ἡ στενὴ αὕτη ὁδός in n. 2. Still, the article is sometimes repeated with the second adjective, both before and after the substantive, in this manner : ἐν τῇ ἀρχαίᾳ τῇ ἡμετέρᾳ φωνῇ Plat. Cratyl. p. 398; ἐν τῇ τοῦ Διὸς τῇ μεγίστῃ ἑορτῇ Thuc. 1. 126; τὰ τείχη τὰ ἑαυτῶν τὰ μακρὰ ἐπετέλεσαν ib. 1. 108. Adjuncts other than adjectives, when put after the substantive, can also stand without the article repeated, by no. 3 above; e. g. ἡ μεγάλη στρατεία Ἀθηναίων καὶ τῶν ξυμμάχων Thuc. 1. 110.

Note 4. When an adjective *without* the article stands either before or after a substantive which has the article, but not between the two, the adjective takes the place of a minor clause, *of which it would be the predicate.* E. g. ἥδετο ἐπὶ πλουσίοις τοῖς πολίταις does not mean, 'he rejoiced on account of the wealthy citizens,' but, 'he rejoiced on account of the citizens, that they were wealthy;' Luc. D. Deor. 8. 1 ἔχει τὸν πέλεκυν ὀξύτατον, 'he has an axe, that is very sharp.' Eurip. IA. 305 καλόν γέ μοι τοὔνειδος ἐξωνείδισας. Isocr. p. 212 Ἡρακλῆς καὶ Θησεὺς ἐξ ἀδελφῶν γεγονότες, ἀδελφὰς καὶ τὰς ἐπιθυμίας ἔσχον.

Note 5. Several adjectives, like ὅλος, μέσος, ἔσχατος, ἄκρος, ἥμισυς, stand by rule in the position just mentioned (n. 4); although they also admit the other, but with a difference of meaning. Thus ἐσχάτη ἡ νῆσος is *the island where it is uttermost,* the end of the island; but ἡ ἐσχάτη νῆσος *the uttermost island,* the last of several; also ἐν μέσῃ τῇ ἀγορᾷ *in the midst of the forum,* but τὸ μέσον στίφος *the middle column* Xen. An. 1. 8. 13; ὅλην τὴν νύκτα *all the night,* τὰ ὅλα πράγματα *the public matters* Dem. Ol. 1. p. 10; ἐπ' ἄκροις τοῖς ὄρεσιν *on the mountains where highest,* on the summit of the mountains.

4. Where the substantive is readily understood from the connection, it is very commonly omitted; and then the article stands alone before the adjunct; e. g. ὁ ἐμὸς πατὴρ καὶ ὁ τοῦ φίλου *my father and the* (father) *of my friend.*

5. There are here also certain omissions established by usage; as in the case of adjectives, § 123. 5, and n. 5. E. g.

υἱός, παῖς, θυγάτηρ, e. g. Ἀλέξανδρος ὁ Φιλίππου. Or also alone, ὁ Σωφρονίσκου *the son of Sophroniscus,* i. e. Socrates.

χώρα, γῆ, e. g. εἰς τὴν Φιλίππου *into the country of Philip; ἐν τῇ πολεμίᾳ in the enemy's land.*

οἶκος or οἰκία, but oftener also with the omission of the article, e. g. εἰς Πλάτωνος, εἰς ᾅδου, see § 132. n. 30.

ἄνθρωποι, e. g. οἱ ἐν ἄστει *the inhabitants; οἱ κατ' ἐμέ my cotemporaries.*

So it is said of friends, associates, οἱ περί v. ἀμφί τινα, § 150. m. 25; οἱ σύν τινι, etc.

χρήματα or πράγματα, e. g. τὰ τῆς πόλεως *the affairs of the city*, τὰ (or τὸ) τῆς ἀρετῆς, i. e. virtue itself; see n. 6.

NOTE 6. Ἄνθρωποι and χρήματα. These two omissions are so common, that we may treat of them together as a special idiom of the language. That is to say, all those ideas which are sufficiently clear from the connection, or from the subsequent mode of expression, the Greek is very fond of simply indicating by means of the article alone. These omitted ideas are of two kinds, persons or things. For the first, the article naturally stands in the masc. or feminine; for the second, in the neuter. 1) When the omitted idea refers to *persons*, the article usually takes an adverbial adjunct: e. g. οἱ ἐν ἄστει, οἱ ἐκ τῆς πόλεως, οἱ μετ' αὐτοῦ *companions, allies*, οἱ μεθ' ἡμᾶς *successors*, ὁ ἐπὶ τῶν ἱππέων *leader*, οἱ παρὰ τοῦ βασιλέως *envoys;* comp. ὁ πάνυ, οἱ τότε, in n. 7 below. 2) When the omitted idea is a thing or things, the neut. τό or τά takes with it: a) A *Genitive*, in order to express in a general way something which refers or belongs to an object, which proceeds or is derived from it; or it may serve as a periphrase for the simple substantive itself; e. g. τὰ τῆς πόλεως. Dem. p. 772 τὴν Δίκην Ὀρφεύς φησι πάντα τὰ τῶν ἀνθρώπων ἐφορᾶν.—τὸ δὲ τῶν χρημάτων ποθεῖτε ἀκοῦσαι, πόθεν ἔσται, *what concerns the money*, Dem.—τὰ τῶν θεῶν φέρειν δεῖ. Dem. Ol. 1. p. 15 τὰ τῶν Θεσσαλῶν ἀπιστά ἐστι φύσει, as if οἱ Θεσσαλοί. Plat. Menex. p. 245 τὸ τῆς πόλεως (as if ἡ πόλις) γενναῖον καὶ ἐλεύθερόν ἐστι. Phædr. init. πάντων δὲ κομψότατον τὸ τῆς πόας, i. e. *the grass*. b) Or some kind of *adverbial* expression; the great variety of which will best appear from a number of examples: e. g. τὰ πρὸς ἔω, i. e. lands, regions; τὰ κατὰ γῆς *the under-world;* τὰ εἰς τὸν πόλεμον ἀσκεῖν Xen.—τὰ πρὸ τῶν ποδῶν *things present, the present.* So Plato Phæd. p. 75 τὰ ἐκ τῶν αἰσθήσεων *the perceptions of the senses.* Thuc. 8. 48 τὰ ἀπὸ τοῦ Ἀλκιβιάδου *the promises of Alcibiades.* Hdot. 1. 51 τὰ ἀπὸ τῆς δειρῆς *the neck-ornaments.* 8. 15 τὸ ἀπὸ Ξέρξεω *the punishment of Xerxes.* Thuc. 1. 110 τὰ κατὰ τὴν στρατείαν ἐτελεύτησαν, i. q. ἡ στρατεία. Xen. Cyr. 3. 1. 30 τὰ ἐνθάδε εὖ ἔχει *the affairs here;* τὰ τότε Plat. etc.

6. Every adjunct in itself indeclinable, can be declined by the aid of the article, that is, can take the appearance of a noun. Hence *adverbs* are without further change converted into *adjectives* by simply prefixing the article; especially those of place, time, and measure. E. g. from μεταξύ *between*, ὁ μεταξύ τόπος *the intervening place.* Or the adverb follows with the article repeated, as above in no. 3.

EXAMPLES: αἱ πέλας v. αἱ πλησίον κῶμαι *the neighbouring villages;* οἱ τότε, νῦν, ἐνθάδε ἄνθρωποι; οἱ πάλαι σοφοὶ ἄνδρες; ἡ ἄνω πόλις *the upper city;* εἰς τὸν ἀνωτάτω τόπον (see § 115. 6); ἡ ἐξαίφνης μετάστασις *the sudden removal.* etc.* Here belong also ἡ οὐ διάλυσις, and the like; see § 148. n. 3.—Also ὅταν ἐγείρησθε ἐκ τῆς ἀμελείας ταύτης τῆς ἄγαν, 'when ye awake out of this *excessive* carelessness,' Dem.

7. If the substantive is here omitted, the adverb then has the appearance of a substantive.

EXAMPLES: From αὔριον *to-morrow* comes, by omitting ἡμέρα *day*, ἡ αὔριον *the next* day; ὁ πάνυ *the famous* man; ἡ Λυδιστί *the Lydian* measure (ἁρμονία being omitted); οἱ τότε *the men then living;* ἐς τοὐπίσω (for τὸ ὀπίσω *what* is behind) *backwards.* So Anacr. τὸ σήμερον μέλει μοι, *to-day* only troubles *me*, i. e. what is or occurs to-day.

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* The Latins, who have no article, can imitate this only in some comic expressions by a sort of composition, as *heri semper lenitas* in Terence.

8. Further, by the addition of the article in this manner, the following take the appearance of substantives :

1) *Infinitives ;* e. g. τὸ πράττειν *the doing,* τὸ κακῶς λέγειν *the speaking evil,* ἥδομαι τῷ περιπατεῖν *I delight in walking about.* But the learner must be on his guard against the impression, as if in this way the verb assumed also the *nature* of a substantive, so as to change the subject or object into a genitive, or adverbs into adjectives ; as is the case with the English participle, e. g. ' the loud *crying* of the children,' ' the *falling* of the trees.' Instead of this the Infinitive retains its full *verbal* power ; as is shown below in § 140.

2) Every word and every phrase, which is to be regarded as an independent object ; e. g. τὸ λέγω i. e. *the word* λέγω.   Plat. Prot. p. 345. e, περὶ ἑαυτοῦ λέγει τοῦτο τὸ ἐκών.   Phædr. p. 273, καταχρήσασθαι δεῖ αὐτὸν τῷ Πῶς δ᾽ ἂν ἐγὼ τοιόσδε τοιῷδε ἐπεχείρησα, ' he must make use of this language : How could I, such as I am, have laid hands on such an one !'   See n. 9.

NOTE 7. In ordinary cases every *word* thus regarded as an independent object, is made neuter.   In grammatical language, however, it is customary to give to every such word the gender which belongs to the name of that part of speech ; e. g. because we have ἡ ἀντωνυμία *the pronoun,* we therefore find also ἡ ἐγώ i. e. the pronoun ἐγώ ; and so ὁ ἐπεί, the conjunction ἐπεί, because of ὁ σύνδεσμος *the conjunction.*

NOTE 8. By another peculiarity the article τό (τά) with its accompaniment stands *adverbially ;* so with adjectives of the neuter gender, e. g. τὸ τελευταῖον *at last,* τὸ πρῶτον or τὰ πρῶτα *at first,* τὸ λοιπόν *for the rest, henceforth, already ;* which is to be explained by § 128. n. 4, 5.   Also before wholly indeclinable adverbial ideas, so that then τό and τά are quite redundant ; e. g. τὸ κατ᾽ ἀρχάς *at the beginning,* τὸ παράπαν *altogether,* τὸ πρίν *formerly,* τανῦν (prop. τὰ νῦν) *for the present,* τὸ ἀπὸ τοῦδε *from now on, henceforth.*   All this again is sometimes made dependent on prepositions ; e. g. ἐς τὰ μάλιστα *chiefly, maxime,* Hdot.   ἐκ τοῦ παραχρῆμα *immediately* Dem.   In general, too, adverbial expressions are often formed with prepositions ; see § 147.

NOTE 9. The article stands sometimes in an elliptical manner even before *relative clauses,* which is to be explained from no. 8. 2, above.   E. g. Plat. Rep. p. 510. a, τὸ ὁμοιωθὲν πρὸς τὸ ᾧ ὡμοιώθη, *that which is compared, against that with which it is compared,* where for τό the Pron. ἐκεῖνο could also stand. Hdot. 3. 133 οὐδὲν τῶν ὅσα αἰσχύνην ἐστὶ φέροντα.   Plat. Phædr. p. 329 τῆς (συνουσίας) ὅθεν ἂν φρονιμώτατος εἴη.   Pollux 7. 75 τὸ ὥσπερ κάρνον *that nutlike thing ;* hence, by attraction, τοῖς οἴοις ἡμῖν, etc. § 143. 16.—It sometimes stands in like manner before other words which govern a clause ; e. g. τὸ πότε δεῖ λέγειν δίδασκέ με, literally, *teach me the* ' when it is necessary to speak ;' ἐν ἔτι λείπεται, τὸ ἢν πείσωμεν ὑμᾶς, i. e. *one thing still remains, viz. this,* ' if we could persuade you,' Plat. Rep. 1. p. 327. e.

9. The smaller particles, δέ, τέ, γέ, δή, γάρ, μέν, μὲν δή, τοίνυν, are usually put between the article and the substantive or word standing for it ; e. g. ὁ γὰρ ἄνθρωπος, ἡ μὲν γὰρ τέχνη, etc.

10. When several substantives are connected by conjunctions, if they are of different gender or number, the article must be repeated before each ; as ὁ πατὴρ καὶ ἡ μήτηρ.   If they are alike in these respects, the article sometimes stands but once with

copulative conjunctions; but with adversatives and disjunctives, and even very commonly with καί, the article is repeated; especially when the clauses are in a certain degree antithetic or independent; e. g. οἱ Λακεδαιμόνιοι καὶ οἱ σύμμαχοι, etc.

NOTE 10. The poets of course can *omit* the article at their pleasure in the first or second place; e. g. Soph. Aj. 1250 οὐ γὰρ οἱ πλατεῖς, οὐδ' εὐρύνωτοι φῶτες ἀσφαλέστατοι. Eur. Phœn. 506 εἶπον καὶ σοφοῖς καὶ τοῖσι φαύλοις ἔνδικα.

§ 126. *The Articles ὁ, ἡ, τό, and ὅς, ἥ, ὅ, as Demonstratives.*

1. Both the Prepositive Article ὁ, ἡ, τό, and the Postpositive ὅς, ἥ, ὅ, were in the earliest language *demonstrative pronouns* for οὗτος or ἐκεῖνος. As the language became more copious and cultivated, these words gradually assumed their later and more limited usage; but still, in many particular cases, they both retained, even in common prose, the power of real demonstratives.

2. The most frequent case is in the distinction and distribution of objects; where ὁ μέν commonly stands first, and then ὁ δέ follows, either once or oftener, as the case may require. This takes place properly only in respect to definite objects, where in English we employ *this ... that.* Still, it occurs also with indefinite objects, *the one ... the other ... another;* and so through all the genders and numbers.

EXAMPLES: τὸν μὲν ἐτίμα, τὸν δὲ οὔ, *the one he honoured, the other not;* τὸ μὲν γὰρ ἀνόητον, τὸ δὲ μανικόν; τῶν πολεμίων (or also οἱ πολέμιοι § 132. n. 4) οἱ μὲν ἐθαύμαζον τὰ γιγνόμενα, οἱ δ' ἐβόων, οἱ δὲ συνεσκευάζοντο, Xen. καλῶς πένεσθαι κρεῖσσον ἢ κακῶς πλουτεῖν· τὸ μὲν γὰρ ἔλεον, τὸ δ' ἐπιτίμησιν φέρει. Stob. III. p. 259; τῶν ζώων τὰ μὲν ἔχει πόδας, τὰ δ' ἐστὶν ἄποδα.—So also οἱ μὲν αὐτῶν ... οἱ δέ, *some of them ... others.* For ὁ μέν, ὁ δ' οὔ, see § 149. m. 14.

3. The *postpositive* article stands in the same manner, ὃς μέν, ὃς δέ, etc. ἃ μέν, ἃ δέ, etc. but less frequently among the genuine Attics. It occurs very often however in the later writers, as Plutarch.

NOTE 1. An example from Demosthenes is in *pro Corona* p. 248 Reisk. πόλεις Ἑλληνίδας, ἃς μὲν ἀναιρῶν, εἰς ἃς δὲ τοὺς φυγάδας κατάγων. But τάς is also read in both places.

4. In the narrative style ὁ, ἡ, τό often stands only *once* and with δέ alone, in reference to an object already named; e. g. Xen. An. 5. 6. 21 Σινωπεῖς δὲ πέμπουσι πρὸς Τιμασίωνα· ὁ δὲ λέγει τάδε.

5. When this demonstrative article is the *subject* of a clause and stands for persons, it can stand also in a clause connected by καί with what precedes, and then its place is next to the conjunction. In such instances, for the *Nominative*, the forms of the postpositive ὅς, ἥ, οἵ, αἵ, are used; for the *Accus.* (with Infin.) those of the prepositive, τόν, etc. E. g. Xen. An. 3. 4. 48 καὶ ὅς, ἀκούσας ταῦτα, ὠθεῖται αὐτὸν ἐκ τῆς τάξεως *and he* (that one) *hav-*

ing heard this, thrust him out of the ranks. Hdot. 8. 56 καὶ οἳ, διαλυθέντες ἐκ τοῦ συνεδρίου, ἐσέβαινον ἐς τὰς νῆας. Xen. Cyr. 1. 3. 9. καὶ τὸν κελεῦσαι δοῦναι.

NOTE 2. Here belong also the usual formulas in relating a conversation: ἦ δ' ὅς, *said he* (§ 109. I. 4); and the elliptic καὶ ὅς (sc. ἔφη) *then he* replied. —For the connection of a demonstrative clause by means of the relative, a construction so common in Latin, see § 143. 6.

NOTE 3. When a *preposition* belongs to the clause, μέν and δέ often stand immediately after it; e. g. ἐν μὲν τοῖς συμφωνοῦμεν, ἐν δὲ τοῖς οὔ, 'in some things we agree, in others not.' Isocr. Paneg. 41 εἰς μὲν τοὺς ὑβρίζοντες, τοῖς δὲ δουλεύοντες. See Reiz de Accent. p. 13. 69.

NOTE 4. The forms in distributive propositions of this kind, do not always so regularly correspond to each other, as they are above exhibited. Very often e. g. οἱ μέν is followed in the succeeding clause by τινὲς δέ, ἔνιοι δέ, or by a name or some other mode of distinction.

NOTE 5. From the old signification of the article come also the phrases τὸν καὶ τόν, τὰ καὶ τά, etc. which correspond precisely to our *this and this, that and that*, etc. This occurs only in the forms beginning with τ, and is particularly frequent in Demosthenes.

NOTE 6. Finally, in the same manner is to be explained the adverbial use of the poetic Dative τῷ, *on that account, therefore.* Il. ε. 816 Γιγνώσκω σε, θεά, ... Τῷ τοι προφρονέως ἐρέω ἔπος, '*therefore* will I frankly tell thee.' The same can also be expressed by the Accus. (§ 128. n. 5,) Il. γ. 176 Ἀλλὰ τάγ' οὐκ ἐγένοντο · τὸ καὶ κλαίουσα τέτηκα, '*therefore* am I dissolved in tears.'

NOTE 7. In poetry, and especially epic poetry, the use of both articles as demonstratives is far more general ; and in Homer ὁ, ἡ, τό, is almost everywhere to be so taken ; those cases excepted where τό, τόν, etc. stand for ὅ, ὅν, etc. by § 75. n. 2. In order to make this perfectly clear, one needs only to consider the following passages in Homer; Il. α. 340. δ. 399. ε. 715. ζ. 407. Od. ε. 106. These at first view seem to present only the ordinary article of prose ; while to the attentive observer, to whom such an article in Homer is unknown, the context easily shews, that in all these and many similar passages the article is really *demonstrative;* but that the demonstrative force is there not absolutely essential, and is for this reason apparently weakened. The passages are few, where this word expresses an object merely as well known and distinguished, or as particularly present to the mind of the poet; or where the demonstrative force is really so much weakened, that the transition into the true Attic article becomes apparent : e. g. Il. α. 167. η. 412. μ. 289.—Especially must we be upon our guard, not to take this form as an article, where it is separated from the substantive by the verb or a whole clause, as Ἡ μὲν ἄρ' ὣς εἰποῦσ' ἀπέβη πόδας ὠκέα Ἶρις. Here the ἡ, as demonstr. Pron. is to be taken for our *she;* for the *article* cannot be separated in this manner from its substantive : ' She then thus speaking departed, the swift-footed Iris.' This is rendered evident by those passages, where the substantive is in like manner placed after the real pronoun οἷ (*to him*), e. g. Od. v. 106.—From this substantive nature of ὁ, ἡ, τό, arises also in Homer the case, that an adjective is thereby apparently converted into a substantive ; e. g. Il. ρ. 80 τὸν ἄριστον *the bravest;* a. 33 ὁ γέρων *the old man, elder;* and often οἱ ἄλλοι, τἆλλα. In all these instances ὁ, ἡ, τό, as Subst. has its adjective ; and the shape of the thought is strictly this: 'him the bravest,' 'he the elder,' 'they the others' etc.

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§ 127. Pronouns.

1. The *Demonstratives.* a) Of these οὗτος and ὅδε sometimes stand instead of adverbs of place; e. g. Plat. Rep. 1 init. ἠρόμην ὅπου εἴη· οὗτος, ἔφη, ὄπισθεν προσέρχεται, 'I asked where he might be? Here he comes, said he, behind thee.' The demonstr. ὅδε occurs in this manner chiefly in the poets, (e. g. Od. a. 185. χ. 367,) and particularly often in the tragic poets; see Schæf. Meletem. p. 77.

b) As between themselves, οὗτος and ὅδε are in so far different, that οὗτος refers mainly (not always) to what *precedes,* and ὅδε to what *follows.* So too with τοιοῦτος and τοιόσδε, the adverbs οὕτως and ὧδε, etc. A relative clause is by rule preceded by οὗτος, unless where a special emphasis requires ὅδε.

EXAMPLES: Xen. An. 2. 1. 21 ὁ δὲ εἶπεν· ταῦτα μὲν δὴ ἀπαγγελοῦμεν· ἀλλὰ καὶ τάδε ἐκέλευσεν εἰπεῖν βασιλεύς. Isæ. ad Nic. p. 18 τῶν πολιτειῶν αὗται πλεῖστον χρόνον διαμένουσιν, αἵτινες ἂν ἄριστα τὸ πλῆθος θεραπεύωσιν. Or with a relative clause preceding; Id. Demon. p. 5 ἃ ποιεῖν αἰσχρόν, ταῦτα νόμιζε μηδὲ λέγειν εἶναι καλόν. Contra: Soph. OT. 645 πίστευον τάδε, τόνδ᾽ ὅρκον αἰδεσθεὶς θεῶν, ἔπειτα κἀμέ, τούσδε θ᾽, οἱ πάρεισί σοι. Plat. Lach. p. 191 ἀνδρεῖός που οὗτος ὃν καὶ σὺ λέγεις· ἀλλὰ τί αὖ ὅδε, ὃς ἂν φεύγων μάχηται τοῖς πολεμίοις.—Poetic is αὐτός before the relative; e. g. Eur. Tro. 684 ἀπέπτυσ᾽ αὐτήν, ἥτις ἄνδρα ... ἀποβαλοῦσ᾽ ἄλλον φιλεῖ. Or it stands for the strengthened αὐτὸς οὗτος (lett. c); e. g. Plat. Rep. p. 362 αὐτὸ οὐκ εἴρηται, ὃ μάλιστα ἔδει ῥηθῆναι.

c) Several demonstratives *strengthen* each other; thus αὐτὸ τοῦτο *this very thing, id ipsum;* τοῦτ᾽ ἐκεῖνο, ὅδ᾽ ἐκεῖνος, etc. E. g. τοῦτ᾽ ἐκεῖν᾽ οὑγὼ 'λεγον Aristoph. and still stronger: τοῦτ᾽ ἔστι τοῦτο τὸ κακὸν αὔθ᾽ οὑγὼ 'λεγον ib.

d) The demonstratives are often *omitted,* as in Latin, before *relatives;* whether in the same or in a different case, and whether the relative precedes or follows.

EXAMPLES: Plato Gorg. p. 485 ἀμελεῖς ὧν δεῖ σε ἐπιμελεῖσθαι. Soph. Ant. 582 εὐδαίμονες, οἷσι κακῶν ἄγευστος αἰών. Od. π. 383 οἰκία κείνου μητέρι δοῖμεν ἔχειν, ἠδ᾽ ὅστις ὀπυίοι. Xen. Symp. 4. 42 οἷς μάλιστα τὰ παρόντα ἀρκεῖ, ἥκιστα τῶν ἀλλοτρίων ὀρέγονται.

In this way the two clauses often flow together into one; especially when the demonstrative was governed by a preposition, and this now comes to stand before the relative; but also without a preposition. The relative clause then stands as a substantive; the relation of which to the whole clause (its case) appears from the connection. Comp. also the attraction in § 143. 8.

EXAMPLES: Xen. Mem. 2. 6. 35 ἐγγίγνεταί μοι εὔνοια πρὸς οὓς ἂν ὑπολάβω εὐνοϊκῶς ἔχειν πρὸς ἐμέ. Plat. Prot. p. 359 ἐπὶ ἅ γε θαρροῦσι πάντες ἔρχονται καὶ δειλοὶ καὶ ἀνδρεῖοι. Phæd. p. 116 ἔπιον ἔνιοι (sc. the cup of poison), ξυγγενόμενοι (sc. τούτοις) ὧν ἂν τύχωσιν ἐπιθυμοῦντες. Cyr. 7. 5. 72 νῦν ἔχομεν καὶ γῆν πολλὴν καὶ ἀγαθὴν καὶ οἵτινες ταύτην ἐργαζόμενοι θρέψουσιν ἡμᾶς.—For ἔστιν οἵ see § 150. m. 21; and for the elliptical phrases σημεῖον δέ, τεκμήριον δέ, see § 151. IV. 10.

e) On the other hand, the demonstratives are often in a meas-

ure *redundant*, when they merely introduce a following Infinitive, or a whole clause; comp. § 132. n. 22.

EXAMPLES: Plat. Phæd. p. 75 τὸ εἰδέναι τοῦτ᾽ ἔστι, λαβόντα του ἐπιστήμην ἔχειν. Eur. Suppl. 310 τὸ συνέχον ἀνθρώπων πόλεις τοῦτ᾽ ἔσθ᾽, ὅταν τις τοὺς νόμους σώζῃ καλῶς. So with a relative: Thuc. 5. 6 ὅπερ προσεδέχετο ποιήσειν αὐτόν, ... ἐπὶ τὴν Ἀμφίπολιν ἀναβήσεσθαι.

2. The three principal significations of the Pron. α ὐ τ ό ς (§ 74. 2) must be carefully distinguished, as follows:

I. It means *self*, viz.

a. When joined to another noun so as to stand as if in apposition with it, i. e. either after the noun, or before both the NOUN and its article. E. g. μᾶλλον τοῦτο φοβοῦμαι ἢ τὸν Θάνατον αὐτόν, 'than death *itself;*' αὐτὸν τὸν βασιλέα ἀποκτεῖναι ἐβούλετο, 'the king *himself.*' Also separated: Xen. An. 7. 7. 19 ὁ δὲ ἐκέλευσεν α ὐ τ ὼ ἐλθεῖν τ ὼ Λ ά κ ω ν ε παρὰ Σκεύθην, *themselves, the Lacedemonians.*

b. When it stands alone, the personal pronoun being omitted or implied, for *I myself, he himself*, etc. In such case the Nominative is chiefly employed; e. g. Plat. Phæd. init. α ὐ τ ό ς, ὦ Φαίδων, παραγένου Σωκράτει ... ἢ ἄλλου του ἤκουσας; ... παρεγενόμην α ὐ τ ό ς, *I was myself present.*—The oblique cases are so employed only when for special emphasis they begin the construction; e. g. αὐτὸν γὰρ εἶδον, ' for *himself* have I seen.' Or also when they stand in manifest antithesis to other objects; e. g. λαμβάνουσιν α ὐ τ ὸ ν καὶ γυναῖκα. Comp. Xen. Œc. 12. 17. etc.

II. It stands instead of the *personal* pronoun of the third person in its simple form, but only in the *oblique cases;* consequently like the English *him, her, it*, etc. Lat. *eum, eam, id*, etc. In this signification it can only stand after other words in a clause. E. g. ἔδωκεν αὐτοῖς τὸ πῦρ *he gave them the fire; οὐχ ἑώρακας αὐτόν; hast thou not seen him?* Plat. Charm. p. 161 Κριτίου ἀκήκοας α ὐ τ ὸ ἢ ἄλλου του τῶν σοφῶν. See also in no. 7. 2, below.

III. It means: *the same*, when it has the article immediately before it; e. g. ὁ αὐτὸς ἀνήρ *the same man*. Dem. p. 1132 ὁ νόμος οὑτοσὶ τοῖς αὐτοῖς νόμοις πολιτεύεσθαι ἡμᾶς κελεύει.—Or when it is prefixed to a demonstrative pronoun (no. 1. c); as Xen. Cyr. 2. 3. 4 νῦν οὖν λεγέτω τις ἀναστὰς περὶ αὐτοῦ τούτου, *this same thing*, the topic of discourse; comp. An. 1. 9. 20.

NOTE 1. It follows from the above statement that the Nom. αὐτός, etc. can never mean simply *he, she, it*. To no. II, however, belong the instances, where according to the Greek construction the subject appears as an oblique case, viz. as Genitive absolute, or as Accus. with an Infinitive; in which instances therefore the oblique cases of αὐτός may be translated by *he, she, it*. E. g. ἐπικειμένων δ᾽ αὐτῶν 'but *they* pressing on;' μετὰ ταῦτα ἀπελθεῖν αὐτόν 'that upon this *he* went away.' Soph. Phil. 777 (pray) μή σοι γενέσθαι πολύπονα αὐτά sc. τὰ τόξα, *the bow*.

Note 2. Epic writers use αὐτός without the article for ὁ αὐτός; so Od.
9. 107 ἦρχε δὲ τῷ αὐτὴν ὁδόν, ἥνπερ οἱ ἄλλοι.—It stands sometimes also,
even in prose, for μόνος *alone;* e. g. Plat. Legg. p. 836 αὐτοὶ γάρ ἐσμεν *for
we are alone.* Xen. Lac. 3. 4 Λυκοῦργος ἐπέταξε τοῖς νεανίαις ἐν ταῖς ὁδοῖς
περιβλέπειν μηδαμοῖ, ἀλλ᾽ αὐτὰ τὰ πρὸ τῶν ποδῶν ὁρᾶν.—Also with ordinal
numbers, *self;* e. g. αὐτὸς πέμπτος *himself the fifth,* himself and four others.

3. In the *Reflexive* pronouns ἐμαυτόν, σεαυτόν, etc. (§ 74. 3,)
the pronoun αὐτός loses its emphasis; αὐτὸν σέ signifies *thee thy-
self,* but σεαυτόν only *thyself,* as reflexive, e. g. ἔθιζε σαυτόν *ac-
custom thyself.* So also the reflexive of the 3 pers. ἑαυτόν or αὐ-
τόν corresponds to the Engl. *himself.* But this latter is likewise
used, like the Latin *se,* not only where it refers to the subject of
the same clause, but often also where it refers to the *first* subject
of two connected clauses, and where we consequently employ only
him, etc. E. g. νομίζει τοὺς πολίτας ὑπηρετεῖν ἑαυτῷ, 'he sup-
poses that his fellow-citizens serve *him;*' see other examples in
n. 3. Still in this last instance the Greek usage is in so far freer,
that it can employ either the reflexive ἑαυτόν, etc. or also the sim-
ple αὐτόν, etc. according as the writer would make the chief or
the secondary subject prominent; see examples in n. 3. In like
manner also, the simple ἕ, σφᾶς, etc. can be thus used, though
rarely; see n. 4.

Note 3. Examples of the *reflexive* form ἑαυτόν, etc. used in the above
manner are: Xen. Hell. 5. 1. 31 Ἀρταξέρξης νομίζει δίκαιον, τὰς ἐν τῇ Ἀσίᾳ
πόλεις ἑαυτοῦ εἶναι, 'should belong to *him.*'—Isocr. Paneg. p. 49 ἑκάτεροι
ἔχουσιν ἐφ᾽ οἷς φιλοτιμηθῶσιν, οἱ μὲν (sc. οἱ θεαταὶ) ὅταν ἴδωσι τοὺς ἀθλητὰς αὐ-
τῶν ἕνεκα (sc. τῶν θεατῶν) πονοῦντας, οἱ δ᾽ (sc. οἱ ἀθληταὶ) ὅταν ἐνθυμηθῶσιν,
ὅτι πάντες ἐπὶ τὴν σφετέραν (sc. τῶν ἀθλητῶν) θεωρίαν ἥκουσιν. Further,
Mem. 1. 2. 52. Phædr. p. 259. a. Eur. Hipp. 977.—Examples of the other
form αὐτοῦ are: Dem. Ol. 2. p. 20 οὐδεὶς ἔστιν ὄντιν᾽ οὐ πεφενάκικεν ὁ Φίλιππος
τῶν αὐτῷ χρησαμένων. Xen. Ages. 6. 4 Ἀγησίλαος τοὺς στρατιώτας ἅμα πει-
θομένους καὶ φιλοῦντας αὐτὸν παρεῖχε. Further, Dem. Phil. I. p. 42 ὑπέρ
αὐτοῦ, and others in Exc. X. ad Dem. Mid.

Note 4. As to the use of the simple forms of the *third personal Pron.* οἷ,
οἱ, ἕ, and especially the Plur. σφεῖς, σφᾶς, etc. it may be noted, that Homer
first, and after him other poets, employed them not only as reflexives, but
also in a *transitive* sense instead of the oblique cases of αὐτός; e. g. Il. β.
197 φιλεῖ δέ ἑ (βασιλῆα) μετίετα Ζεύς. α. 104 ὄσσε δέ οἱ πυρὶ λαμπετόωντι
εἴκτην. In Attic writers they are employed principally as follows: 1) When
no emphasis is to be laid upon them, and where in the 1 pers. the enclitic
μέ would be used; e. g. Plat. Rep. 1. init. κατιδὼν ἡμᾶς ὁ Πολέμαρχος ἐκέ-
λευσε δραμόντα τὸν παῖδα περιμεῖναί ἑ κελεῦσαι, 'he commanded the slave
to tell us, that we should wait for *him;*' so espec. Dat. οἷ, Xen. An. 3. 1. 5
Plat. Phædo p. 117. c. Protag. p. 316. c; and σφίσιν, Xen. Hell. 5. 4. 11.
etc. 2) But when in quoting the words of a person in indirect discourse,
the speaker himself is introduced, this pronoun is often employed in an an-
tithesis etc. precisely like ἐμέ. See e. g. Plat. Rep. 10. p. 617. d. e, where
σφᾶς, οὗ, ἕ, thus occur.—Further, the Singular of this form (οὗ and ἕ) is on
the whole everywhere rare in Attic writers; and the Plural was more fre-
quent in both the cases above stated. Even the Nominative thus occurs,
when in a discourse or opinion so quoted in *sermone obliquo* the speakers or
thinkers are themselves the subject, but only in a direct antithesis to oth-
ers; e. g. Xen. An. 7. 5. 5 Ἡρακλείδης λέγειν ἐκέλευε τοὺς στρατηγοὺς πρὸς

Σεύθην, ὅτι οὐδὲν ἂν ἧττον σφεῖς ἀγάγοιεν τὴν στρατιὰν ἢ Ξενοφῶν, 'he direct-
ed to say, that *they* might just as well lead the host as Xenophon.' In such
a case αὐτοί could indeed be used, but would mean rather *they themselves ;*
and so Sing. αὐτός. Without a reference to others, no pronoun would be
expressed. See too the example, Thuc. 8. 76, in § 142. n. 3.

NOTE 5. The reflexive of the *third* person acquires sometimes the power
of a general reflexive, which may stand also for the *first* and *second* persons;
consequently ἑαυτοῦ or αὑτοῦ also for ἐμαυτοῦ and σαυτοῦ. This remark
is certain; is recognised by the ancient Grammarians (vid. Tim. c. not.
Ruhnk. p. 92); and extends itself also to prose. But the prosaic passa-
ges by which it is supported, still require for the most part some critical
investigation. As an example for the *first* person: Soph. Œd. T. 138 οὐχ
ὑπὲρ τῶν φίλων, ἀλλ' αὐτὸς αὑτοῦ, τοῦτ' ἀποσκεδῶ μύσος, 'on account of my-
self.' For the second person: Trach. 451 εἰ δ' αὐτὸς αὑτὸν ὧδε παιδεύεις,
... ὀφθήσει κακός, *thyself.*—In other poets this usage goes much further, so
that e. g. σφέτερος stands without distinction of person or number for the
general idea of *own ;* and also ἕ, οἷ, ἑός, serve e. g. in Apollonius, partly
(like the Lat. *se*) even for the Plural, and partly as reflexives for the first
and second persons. Some of the more common passages of this kind in
epic writers, though in part still assailed or otherwise explained, are the
following: Od. ν. 320 ἀλλ' ἀεὶ φρεσὶν ᾗ σ ιν ἔχων δεδαϊγμένον ἦτορ ἠλώμην,
instead of ἐμαῖς. α. 402 κτήματα δ' αὐτὸς ἔχοις καὶ δώμασιν οἷ σ ιν ἀνάσσοις,
instead of σοῖς. Hes. ε. 58 ἅπαντες τέρπονται ἑ ὸ ν κακὸν ἀμφαγαπῶντες, in-
stead of σφέτερον. Scut. 90 ὃς προλιπὼν σ φ έ τ ε ρ ό ν τε δόμον σφετέρους τε
τοκῆας ᾤχετο, instead of ἑόν. See Wolf Proleg. ad Hom. p. 247. Nitzsch on
Od. α. 402.

NOTE 6. As αὐτός in the reflexives has lost all its emphasis (no. 3 above),
in order to make the idea *self* more prominent, the same pronoun αὐτός is
further joined with the *subject ;* e. g. ἑαυτὸν ἔκτεινε *he killed himself ;* but
stronger, αὐτὸς ἑαυτὸν ἔκτεινε, 'se *ipse* interfecit.' At the same time may
be noted the peculiar position of αὐτός, between unlike cases, or even be-
tween a preposition and its case ; Æschyl. Agam. 845 τοῖς αὐτὸς αὑτοῦ
πήμασιν βαρύνεται. Plat. Alc. II. p. 144 οὐ τὴν ὁτουοῦν μητέρα διενοεῖτο ἀπο-
κτεῖναι, ἀλλὰ τ ὴ ν αὐτὸς αὑτοῦ. Æschyl. Prom. 920 τοῖον παλαιστὴν νῦν
παρασκευάζεται ἐπ' αὐτὸς αὑτῷ.—For Gen. αὐτῶν after *Possessives,* see n.
13, below.

4. The *Indefinite* pronoun τὶς stands also for our indefinite *one,*
some one, Fr. *on,* Germ. *man ;* e. g. ἄνθρωπον ἀναιδέστερον οὐκ
ἄν τις εὕροι, 'a more shameless person *one* cannot find.' So even
when a whole assembly is understood; e. g. ἤδη τις ἐπιδεικνύτω
ἑαυτόν, 'now *one* must shew himself,' i. e. each one of you.*—
Other modes of expressing the indef. idea *one, some one,* see in
§ 129. 19.

NOTE 7. After adjectives and adjective pronouns, this pronoun has com-
monly the signif. of *somewhat, in some degree ;* Plat. Rep. p. 432 δύσβατός
τις ὁ τόπος φαίνεται καὶ ἐπίσκιος. p. 358 ἐγώ τις, ὡς ἔοικε, δυσμαθής. So too
ποῖός τις, πόσον τι, τοιαῦτ' ἄττα διελέχθησαν, etc.

5. The *Interrogative* pronoun τίς, as also all direct interroga-
tives, whether pronouns or adverbs, (ποῦ ; ποῖος ; ποτε ; etc.) in
the lively tone of free conversation, are written not only at the be-
ginning of an interrogative clause, but also in *the middle* of other

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* Hence it may often be translated *many a one,* Il. φ. 126. Hence too the ap-
parently inconsistent junction πᾶς τις, Soph. Phil. 174. Aristoph. Av. 526; see too
Eurip. Rhes. 683, in § 129. n. 13.

clauses, whether relative, participial, or even interrogative; in which last case more than one question may be included in one clause.

EXAMPLES : Plat. Gorg. p. 448. c, νῦν ἐπειδὴ τίνος τέχνης ἐπιστήμων ἐστί, τίνα ἂν καλοῦντες αὐτὸν ὀρθῶς καλοῖμεν; Rep. p. 322. c, ἡ δὲ τίσι τί ἀποδιδοῦσα τέχνη ἰατρικὴ καλεῖται; Theag. p. 125 τῶν τί σοφῶν λέγεις αὐτούς;

NOTE 8. So too in indirect interrogative clauses : Plat. Rep. p. 569 γνώσεται τότ' ὁ δῆμος, οἷος οἷον θρέμμα γεννᾷ. Soph. Ant. 940 λεύσσετε, οἷα πρὸς οἵων ἀνδρῶν πάσχω. Such sentences are often for us very hard to translate; e. g. Xen. Cyr. 4. 5. 29 σκέψαι, οἵῳ ὄντι μοι περὶ σὲ οἷος ὢν περὶ ἐμὲ ἔπειτά μοι μέμφῃ.—That however in indirect questions the direct interrogatives are also employed, see in § 139. m. 63.

6. The *Relative* pronoun ὅς, ἥ, ὅ, stands in such a relation to the compound ὅστις, that the former refers to an object already mentioned or definite, while the latter is general.   The same is true of οἷος, ὅσος, and adv. ὡς, as compared with ὁποῖος, ὁπόσος, ὅπως, etc.   Hence the compound forms are used also in indirect interrogative clauses; § 139. m. 63.   But the simple relative with ἄν becomes also general; § 139. m. 32.

NOTE 9. Homer commonly lets the relative be followed by the particle τε, see § 149. m. 8.   The relative is also strengthened by περ, e. g. Πέλλα, ἥπερ μεγίστη τῶν ἐν Μακεδονίᾳ πόλεων Xen.—For relative clauses in general, which in Greek are of such manifold application, see § 143 and § 139. B.

NOTE 10. The passages in which ὅστις refers to a definite noun, are for the most part susceptible of special explanation; e. g. Eur. Hipp. 1063 δ Θεοί, τί δῆτα τοὐμὸν οὐ λύω στόμα, ὅστις γ' ὑφ' ὑμῶν διόλλυμαι, perh. instead of ὅς εἰμι τοιούτων οἵτινες ἀπόλλυνται.   Comp. Soph. Aj. 1055 ὅστις στρατῷ ξύμπαντι κτλ.   1299 ἐκ πατρὸς ὅστις ἀριστεύσας κτλ.   In Homer alone it sometimes seems to stand directly for ὅς; as Il. ψ. 43 Οὐ μὰ Ζῆν', ὅστις τε Θεῶν ὕπατος καὶ ἄριστος.

NOTE 11. The idea of *generalness* in ὅστις is still further strengthened by appending to it the particles οὖν, δή, δήποτε; which moreover very commonly impart to the relative the force of a general *Indefinite*, so that these forms then stand without a verb; e. g. Plat. Rep. p. 335 ἔστιν ἄρα δικαίου ἀνδρὸς βλάπτειν ὁτινοῦν ἀνθρώπων; So too ἡ ὁτουοῦν μήτηρ κτλ.   Sometimes this occurs even with ὅστις alone; Plat. Hipp. Maj. p. 282 πλέον ἀργύριον εἴργασται ἢ ἄλλος δημιουργὸς ἀφ' ἡστινος τέχνης, and often.

7. The place of the *Possessives* is often supplied by the Genitive of the personal and reflexive pronouns. The following is the general usage:

1) Instead of the possessives of the *first* and *second persons Sing.* are used: a) The enclitic forms μου and σου; but so that they either precede the article or follow the noun; thus μου (σου) ὁ φίλος, or ὁ φίλος μου, σου. b) The reflexives ἐμαυτοῦ, σεαυτοῦ, ἧς, when the possessive word refers to the subject of the clause; and then these are put either between the article and noun, or after the noun with the article repeated. Thus, ὁ ἐμαυτοῦ (σεαυτοῦ) φίλος, or ὁ φίλος ὁ ἐμαυτοῦ, σεαυτοῦ.

2) Instead of the possessives of the *third* person, which are

scarcely used in prose, we find : a) The Genitives αὐτοῦ, ἧς, αὐτῶν; but so again (as in 1. a) that they either precede the article or follow the noun, when the possessive word does not refer to the subject of the clause ; thus αὐτοῦ ὁ φίλος or ὁ φίλος αὐτοῦ. b) The reflexives ἑαυτοῦ, ἧς, ἑαυτῶν, in the same position as above (1. b), when the possessive word refers to the subject of the clause ; thus ὁ ἑαυτοῦ φίλος and ὁ φίλος ὁ ἑαυτοῦ.—Here of course the same holds good in respect to the freer use of the pronouns ἑαυτοῦ and αὐτοῦ, which was said above in no. 3 and note 3.

3) The possessives of the 1 and 2 pers. *Plural* are far more usual than the periphrase with ἡμῶν and ὑμῶν. For their connection with the article, see ‡ 124. n. 4.

EXAMPLES are found abundantly in reading. A few may here suffice. Xen. Cyr. 5. 1. 24 ὁρῶμεν τοὺς φίλους σου πάντας ἐθελουσίους ἑπομένους. 1. 6. 10 ἀναίτιος ἔσῃ παρὰ τοῖς σαυτοῦ στρατιώταις. Hell. 2. 4. 17 οἱ ἱππεῖς καὶ λῃστὰς ἐχειροῦντο καὶ τὴν φάλαγγα αὐτῶν ἐκακούργουν· περιέτυχον δὲ καί τισιν ἐς τοὺς αὐτῶν ἀγροὺς πορευομένοις. Sometimes also words may intervene : Cyr. 2. 1. 21 εὐθὺς αὐτῶν παρεσκεύασε τὰς γνώμας, etc.

NOTE 12. Other examples for this usage, which in general is closely observed by the Attics, may be seen in Krüger on Rost's Grammar § 99. The non-enclitic form of the 1 pers. ἐμοῦ stands in this connection, by rule, only when the substantive is omitted ; as ἧκετ' οὖν εἰς ἐμοῦ Aristoph. Lys. 1065, 1211.—The *place* of the possessives ἐμός, σός, ἡμέτερος, etc. is that of adjectives ; thus ὁ ἐμὸς φίλος or ὁ φίλος ὁ ἐμός.

NOTE 13. In a manner corresponding to the Latin idiom, the two modes of expression, with the adjective and with the substantive, may be combined together ; when, for instance, for the sake of emphasis (Engl. *my own*), to the possessive adjective there is joined the subst. pron. αὐτός, and each remains in its appropriate case, αὐτός of course in the Gen. Thus

Hom. Od. α. 7 αὐτῶν γὰρ σφετέρῃσιν ἀτασθαλίῃσιν ὄλοντο, Lat. *sua ipsorum temeritate perierunt;*

for which stands in v. 33, αὐτοὶ σφῇσιν ἀτ. etc.—In prose this usage is not frequent in the *Singular*, because there the possessives are mostly expressed by the personal pronouns ; but so much the oftener in the *Plural* possessives of the 1 and 2 person. Thus, τὰ ὑμέτερ' αὐτῶν ἀνηλίσκετε, also Genit. τῶν ὑμετέρων αὐτῶν κτημάτων, Dem. Ol. p. 25. Hdot. 6. 97. Instead of αὐτοῦ a *Subst. in the Gen.* can be joined with the possessives ; e. g. διαρπάζουσι τὰ ἐμά, τοῦ κακοδαίμονος ; or a *Participle*, Xen. Cyr. 8. 7. 26 εἴ τις ὄμμα τοὐμὸν ζῶντος ἔτι προσιδεῖν ἐθέλει, προσίτω.*

8. But more commonly, in the expression of such ideas as always stand in some necessary relation, as *son, father, friend, master, hand, foot,* etc. the possessive is not inserted, and its place is supplied by the article alone.

9. In regard to *position with the article*, the demonstrative pronouns, viz. οὗτος, ὅδε, ἐκεῖνος, (and so αὐτός, see above no. 2,) also the kindred adjectives ἕκαστος and ἑκάτερος, ἄμφω and ἀμφό-

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* Herewith may be compared the (poetic) construction, where to a subst. implied in an adjective there is joined another subst. *in the Genitive*, as if in apposition ; e. g. Il. ε. 741 ἐν δέ τε Γοργείη κεφαλή, δεινοῖο πελώρου (sc. Γοργοῦς); compare β. 54.

τεροι, πᾶς and ἅπας, all stand in good prose either *before* the article, or *after* the.substantive ; e. g. τούτων τῶν ἀνδρῶν *of these men,* ὁ ἀνὴρ οὗτος *this man,* ἄμφω τὼ πόλεε *both cities,* πάντες οἱ "Ελληνες *all the Greeks,* τῷ δήμῳ ἅπαντι *to the whole people.* Less frequently and with emphasis πᾶς stands between the article and substantive ; as οἱ πάντες βόες τε καὶ ἵπποι Plato ; τοὺς πάντας 'Αργείους *the Argives all together.*—Without article πᾶς in the Sing. commonly stands for ἕκαστος ; e. g. πᾶς ἀνήρ *every man.*

NOTE 14. The same position is assigned to several adjectives, as ὅλος, μέσος, etc. for which see § 125. n. 5.

NOTE 15. The article is by rule *omitted* with the pronouns specified in no. 9, when the latter are not connected with their substantives as adjectives, but the noun as *predicate* refers back to them. Thus αἴτιαι μὲν αὗται ἦσαν *these were the causes* (but αὗται αἱ αἰτίαι *these causes*) ; τούτῳ παραδείγματι χρῶνται *this they use as an example.* But the article *can* also again stand, when the substantive is the *subject,* to which the pronoun as *predicate* refers ; e. g. Plat. Rep. p. 338. b, αὕτη ἡ Σωκράτους σοφία, αὐτὸν μὲν μὴ ἐθέλειν διδάσκειν, παρὰ δὲ τῶν ἄλλων περιιόντα μανθάνειν, i. e. not 'this is the wisdom,' but 'the wisdom of Socrates consists in this, that,' etc. This is different e. g. from Dem. Ol. I. p. 10 ἔστι τοῦτο δέος, μὴ ὁ πανοῦργος τρέψηταί τι τῶν πραγμάτων, i. e. not 'the fear is this,' but 'there is this fear,' *metuendum* est. Comp. Dawes' Miscell. p. 300. Reisig. Conj. p. 177.

NOTE 16. Real *exceptions* to the rule in no. 9 above, are only those examples, where ideas are connected with the words in question, which strictly taken do not require the article ; e. g. ὅδε 'Αρίσταρχος, αὐτὸς βασιλεύς, πάντες ἄνθρωποι i. e. 'all who are *men*;' πάντας θεοὺς δεῖ ἐπαινεῖν Plato ; πασῶν πόλεων 'Αθῆναι μάλιστα πεφύκασιν ἐν εἰρήνῃ αὔξεσθαι Xen. Vect. 5. 2. Comp. § 124. n. 7. 3.

10. "Αλλος without the article is the Lat. *alius, another;* ἕτερος without the article has the same meaning with a stronger expression of *difference;* ὁ ἕτερος on the other hand is only used with reference to *two,* and is the Lat. *alter, the other;* see § 78. 4.—In the Plural, ἄλλοι is *others,* and οἱ ἄλλοι *the others, ceteri;* οἱ ἕτεροι presupposes a more distinct separation into two parts, *the other party.*—The Sing. ὁ ἄλλος expresses a whole, exclusive of and opposed to a definite part of the same, e. g. ἡ ἄλλη χώρα *the whole remaining land.*

§ 128. Neuter Adjectives.

1. The *Neuter* of all *adjective* words stands without a substantive, or itself as a substantive, in various relations. In accordance with its nature, the *Neuter* serves appropriately to express : 1) General ideas, or those including a plurality of objects. 2) Abstract ideas. In the first of these cases the *Neuter Plural* is very commonly employed, as in Latin, when in English we from necessity use the Singular ; e. g. εἶπε ταῦτα *he said this;* τὰ καλά *the beautiful,* i. e. all that is beautiful ; τὰ ἐμά *my affairs,* all that concerns me (n. 2) ; πολλὰ καὶ ἀγαθά *many and good* things, *multa bona.* Xen. Œc. 20. 1 οὐδὲ τὰ ἀναγκαῖα δύνανται πορίζεσθαι.

2. The *Neuter Singular* on the contrary expresses more the *abstract* idea of the object; e. g. τὸ καλόν *the beautiful;* τὸ θεῖον *the divinity;* τὸ τῆς γυναικὸς δοῦλον καὶ θεραπευτικόν *the submissive and obliging nature of woman;* ἐρᾶν τοῦ ἀληθοῦς *to love the truth,* Plato. Hence consequently the neuter of the Participle can also stand as an abstract, e. g. τὸ συγκεχωρηκός *that which yields,* i. e. *pliability* of mind; τὸ λυποῦν, τὸ συμφέρον. To be distinguished are: τὸ παρόν, τὸ μέλλον, and τὰ παρόντα, τὰ μέλλοντα.

Note 1. In the language of philosophy, in order to mark an abstract idea still more definitely, the pronoun αὐτό is further prefixed to the neuter adjective; e. g. αὐτὸ τὸ καλόν *the beautiful itself,* considered in itself alone. Plato Rep. p. 479 οἱ δὲ πολλὰ καλὰ θεώμενοι, αὐτὸ τὸ καλὸν οὐχ ὁρῶσι.

3. Further, the *Neuter Singular* of Adjectives, and especially of those in ικός, commonly as taken substantively with the art. τό, serves also to express a plurality of *concrete* objects in their union and mutual coherence; or, it shews, that the possible multitude of particulars are taken together as a complete whole; e. g. οἱ Δωριεῖς *the Dorians,* but τὸ Δωρικόν *the whole Doric tribe.* Further, τὸ ὑπήκοον, not the abstract ' what is subject,' but the mass of individual subjects taken together; hence e. g. Thucydides puts the corresponding predicate in the Plural, comp. § 129. 11. So too τὸ ἱππικον, τὸ ὁπλιτικόν, τὸ βαρβαρικόν. Participles also can be thus used.

EXAMPLES: Thuc. 6. 69 τὸ ὑπήκοον τῶν ξυμμάχων τὸ πρόθυμον εἶχον, *shewed a readiness.* Hdot. 7. 209 εἰ τούτους τε καὶ τὸ ὑπομένον (instead of τοὺς ὑπομένοντας) ἐν Σπάρτῃ καταστρέψεαι, οὐδὲν ἄλλο ἔθνος σε ὑπομενέει. Xen. Mem. 1. 2. 43 τὸ κρατοῦν τῆς πόλεως. Without article: Xen. Ages. 1. 15, 23 ἱππικὸν οὖν εἶχεν Ἀγησίλαος, comp. Thuc. 1. 4. etc.

Note 2. The periphrase of substantive ideas by means of the Neut. of the article (τό or τά) before a Genitive, etc. has already been treated of, § 125. n. 6. Analogous to this is the case, where substantive ideas are expressed by the *Neuter Plur. of Adjectives,* commonly also with the article; e. g. τὰ Πελοποννησιακά *the Peloponnesian war;* ἐπὶ τῶν Πελοποννησιακῶν *at the time of the Peloponnesian war;* τὰ πολεμικά the same as τὰ εἰς v. περὶ τὸν πόλεμον in § 125. n. 6. b. It is further to be remarked, that also the Neut. of the *possessive* with the art. τό serves as a periphrase for the *personal* pronoun; e. g. τὸ ἐμόν for ἐγώ, strictly *that which concerns me, my person.* Plato Rep. p. 533 τό γ' ἐμὸν οὐδὲν ἂν προθυμίας ἀπολίποι. Hdot. 8. 140 τὸ ὑμέτερον.

Note 3. The Greeks use the Plur. πάντα, as we use the word *all,* to express the idea of *every one;* e. g. Eurip. Hel. 276 τῶν βαρβάρων γὰρ δοῦλα πάντα πλὴν ἑνός, ' among the barbarians *all is slave,* save one;' in full, τὰ τῶν βαρβάρων πάντα, i. e. οἱ βάρβαροι πάντες.

Note 4. The Neuter of the adjective used instead of the *adverb* (§ 115. 4) is rare in prose; but in the poets it is very frequent; e. g. δεινὸν βοᾶν, ἔκπαγλα φιλεῖν, ' to cry out fearfully, to love immoderately.' In prose this usage is chiefly limited to the *comparative* and *superlative;* see § 115. 4. Examples of the *positive* in prose writers may for the most part be otherwise explained; as e. g. Xen. An. 5. 9. 5 ἥλλοντο ὑψηλά τε καὶ κούφως, i. e. ὑψηλὰ πηδήματα, according to § 131. 4; so too Soph. OT. 1300 ὁ πηδήσας μείζονα. For πολύ, etc. see § 133. 4. d.

NOTE 5. On the other hand, the *Neuter of the Pronouns*, both Sing. and Plur. is very often used adverbially both in poetry and prose. E. g. Hom. Il. ε. 185 οὐχ ὅγ᾽ ἄνευθε θεῶν τάδε μαίνεται, 'in such a way,' instead of τήνδε μανίαν see § 131. 4. Thus too ὅ, τοῦτο, ταῦτα, often express the relation of cause, *wherefore, therefore;* e. g. Eur. Her. 13 ὃ καί με γῆς ὑπεξέπεμψεν. Plato Prot. p. 310 ἀλλ᾽ αὐτὰ ταῦτα νῦν ἥκω παρὰ σέ.—In prose we may further note : τὸ πᾶν *wholly;* τὰ πολλά *much, mostly;* τοῦτο μέν . . . τοῦτο δέ, also τὰ μέν . . . τὰ δέ, *on the one hand . . . on the other hand, partly . . . partly;* e. g. Demosth. Lept. p. 474. 25 τοῦτο μὲν τοίνυν, Θασίους πῶς οὐκ ἀδικήσετε, ἐὰν ἀφέλησθε τὴν ἀτέλειαν; τοῦτο δέ, Ἀρχέβιον καὶ Ἡρακλείδην; Xen. Mem. 1. 3. 1 Σωκράτης ὠφελεῖν δοκεῖ μοι τοὺς ξυνόντας, τὰ μὲν ἔργῳ δεικνύων ἑαυτὸν οἷος ἦν, τὰ δὲ καὶ διαλεγόμενος.

NOTE 6. The Neuter Sing. of the *ordinal* numerals, with or without the article (comp. § 125. n. 8), stands in like manner adverbially, as in Lat. *tertium, quartum;* e. g. τρίτον, τέταρτον, τὸ τρίτον, *thirdly, fourthly,* etc.

THE NOUN IN CONSTRUCTION.

§ 129. SUBJECT AND PREDICATE.

1. The *Subject* of a clause or sentence is that of which something is affirmed; the *Predicate* expresses that which is affirmed of the subject; the *Copula* shows that the subject and predicate stand thus in relation to each other. The subject is always a *substantive* or some word standing in the place of a substantive; the predicate, when independent, is usually an adjective or some equivalent word; and the simple copula is the verb *to be*, in Greek εἶναι, etc. More commonly, however, the idea of the predicate and that of the copula are united in one word, viz. the *verb.*—The general rules for the correspondence of the subject and predicate, which are common to all languages, hold good also in the Greek. The following remarks therefore are limited to the peculiarities of the Greek idiom.

2. When the *Predicate* is a substantive, it commonly expresses a general affirmation, and therefore omits the *article*. If the subject has no article, the predicate usually stands first.

EXAMPLES: νὺξ ἡ ἡμέρα ἐγένετο Hdot. Xen. An. 2. 5. 41 Πρόξενος καὶ Μένων εἰσὶν ὑμέτεροι μὲν εὐεργέται, ἡμέτεροι δὲ στρατηγοί, comp. § 124. n. 4. Plato Theæt. p. 152. a, the saying of Protagoras : πάντων χρημάτων μέτρον ἄνθρωπος. See other examples in § 124. n. 7.—Contra, Isocr. Nic. p. 28 λόγος ἀληθὴς ψυχῆς ἀγαθῆς εἴδωλόν ἐστι.

NOTE 1. The predicate however can affirm, and yet at the same time refer to something well known or already mentioned; in which case the predicate also takes the article; e. g. Luc. D. Mort. 18. 1 τουτὶ τὸ κρανίον ἡ Ἑλένη ἐστί. Such examples, however, must always be taken in connection with the context on which they depend; and it may therefore suffice to cite here a few : Xen. An. 6. 4. 7. Cyr. 3. 3. 4 ἀνακαλοῦντες αὐτὸν τὸν εὐεργέτην, τὸν προδότην. Plato Phæd. p. 64. c, ἡγούμεθα τὸν θάνατον εἶναι τὴν ἀπαλλαγήν, etc. So too with adjectives as substantives: Plato Phæd. p. 78 ταῦτ᾽ ἐστὶ τὰ ἀξύνθετα. Hipp. Maj. p. 296 τὸ ὠφέλιμόν ἐστι τὸ καλὸν καὶ τὸ ποιοῦν ἀγαθόν. We must distinguish between εἰρήνη ἐστὶν ἀγαθόν and τἀγαθόν.

3. The predicate agrees with the subject in *number and per-*

son. But, when the subject is a *Neuter Plural*, the verb by rule, whether predicate or copula, is put in the Singular.

EXAMPLES : τὰ ζῶα τρέχει *animals run ;* τῶν ὄντων τὰ μέν ἐστιν ἐφ' ἡμῖν, τὰ δ' οὐκ ἐφ' ἡμῖν, *in our power.* Xen. Conv. 1. 15 ἐπεὶ γέλως ἐξ ἀνθρώπων ἀπόλωλεν, ἔρρει τὰ ἐμὰ πράγματα.—τὰ τῶν Ἀθηναίων ἐστὶ καλά.

NOTE 2. Yet both in poetry and prose the Plural is sometimes found in such constructions, when the subjects denote *rational* beings : Thuc. 7. 57 τοσάδε μετὰ Ἀθηναίων ἔθνη ἐστράτευον. Isocr. p. 280 τὰ μειράκια τὴν αὐτὴν ἐμοὶ γνώμην ἔσχον. Or where the idea of individuality and plurality is to be made specially prominent : Xen. An. 1. 7. 17 φανερὰ ἦσαν ἀνθρώπων καὶ ἵππων ἴχνη πολλά, comp. 4. 1. 13. Thuc. ἐγένοντο εἴκοσι καὶ ἑκατὸν τάλαντα. In like manner also *Participles* connected with a Neuter Plural prefer the *constructio ad sensum* (κατὰ σύνεσιν) ; in which case too the predicate follows the same ; see examples in no. 11, below.—The poets sometimes write the Plural without any such grounds ; Hom. Il. β. 135. Od. β. 156.

4. Where there is more than one subject, the predicate by rule must be in the Plural.   Here too, as in Latin, the *first* person is preferred before the second, and the *second* before the third.

NOTE 3. Here, of course, if all the subjects are in the Neuter Plural, the predicate remains in the Singular. The same takes place, though rarely, when the subjects are merely *abstract* or *impersonal* objects ; e. g. Il. ρ. 386 γούνατά τε κνῆμαί τε πόδες τε . . . χεῖρές τέ ὀφθαλμοί τε παλάσσετο.   Plato Symp. p. 188 πάχναι καὶ χάλαζαι καὶ ἐρυσίβαι (mildew) γίγνεται.   Comp. n. 4, below.

5. Where there are several subjects, it is often the case, that the predicate agrees both in person and number with only *one* of them, and that *the nearest ;* and consequently is in the Singular if this is in the Singular.   This takes place especially when the predicate stands *first ;* see in no. 10, below.

EXAMPLES : Instead of 1 pers. Plural : Eur. Med. 1010 ταῦτα γὰρ θεοὶ κἀγὼ κακῶς φρονοῦσ' ἐμηχανησάμην.—Instead of 2 Plural : Xen. Mem. 4. 4. 7 οὔτε σὺ οὔτ' ἂν ἄλλος οὐδεὶς δύναιτ' ἀντειπεῖν.—Instead of 3 Plural : Eur. Supp. 155 Τυδεὺς μάχην ξυνῆψε Πολυνείκης θ' ἅμα. Thuc. 1. 29 ἐστρατήγει δὲ τῶν νεῶν Ἀριστεὺς καὶ Καλλικράτης καὶ Τιμάνωρ.   Il. π. 844. etc. Comp. also § 143. 3, on the relative.

NOTE 4. When the predicate (or copula) stands first, it is not unusual, that even when the nearest substantive is a Plural, or only Plurals follow, the verb nevertheless stands *in the Singular ;* e. g. ἔστι καὶ ἐν ταῖς ἄλλαις πόλεσιν ἄρχοντές τε καὶ δῆμος, where if ἄρχοντες stood alone the verb must have been εἰσί.

EXAMPLES : Xen. An. 5. 10. 10 ἦν δὲ ὑπὲρ ἥμισυ τοῦ στρατεύματος Ἀρκάδες καὶ Ἀχαιοί.   Plato Rep. p. 363 παρακελεύονται οἱ πατέρες υἱέσιν, ὡς χρὴ δίκαιον εἶναι, ἵνα γίγνηται αὐτοῖς ἀρχαί τε καὶ γάμοι καὶ ἄλλα τοιαῦτα.

NOTE 5. Wholly poetic is the usage called, after the poet Alcman, the *Schema Alcmanicum ;* in which the predicate stands in the Plural (or *Dual*) when it belongs in sense to several subjects, but by its position refers expressly to *one*, and that in the Singular.

EXAMPLES : Od. κ. 513 ἔνθα μὲν εἰς Ἀχέροντα Πυριφλεγέθων τε ῥέουσιν Κώκυτός τε.   Il. ε. 774 ἧχι ῥοὰς Σιμόεις συμβάλλετον ἠδὲ Σκάμανδρος.   v. 138 εἰ δέ κ' Ἄρης ἄρχωσι μάχης ἢ Φοῖβος Ἀπόλλων.

NOTE 6. Some dialects connect also a verb Singular in particular instances with masculine and feminine Plurals which relate to *things*. This peculiarity is called from the usage of Pindar, *Schema Pindaricum ;* e. g. Ol. 10. 5 μελιγάρυες ὕμνοι . . . τέλλεται.   The construction is somewhat more

natural, though still always rare, when the verb *precedes;* as in τῆς δ' ἦν τρεῖς κεφαλαί mentioned in the second marg. note to § 108. IV. 4 ; also Hdot. 1. 26 ἔστι δὲ μεταξὺ τῆς πόλιος καὶ τοῦ νηοῦ ἑπτὰ στάδιοι. In this form of the construction even proper names occur. See on this subject Herm. ad Pind. Ol. 8. 10, and 11. 5. Valck. ad Hdot. 5. 12. Here then belongs too the common phrase ἔστιν οἵ, etc. see § 150. m. 21.

6. As to the Greek *Dual,* every clause which speaks of two can be put either wholly in the Plural, or it may have the subject in the Dual and the verb in the Plural; comp. § 33. 2. When there are several predicates, these can vary between the two forms as euphony may require.

EXAMPLES: Hom. Il. ε. 275 τὼ δὲ τάχ' ἐγγύθεν ἦλθον, ἐλαύνοντ' ὠκέας ἵππους. Xen. Mem. 1. 2. 18 Σωκράτει συνήστην, οὐ φοβουμένω, μὴ ζημιοῖντο ὑπ' αὐτοῦ. Hom. Il. η. 279 μηκέτι, παῖδε φίλω, πολεμίζετε, μηδὲ μάχεσθον. Soph. OC. 1435 οὔ μοι ζῶντί γ' αὖθις ἕξετον. μέθεσθε δ' ἤδη, χαίρετόν τ'. οὐ γάρ μ' ἔτι ἐοΰψεσθ' κτλ.

NOTE 7. Those forms of nouns, adjectives, etc. which belong immediately together, observe here the conformity required by § 123; except: 1) The numerals δύο and ἄμφω sometimes have Plural forms connected with them, e. g. δυεῖν ἡμερῶν, ἡμᾶς ἄμφω. 2) The construction of the *Participle* shares the license of the verb ; e. g. Eurip. Alc. 903 δύο δ' ἀντὶ μιᾶς Ἀΐδης ψυχὰς συνέσχεν ὁμοῦ, χθονίαν λίμναν διαβάντε (§ 123. 4) ; comp. Od. σ. 65. —Examples in which a *Plural* subject denoting objects really Plural has a predicate in the *Dual,* are very rare, and occur only in the earliest poets. They arise probably from the circumstance, that in the earliest times the Dual forms of the verb had still a Plural signification. As this topic therefore belongs rather to the subject of forms, we refer the student to the *Ausf. Sprachl.* § 87. n. 1, and to § 33. n. 4 above, for such passages as Hom. Il. δ. 452 χείμαρροι συμβάλλετον. Hymn. Ap. 456 ἦσθον τετιηότες. Pind. Ol. 2. 87 γαρύετον.

7. When the predicate is an *Adjective,* it of course agrees also in *gender* with the subject ; e. g. ὁ παῖς ἐστι καλός.

8. From this rule it is a very common exception, that when the subject, whether it be masc. or fem. whether Sing. or Plural, is conceived of as *a thing,* or when the idea *thing* (χρῆμα, κτῆμα) or *something* (τὶ) can be subjoined to it, the adjective is put in the *Neuter Singular.*

EXAMPLES : ἡ ἀρετή ἐστιν ἐπαινετόν virtue is (something) *praiseworthy.*— Il. β. 204 οὐκ ἀγαθὸν πολυκοιρανίη· εἷς κοίρανος ἔστω. Eur. Med. 1083 οἵ γ' ἄτεκνοι, εἴθ' ἡδὺ βροτοῖς, εἴτ' ἀνιαρὸν παῖδες τελέθουσ' (ἄπειροι).—χαλεπὸν ἀκροατὴς ἀσύνετος. Arist. Eccl. 236 χρήματα πορίζειν εὐπορώτατον γυνή.

NOTE 8. In a manner wholly similar the Neuters οὐδέν and μηδέν are often connected with masc. or fem. subjects ; e. g. Eur. Androm. 1066 οὐδέν εἰμι, i. e. ἀπωλόμην. Plato Rep. p. 556 ἄνδρες οἱ ἡμέτεροι πλούσιοί εἰσιν οὐδέν, *are of no use.** So too the Neuters πλέον, πλεῖν, μεῖον, etc. are employed in attributive relations as wholly indeclinable ; e. g. Xen. Hell. 7. 1. 20 τριήρεις πλέον ἢ εἴκοσιν. Cyr. 2. 1. 6 ἱππέας (ἄγεις) μεῖον ἢ τὸ τρίτον μέρος τοῦ τῶν πολεμίων ἱππικοῦ. Thuc. 6. 95 ἐπράθη ταλάντων οὐκ ἔλαττον πέντε καὶ εἴκοσι. Contra, regular in Xen. Cyr. 2. 1. 5. etc.

NOTE 9. When the subject to which an adjective refers as predicate, is a *whole clause* or a thought, the adjective is put in the *Neuter Singular ;* as,

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* Even in connections which required a different case, the Neuter remained unchanged, as if indeclinable: Eur. Heracl. 168 γέροντος οὕνεκα, τὸ μηδὲν ὄντος.

καλόν ἐστι θανεῖν ὑπὲρ τῆς πατρίδος. But the usage is not rare, that the adjective stands in the *Neut. Plural.* Comp. the Verbal Adj. § 134.

EXAMPLES: Hdot. 1. 91 τὴν πεπρωμένην μοῖραν ἀδύνατά ἐστι ἀποφυγέειν. Thuc. 1. 125 ἀδύνατα ἦν ἐπιχειρεῖν ἀπαρασκεύοις οὖσιν. Eur. Hec. 1222 ἀχθεινὰ μέν μοι, τἀλλότρια κρίνειν κακά.

9. The rule, that an adjective-pronoun as subject must agree in gender with the noun-predicate, (Lat. *hic est pater meus*,) holds also in Greek : οὗτός ἐστιν ἐμὸς πατήρ. Yet it follows from Text 8, that, in speaking of *things* and *abstract* objects, expressions like the following may also have place : τοῦτό ἐστι πηγὴ καὶ ἀρχὴ γενέσεως, though still in Lat. *hic fons est*, etc.

EXAMPLES: Plat. Crat. p. 428 ὀνόματος ὀρθότης ἐστὶν αὕτη, ἥτις ἐνδείξεται οἷον ἐστι τὸ πρᾶγμα. Euthyphr. init. οὗτοι δὲ Ἀθηναῖοι δίκην αὐτὴν καλοῦσιν, ἀλλὰ γραφήν. Rep. 1. p. 336 τοῦτο ἐφάνη ἡ δικαιοσύνη ὄν.

NOTE 10. On the other hand, the *Neut. Plural* of a demonstrative sometimes refers to persons, yet not without a certain ethic shade ; e. g. Eur. Andr. 168 οὐ γάρ ἐσθ' Ἕκτωρ τάδε. Tro. 99 οὐκέτι Τροία τάδε. Thuc. 6. 77 οὐκ Ἴωνες τάδε εἰσὶν οὐδ' Ἑλλησπόντιοι καὶ νησιῶται, ἀλλὰ Δωριῆς.

10. When there are several subjects, and the predicate is an adjective, the same rules hold good in respect to the *gender* of the latter, as in Latin. Here too, as above (no. 5) in respect to number, the adjective may *in form* refer to only one of the subjects.

EXAMPLES: Cyr. 3. 1. 7 ὡς εἶδε τὸν πατέρα τε καὶ μητέρα αἰχμαλώτους γεγενημένους, ἐδάκρυσε. So in the Gen. absol. Hdot. 3. 119 πατρὸς καὶ μητρὸς οὐκέτι μευ ζωόντων. Il. ε. 891 αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μαχαί τε. Sometimes the reference is to the remoter subject, when the sense accords better with this : Thuc. 8. 63 ἐπύθετο Στρομβιχίδην καὶ τὰς ναῦς ἀπεληλυθότα.

NOTE 11. After several subjects singly enumerated, which are all or in part *things*, the predicate commonly stands in the *Neuter Plural.* E. g. Hdot. 2. 132. τὸν αὐχένα καὶ τὴν κεφαλὴν φαίνει κεχρυσωμένα. Xen. Mem. 3. 1. 7 λίθοι τε καὶ πλίνθοι καὶ ξύλα καὶ κέραμος ἀτάκτως ἐρριμένα οὐδὲν χρήσιμά ἐστιν.

11. The grammatical accord between the subject and predicate is further disturbed : a) When with a *collective* noun in the *Sing.* the predicate is put in the *Plural.* b) When the predicate follows, not the grammatical, but the *natural* gender of the subject.—These instances form what is called

　　　　　　constructio ad sensum v. κατὰ σύνεσιν,

an important feature of the Greek Syntax; which applies also to other portions of it, and especially to relative and participial clauses.

EXAMPLES: a) Hom. ὡς φάσαν ἡ πληθύς, *thus spake the multitude.* Xen. An. 1. 7. 4 τὸ πλῆθος ἐπίασιν. Thuc. 5. 60 τὸ στρατόπεδον ἀπεχώρουν καὶ διελύθησαν ἐπ' οἴκου.* So too with pronouns ; see examples in § 143. 5. b. b) τὸ μειράκιόν ἐστι καλός. Plato Phædr. p. 240 ἄγαμον, ἄοικον τὰ παιδικὰ ἐραστὴς εὔξαιτ' ἂν γενέσθαι. Hence too in like manner with an attributive : φίλε τέκνον, § 123. n. 3. This occurs most frequently in the

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　* So even as Gen. absol. τοῦ στόλου ... πλεόντων, Demosth. Mid. § 45.

participial construction: Od. ζ. 156 σφίσι θυμὸς ἰαίνεται, λευσσόντων (Gen. absol. instead of λεύσσουσι) τοιόνδε θάλος (Ναυσικάαν) χορὸν εἰσοιχνεῦσαν. Thuc. 4. 15 ἔδοξεν, τὰ τέλη καταβάντας ἐς τὸ στρατόπεδον βουλεύειν παραχρῆμα. Plato Lach. p. 180 τὰ μειράκια πρὸς ἀλλήλους διαλεγόμενοι θαμὰ ἐπιμέμνηνται Σωκράτους καὶ σφόδρα ἐπαινοῦσιν. Also in periphrases with the Genitive, where then the predicate takes the gender of the main idea as contained in the Genitive: Plato Rep. p. 563 τὸ τῶν θηρίων (i. e. τὰ θηρία) ἐλευθερώτερά ἐστιν. Il. β. 459 ὀρνίθων ἔθνεα πολλὰ ... ἀγαλλόμεναι πτερύγεσσιν.—So too with the relative: βίη Ἡρακληείη, ὅς κτλ. § 143.

NOTE 12. Out of a Plural subject there is often evolved a collective pronominal idea, like ἕκαστος, ἄλλοθεν ἄλλος, etc. which then, where the subject is not further expressed, stands without change along with the *Plural* predicate; e. g. Od. a. 424 δὴ τότε κακκείοντες ἔβαν οἰκόνδε ἕκαστος. Il. ι. 311 ὡς μή μοι τρύζητε παρήμενοι ἄλλοθεν ἄλλος. Plato Charm. p. 153 ἠρώτων δὲ ἄλλος ἄλλο.

NOTE 13. In addressing several, it is often the case that only the chief person is named, and yet the verb is in the Plural: Soph. Phil. 466 ἤδη, τέκνον, στέλλεσθε. Vice versa, when several are actually named and addressed, the Sing. of an Imperat. is often used, as εἰπέ, ἄγε, φέρε, ἰδέ, § 115. n. 7; so Arist. Pac. 383 εἰπέ μοι, τί πάσχετ᾽, ὦνδρες. Dem. Phil. 1. p. 43.—Further, according to the analogy of the preceding note, there may be joined to this Imperative a pronoun, like τὶς, πᾶς, πᾶς τις, *without any change of person*, especially in scenic dialogue; e. g. Arist. Av. 1186 χώρει δεῦρο πᾶς ὑπηρέτης· ἄθρει δὲ πᾶς κύκλῳ σκοπῶν. Eur. Rhes. 683 ἴσχε πᾶς τις. Comp. Eur. Bacch. 327, where the two persons alternate.

NOTE 14. As in Latin, so in Greek sometimes, and in tragedy often, a single person speaks of himself in the Plural. Here it is to be noted, that, even in the case of a *female* person, the predicate or other declinable adjunct is then put in the *masculine Plural*. Thus Electra says in Soph. El. 391 πεσούμεθ᾽, εἰ χρή, πατρὶ τιμωρούμενοι. Clytemnestra in Eur. I A. 818 οὐ θαῦμά σ᾽ ἡμᾶς ἀγνοεῖν, οὒς μὴ πάρος κατεῖδες. On the other hand, when these adjuncts stand in the *Singular*, they take the natural gender: Eur. Herc. F. 858 ἥλιον μαρτυρόμεσθα δρῶσ᾽, ἃ δρᾶν οὐ βούλομαι. IA. 980 οἰκτρὰ πεπόνθαμεν, ἡ ... οἰηθεῖσα ... κενὴν κατέσχον ἐλπίδα.

12. When the copula (εἶναι, γίνεσθαι, etc.) stands nearer to the predicate than to the subject, it takes also *the number* of the latter;, comp. § 143. 4.

EXAMPLES: Hdot. 6.112 ἦσαν δὲ στάδιοι οὐκ ἐλάσσονες τὸ μεταίχμιον αὐτῶν ἢ ὀκτώ. Thuc. 4. 102 οἱ Ἀθηναῖοι ἔκτισαν τὸ χωρίον, ὅπερ πρότερον Ἐννέα ὁδοὶ ἐκαλοῦντο. Hdot. 2. 15 τὸ πάλαι αἱ Θῆβαι Αἴγυπτος ἐκαλέετο.

13. The predicate can also be expressed by an *Adverb;* either when no adjective belonging to the adverbial idea exists in the language (comp. § 125. 7); or when the adverb combines with the copula into one idea; or when εἶναι has the more emphatic sense of *being, existence.* Such adverbs are: ἅλις, σῖγα, ἀκήν Hom. ἑκάς, ἐγγύς or ἐγγύθεν, πλησίον, δίχα, χωρίς, παραπολύ Plato Apol. p. 36; and others.

EXAMPLES: οἱ πολέμιοι ἐγγύς, χωρὶς ἦσαν, ἐγγύτερον ἐγίγνοντο Xen. αἱ γνῶμαι ἐγίγνοντο δίχα Hdot. Eur. Hec. 527 σῖγα πᾶς ἔστω λεώς. Further, the predicate ideas καλῶς, κακῶς, χαλεπῶς εἶναι; e. g. ib. 716 εἴ τι τῶνδ᾽ ἐστὶν καλῶς.

14. The *subject* corresponding to our substantive pronouns *I, thou, he, she, it,* etc. whenever it is sufficiently obvious from the

verbal ending or from the context, and when no emphasis rests upon it, is commonly (as in Latin) *not expressed.*

NOTE 15. Yet, with the omitted pronoun thus implied in the ending of the verb, an adjunct may be connected by *apposition;* e. g. ὁ δὲ Μαίας τῆς Ἀτλαντος διακονοῦμαι αὐτοῖς, i. e. *and I, the son of Maia,* etc. Lucian. Here it is to be noted, that when to a personal pronoun, even though only implied in the verb, there is subjoined the noun or idea for which it stands, the Greeks put the latter *with the article;* e. g. Xen. An. 4. 4. 16 ἐγὼ ὑμᾶς ἀκούω τοὺς Ἀθηναίους δεινοὺς εἶναι κλέπτειν τὰ δημόσια. Comp. Krüger on An. 1. 7. 7.

15. When the subject of a minor clause (whether co-ordinate or subordinate) is the same with that of the main sentence, it is commonly not again expressed in the minor clause. If however it stood in the main sentence in an oblique case, there must be, in the minor clause, at least a corresponding pronoun as subject. But even this is sometimes neglected, where no want of clearness can arise, in order to avoid the verbosity of such constructions; e. g. Plato Rep. p. 533 ταύτας τὰς τέχνας ἐπιστήμας μὲν πολλάκις προσείπομεν, δέονται δὲ ὀνόματος ἄλλου. So too in several connected relative clauses; see § 143. 7, 8.—Comp. the special syntactical usage in *dependent clauses,* the subject of which is contained in the main sentence as the *object,* either near or remote, in § 151. I. 6.

NOTE 16. Sometimes the subject of the minor clause must first be supplied out of some other word in the main sentence; e. g. Hdot. 9. 8 τὸν Ἰσθμὸν ἐτείχεον· καί σφι ἦν πρὸς τέλεῖ, sc. τὸ τεῖχος.

16. The subject-word is also omitted, when the verb itself expresses the customary action of that subject. Such verbs are: σαλπίζει or σημαίνει sc. ὁ σαλπιγκτής; θύει sc. ὁ θυτήρ; ἐκήρυξε sc. ὁ κήρυξ; οἰνοχοεύει sc. ὁ οἰνοχόος; also ἀναγνώσεται ὑμῖν sc. ὁ ἀναγνώστης Dem. In Herodotus this occurs likewise of other ordinary actions connected with sacrifice, hunting, etc.

EXAMPLES: Xen. An. 3. 4. 36. ib. 1. 2. 17. Dem. Lept. p. 465. Hom. Od. φ. 142. Hdot. 2. 47, 70; see also n. 17, below.

17. The same takes place where in English we use *it,* and thus indicate an operation of nature or of circumstances; e. g. ὕει *it rains,* where we are not to suppose an omission of Ζεύς, although the Greeks often said Ζεὺς ὕει.

EXAMPLES: προσημαίνει *it announces itself,* e. g. in the air; συσκοτάζει sc. ἡμέρα *it grows dark* Xen. πρόσω τῆς νυκτὸς προελήλατο Hdot. 9. 44; ἐδήλωσε δέ *and so it showed itself,* Xen. Mem. 1. 2, 32.

18. *Impersonal Verbs,* as they are usually called, i. e. such as never have a person or even a noun as subject, are of another kind. In them the subject is not left in doubt, as in those just mentioned, but the *action* to which they refer, whether expressed by an Infinitive or by another dependent clause, is the real subject. E. g. ἔξεστί μοι ἀπιέναι, *it is permitted to me to depart,* i. q. τὸ ἀπιέναι ἔξεστί μοι, lit. ' to depart is permitted to

me.'. Of this kind are δεῖ, χρή, ἀπόχρη, δοκεῖ, πρέπει *it becomes,
is proper, ἐνδέχεται it is possible ;* or also whole phrases, as ἔχει
λόγον, *consentaneum est,* and the like.   These verbs admit in
part also the *personal* construction; as ὀρθότατα νῦν μοι δοκεῖς
εἰρηκέναι Plato; see further on this point in § 151. I. 7.

19. The English indefinite subject *one, some one,* (Fr. *on,*
Germ. *man,*) is very commonly expressed in Greek by the indef.
pron. τὶς, § 127. 4.   It is also made, as in Latin and English,
either by the 3 *Plur. Act.* as φασί *they say,* καλοῦσι, ὀνομάζουσι;
or by the 3 *Sing. Pass.* as λέγεται *it is said,* and so other verbs;
or also by the 2 *pers. Sing.* as φαίης ἄν *you might say.*

EXAMPLES: Soph. Trach. 2 οὐκ ἂν αἰῶν' ἐκμάθοις βροτῶν, πρὶν ἂν θάνῃ
τις, οὔτ' εἰ χρηστός, οὔτ' εἴ τῳ κακός sc. ὁ αἰών.   Xen. Mem. 2. 2. 1 τοὺς εὖ
παθόντας, ὅταν χάριν μὴ ἀποδῶσιν, ἀχαρίστους καλοῦσι.   Is. Demon. p. 10
μηδενὶ χρῶ πονηρῷ· ὧν γὰρ ἂν ἐκεῖνος ἁμάρτῃ, σοὶ τὰς αἰτίας ἀναθήσουσιν.
Plut. Apophth. p. 185 Ἀδειμάντου εἰπόντος· Ὦ Θεμιστόκλεις, τοὺς ἐν τοῖς ἀγῶσι
προεξανισταμένους μαστιγοῦσι· Ναί, εἶπεν ὁ Θεμ., τοὺς δὲ λειπομένους οὐ
στεφανοῦσιν.

NOTE 17. The word τὶς can be *omitted,* and consequently the verb stand
alone in the 3 pers. Sing. when under the idea of *one, some one,* we under-
stand either: 1) The person on whom the action is incumbent (comp. no.
16 above), e. g. τὸν λαμπτῆρα προσενεγκάτω, 'let *some one* bring hither the
lantern,' Xen. Symp. 5. 2; or 2) The indefinite subject of a preceding verb,
e. g. οὐκ ἔστιν ὀρθῶς ἡγεῖσθαι ἐὰν μὴ φρόνιμος ᾖ, 'it is not possible to be a
good leader, unless *one* has capacity,' Plat. Meno. 37. p. 97; comp. Theæt.
p. 176.

20. The *Copula* can also be *omitted;* most frequently when
it would stand in the Pres. Indicative, and in the *third* pers. Sing.
or Plural.   This occurs in clauses of a general nature; and else-
where when no want of clearness can arise.

EXAMPLES: Ἕλλην ἐγώ *I am a Greek.*   Plato Rep. 331 Σιμωνίδῃ οὐ ῥᾴδιον
ἀπιστεῖν· σοφὸς γὰρ καὶ θεῖος ὁ ἀνήρ.   Eur. Or. 724 κοινὰ τὰ τῶν φίλων.   ib.
780 σιγᾶν ἄμεινον.—An example of the omission of the Imperat. is Soph. OC.
1480 ἵλαος, ὦ δαίμων.   For that of the Subjunct. in relative clauses, see
§ 143. 9.

NOTE 18. Some words are scarcely found construed otherwise than in
this elliptical manner.   So e. g. the substantives ἀνάγκη, χρεών, θέμις, και-
ρός, ὥρα; the adjectives ἕτοιμος, φροῦδος, αἴτιος, ῥᾴδιος, χαλεπός, etc.   So
too the phrases, θαυμαστὸν ὅσον, ἀμήχανον ὅσον, § 150. m. 8; also the Verb.
Adj. in τέον or Plur. τέα.

EXAMPLES: τοῖς ἄρχουσι πείθεσθαι ἀνάγκη Xen.   οὐ τὸ μὴ λαβεῖν τὰ ἀγα-
θὰ οὕτω χαλεπόν, ὥσπερ τὸ λαβόντα στερηθῆναι λυπηρόν Xen. Cyr. 7. 5. 82.
κἀγὼ πάσχειν ὁτιοῦν ἕτοιμος Demosth. and so even without ἐγώ Plato
Parm. p. 137. Luc. Cat. 10.   Verb. Adj. τοῦτο ποιητέον; also in relative
and other like clauses: Plato Rep. p. 392 τοῦτο νῦν σκεπτέον, καὶ ἡμῖν ἅ τε
λεκτέον καὶ ὡς λεκτέον ἐσκέψεται.   See Heind. ad Parm. l. c. Valck. ad
Phœn. 976.

THE CASES.

§ 129 a. *Nominative and Vocative.*

1. The Nominative *names* the persons or things spoken of; and
is therefore naturally the case of the subject in ordinary discourse.

—The Vocative differs from the Nominative only in that it serves *to call to* or *address* any one ; hence likewise in respect to form it varies very little from the Nominative, and often not at all. It commonly takes before it the interjection ὦ ; but not necessarily.

NOTE 1. Sometimes in the poets, when a subst. in the Voc. is connected with an adjective, the ὦ is put *between* the two, or is even put *twice ;* e. g. Il. ρ. 716 ἀγακλεὲς ὦ Μενέλαε. Eur. Or. 1245 Μυκηνίδες ὦ φίλαι. Soph. Phil. 799 ὦ τέκνον ὦ γενναῖον.

2. Adjuncts in *apposition* with the Vocative, whether expressed by a noun, or by an adjective or participle as a noun, take the article. The same rule holds good, when in like manner an adjunct is put in apposition with the person addressed with σύ or ὑμεῖς, or also with the person implied in the verb, but not directly expressed.

EXAMPLES : Plato Hipp. maj. init. Ἱππίας, ὁ καλός τε καὶ σοφός, ὡς διὰ χρόνου ἡμῖν καθῆρας εἰς Ἀθήνας. Xen. Cyr. 6. 3. 33 σὺ δέ, ὁ ἄρχων τῶν ἀνδρῶν, ὄπισθεν ἐκτάττου· ἡμεῖς δέ, οἱ ἡγεμόνες κτλ. Mem. 3. 14. 4 παρατηρεῖτε τοῦτον, οἱ πλησίον. Plato Symp. p. 172 ὁ Φαληρεὺς οὗτος Ἀπολλόδωρος, οὐ παραμενεῖς. So too even with adjuncts connected by καί, as Cyr. 3. 3. 20 ὦ Κῦρε καὶ οἱ ἄλλοι Πέρσαι, ἐγὼ ἄχθομαι κτλ.—On the other hand examples like the following are not apposition, but a repetition of the Vocative ; Soph. OC. 1700 ὦ πάτερ, ὦ φίλος, ὦ τὸν ἀεὶ κατὰ γᾶς σκότον εἱμένος. Id. Aj. 977 ὦ φίλτατ' Αἴας, ὦ ξύναιμον ὄμμ' ἐμοί.

NOTE 2. By a very peculiar attraction there is sometimes found in the poets, in the clause immediately following the Vocative, a predicate-adjunct in the *Vocative* instead of the Nominative ; so that this clause and the Vocative entirely coalesce. E. g. Soph. Philoct. 760 ἰὼ δύστηνε σύ, δύστηνε δῆτα διὰ πόνων πάντων φανείς. Aj. 695 ὦ Πὰν ἀλίπλαγκτε Κυλλανίας ἀπὸ δειράδος φάνηθι. Comp. Eur. Tro. 1229. Horat. Serm. 2. 6. 20.

NOTE 3. *Vice versa,* that after a Vocative the following clause is often apparently separated by δέ and other adversative particles, see in § 149.

§ 130. THE OBJECT.—*Oblique Cases. Omission of the Object.*

1. That on which an action is exerted, or to which it refers, is called the *Object ;* and always stands in one of the three cases, Genitive, Dative, or Accusative. These are hence called *dependent* or *oblique* cases, *Casus obliqui.*

2. The *immediate* object, upon which the action of a transitive verb is directed, and without which we cannot conceive of such a verb, commonly stands in the Accusative ; e. g. λαμβάνω τὴν ἀσπίδα *I take the shield.* The *remote* object, which may stand along with the Accusative, or with an intransitive verb, often has with it a preposition ; e. g. λαμβάνω τὴν ἀσπίδα ἀπὸ τοῦ πασσάλου 'I take the shield *from the nail ;*' ἔστηκα ἐν τῷ ἐδάφει 'I stand *upon the ground.*'

3. But of the relations and adjuncts which may thus constitute a remote object, those which occur most frequently are for the most part expressed by a *case alone,* i. e. without a preposition. For this purpose, two cases are specially employed in those European languages which do this, viz. the Genitive and Dative.

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E. g. in German; 'Ich gebe das Geld *dem Manne*,' I give the
money *to* the man, or I give the man the money. ' Er versich-
erte mich *seines Wohlwollens*,' he assured me *of* his *good-will*.*

4. But when we come to particulars, we find that languages
differ much in this respect; and what is expressed in one lan-
guage by one case, is given in another by a different one. Very
often one language employs a preposition, where another needs
merely the simple case; and not unfrequently both modes are
usual in a language at the same time; e. g. *he told it me* or *to
me; I will write him a letter* or *a letter to him*. When there-
fore in Greek a simple case stands where other languages employ
a preposition, we must take care not to explain the case in Greek
by means of a preposition perhaps omitted; but must rather as-
sume, that the relation which *we* endeavour to make clear in
such examples by the help of a preposition, is in Greek already
included in the case itself.

5. We may assume it as a principle in the ancient languages,
than which nothing is more common in respect to the *object*,
whether immediate or remote, that, so soon as a person or thing
has been once mentioned, and the reference to the same is suffi-
ciently clear from the verb itself, the object is *not expressed;*
just as in the case of the subject and the possessive pronouns,
§ 129. 14. In this way the multiplication of pronouns so com-
mon in modern languages is avoided. We wish here only to call
the learner's attention to this characteristic of the ancient lan-
guages; subjoining a few examples.

EXAMPLES: Xen. Cyr. 1. 2. 12 ἐν ᾗ δ᾽ ἂν τῶν φυλῶν πλεῖστοι ὦσιν ἀνδρικώ-
τατοι, ἐπαινοῦσιν οἱ πολῖται, here supply in mind ταύτην before ἐπαινοῦσιν.
Hell. 3. 4. 3 ἐπαγγειλαμένου τοῦ Ἀγησιλάου τὴν στρατείαν *Agesilaus offering
himself as leader of the expedition*, διδόασιν οἱ Λακεδαιμόνιοι (sc. αὐτῷ) ὅσαπερ
ᾔτησεν. Athen. 8. p. 399 ὃν ἦν ἴδῃ, τὰς χεῖρας οὐκ ἀφέξεται sc. αὐτοῦ. Plato
Rep. p. 465 πρεσβυτέρῳ νεωτέρων πάντων ἄρχειν τε καὶ κολάζειν (sc. αὐτοὺς)
προστετάξεται. Soph. Antig. 901 θανόντας ἐγὼ ἔλουσα, κἀκόσμησα, κἀπιτυμ-
βίους χοὰς ἔδωκα. Comp. ib. 537. Dem. de fals. Legat. p. 426 οἱ δὲ πολλοὶ
οὐχ ὅπως ὠργίζοντο ἢ κολάζειν ἠξίουν τοὺς ταῦτα ποιοῦντας, ἀλλ᾽ ἐπέβλεπον,
ἐζήλουν, ἐτίμων, ἄνδρας ἡγοῦντο.

NOTE 1. When two connected verbs, and especially a *participle* with its
finite verb, have an object in common, the Greek inserts the latter only
once, even when the two verbs govern different cases; and then it is com-
monly put in the case required by the nearest verb.

EXAMPLES: Il. a. 356 ἑλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας. π. 406 ἕλκε δὲ
δουρὸς ἑλών. Xen. Mem. 3. 4. 1 ὁ δὲ τὰς οὐλὰς τῶν τραυμάτων ἀπογυμνούμενος
ἐπεδείκνυεν. Hes. ε. 166 τοῖς δὲ (ἡμιθέοις) δίχ᾽ ἀνθρώπων βίοτον καὶ ἦθε᾽ ὀπάσσας,
Ζεὺς Κρονίδης κατένασσε πατὴρ ἐς πείρατα γαίης (sc. αὐτούς). Cyr. 2. 3. 17
Κῦρος εἶπε τοῖς ἑτέροις, ὅτι βάλλειν δεήσοι ἀναιρουμένους ταῖς βώλοις, where
ταῖς β. belongs to βάλλειν. Plato Crat. p. 404 λέγεται ὁ Ζεὺς τῆς Ἥρας ἐρα-
σθεὶς ἔχειν. See still other examples in Krüger on Dionys. Hist. p. 119.

NOTE 2. There is further quite a number of verbs, in which the *omission*

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* It is hardly necessary to remark, that the English language can in general
mark these relations only by the help of prepositions.—TR.

of the object has become almost established by custom. This remark holds true in all languages (comp. § 113. 2, and marg. note) ; and therefore the origin of the usage may indeed be *explained* by the frequent omission of the object-noun or of the reflexive pronouns ἑαυτόν, ἐμαυτόν, etc. E. g. ἄγειν sc. τὸ στράτευμα · προσάγειν sc. ἑαυτόν. But, as this occurs in many verbs, and in others not, it is better to assume, that the verbs themselves have by degrees come to include as it were the objective relation in themselves. Hence it comes that so many Active verbs have both *a transitive and intransitive signification ;* and the number of these was constantly increased in consequence of the peculiar treatment of the language in the case of individual writers, whether in prose or poetry.* We give here examples of some of the verbs most commonly so used.

EXAMPLES : ἄγειν and its compounds, e. g. ἐξεχώρησε τῆς ὁδοῦ, προσάγοντος τοῦ τυράννου. Xen. An. 4. 2. 15 ἐγγὺς ἦγον οἱ Ἕλληνες.—αἴρειν and its compounds ἀπαίρειν, ἀνταίρειν, etc. Thuc. 4. 103 ὁ Βρασίδας ἄρας ἐξ Ἀρνῶν, ἐπορεύετο.—βάλλειν, e. g. in the phrase βάλλ' εἰς κόρακας, and in compounds like εἰσβάλλειν spoken of a river (comp. Il. λ. 722 εἰς ἅλα βάλλων), προσβάλλειν of an attack.—ἐλαύνειν, *veho* and *vehor,* Cyr. 1. 4. 20 ἐγὼ δὲ ἐπὶ τούσδε ἐλῶ · οὕτω δὴ ὁ Κυαξάρης προσελαύνει.—ἔχειν in the signif. *to hold,* e. g. ἔχε δή, καλῶς ἔχειν, and so in many compounds, e. g. ἀνέχειν *to rise up, to jut out.*—Also many other verbs, as ὁρμᾶν, τελευτᾶν, οἰκεῖν, δηλοῦν, ἁρμόζειν, λείπειν, κλίνειν, καθίζειν, κατορθοῦν, and in the poets λήγειν, παύειν, etc. The principle holds good also, as appears from the marginal note, in a great number of *compounds,* even when the simple verb is not so found ; e. g. ἀπαλλάσσειν, as οἱ Ἀθηναῖοι εὐθὺς ἀπήλλαξαν Thuc. 1. 90 ; προσμίσγειν, as οἱ Ἀθηναῖοι προσέμισγον τῷ ζεύγματι id. 7. 70 ; also those from διδόναι and ἱέναι, e. g. ἐκδιδόναι and ἐξιέναι, spoken of rivers, ἐπιδιδόναι *to increase,* etc.

NOTE 3. The case governed by any *verb,* can properly be further governed in the same manner only by the participle of that verb. The substantives and adjectives derived from the same verb, usually change the case into the Genitive, or render a periphrase necessary. We find however not unfrequently in Attic writers, not only the Accusative but also the Dative of a verb, joined with a peculiar force and conciseness to the verbal noun or adjective. E. g. ἀκολουθητικός τινι *addicted to something ;* ἡ ἑκάστῳ δια-

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* When we further consider, that intransitive verbs just as often become transitive by taking an object (§ 131), we perceive that a strict line of separation between verbs transitive and intransitive is impossible. This is one of the cases in which we see how language unfolds itself continually more and more; and hence the topic in its full extent is fitted rather for discussion in another form; and the mass of particulars must be left to the Lexicons. We note here only the general principle. We may conceive, in the multitude of words expressing action (verbs), that a portion of them would be employed *absolutely,* i. e. without reference to any object, e. g. *to go;* these would be *intransitives,* and become fixed in this character; while another portion would be used chiefly *with* an object, e. g. *to take;* and these would be *transitives.* But a large number would still remain, which could every where be employed in *both* relations, e. g. *to move;* or in which, although general usage might already have decided for one or the other signification, yet the further development of the language, or the peculiarity of an individual writer, had seen fit to depart again from the common usage. This would show itself on the one hand, in transitive verbs, by omitting the object, as being already sufficiently implied in the verb (e. g. *to ride*) ; and on the other hand, in intransitives, by subjoining an objective adjunct, so as to mark the person or thing to which the action of the verb so extends as to bring it into the relation of an object; see § 131. 1, and the examples in § 131. 3. It may also be noted, that, in all languages, by means of *composition,* transitive verbs often become intransitive, e. g. *to take, to partake;* and vice versa intransitives become transitive, e. g. *to come, to overcome;* see the examples under note 2, above.

νέμησις *the distributing to each ;* πρὸς ἐπίδειξιν τοῖς ξένοις *in order to shew to strangers.*—τὰ μετέωρα φροντιστής *one who meditates on things above the earth* (Plat. Apol. 2) *from* φροντίζειν τι *meditate on any thing.*—Plat. Alcib. II. 7. p. 141, ἀνήκοον εἶναι ἔνιά γε χθιζά τε καὶ πρωῖζὰ γεγενημένα *not having heard of some ... occurrences* (elsewhere ἀνήκοον εἶναί τινος). So too ἐπιστήμων, *and in the poets* φύξιμος, ξυνίστωρ, *from* ἐπίσταμαι, φεύγω, ξύνοιδά τι.—*The adjective* ἔξαρνος *is always so construed, and in connection with the substantive verb* (εἶναι) *signifies therefore to deny, disown,* and governs (precisely like ἀρνεῖσθαι) *not only the Infinitive* (ἔξαρνός εἰμι ποιήσαι), *but also the Accus.* e. g. ὅπως μὴ ἔξαρνος ἔσει ἃ νῦν λέγεις, Plat. Euthyd. p. 283. c ; also id. Charm. p. 158 ἔξαρνός εἰμι τὰ ἐρωτωμένα.

NOTE 4. Many verbs can have not only a proper object of their own, but by means of a conjunction can likewise have with them another dependent clause. We sometimes find both modes of construction at the same time in one verb ; e. g. καὶ χρήματα παρασκευάζονται καὶ φίλους, καὶ ὅπως ἂν ὦσιν ὡς πιθανώτατοι λέγειν, Plat. Gorg. 77. p. 479.—τῶν πολλῶν ἱκανῶς ἰδόντες τὴν μανίαν, καὶ ὅτι οὐδεὶς αὐτῶν οὐδὲν ὑγιὲς πράττει, id. Rep. 6. p. 496. c.

§ 131. *The Accusative Case.*

1. The *Accusative* is the case of the *passive* (suffering) relation ; that is, it marks the object, upon which the action of the operating subject is directed, and which therefore appears as subjected to that action, or suffering from it. Hence in all languages it is the case of the (immediate) *object* with transitive verbs : τύπτω σε, ἀγαπῶ τὸν παῖδα. But in Greek, we often find that as the immediate object, which in other languages is expressed by a case (Gen. or Dat.) of the remoter object ; and, just as often, ideas are expressed transitively, which in other languages can take no object. We also see clearly, in what way many ideas originally intransitive have become transitive, by connecting with them an accusative of object (see the last marg. note, and no. 3 below) ; that is, by conceiving the action of the verb as so extending to some person or thing, as to bring it into the relation of an object. Hence, whenever the language connects with any verb, be its signification and form whatever they may, *the idea of efficient action*, it can govern the Accusative.

NOTE 1. Hence it is already obvious, that many verbs might be variously construed ; since the choice of the case so often depended on the mode in which an individual writer conceived the action of the verb. In many verbs usage had settled down upon a particular case ; in many others not ; see marg. note to § 133. 4. c. A complete specification of syntactical usage under particular verbs is not to be expected here. This belongs to the Lexicons ; to which, once for all, the student is referred, for the construction of *every* individual verb. The Grammar, especially in this department, can only follow out the more general principles ; and avails itself of particular examples mainly in order *to set forth clearly the nature and true conception of the case,* or when other practical reasons require it ; which here, as every where, must prescribe the limits.

2. Thus in Greek the following verbs especially all take the object in the *Accusative ;* unlike the English and German usage,

in which they are often translated by verbs requiring a different case or a preposition, viz.

'Ονινάναι, ὠφελεῖν to be useful, βλάπτειν do injury, ἀδικεῖν do wrong, εὐεργετεῖν, κακουργεῖν, ὑβρίζειν, λυμαίνεσθαι, λωβᾶσθαι, also κακῶς v. εὖ ποιεῖν, κακῶς v. εὖ λέγειν, to do or speak ill or well;—λατρεύειν (oftener c. dat.), θεραπεύειν wait on;—θώπτειν, θωπεύειν, κολακεύειν to fawn upon, flatter;—μιμεῖσθαι, ζηλοῦν, copy after;—φθάνειν come before, λανθάνειν be hid, φεύγειν, ἐκφεύγειν, to flee away, ἀποδιδράσκειν run away, λείπειν, ἐπιλείπειν to be in want;—ὀμνύναι to swear, e. g. τοὺς θεούς by the gods, ἐπιορκεῖν, ἀσεβεῖν, ἀλιτεῖν to sin against.—Also the Impers. δεῖ and χρή with Acc. of pers. see note 4.

EXAMPLES: Mem. 2. 1. 28 εἴτε τοὺς θεοὺς ἵλεως εἶναί σοι βούλει, θεραπευτέον τοὺς θεούς· εἴτε ὑπὸ φίλων ἐθέλεις ἀγαπᾶσθαι, τοὺς φίλους εὐεργετητέον· εἴτε ὑπό τινος πόλεως ἐπιθυμεῖς τιμᾶσθαι, τὴν πόλιν ὠφελητέον· εἴτε ὑπὸ τῆς Ἑλλάδος πάσης ἀξιοῖς ἐπ' ἀρετῇ θαυμάζεσθαι, τὴν Ἑλλάδα πειρατέον εὖ ποιεῖν. Cyr. 1. 4. 13 βουλεύομαι ὅπως σε ἀποδρῶ. Eur. Hel. 940 μιμοῦ τρόπους πατρὸς δικαίου. Il. τ. 265 θεοὶ ἄλγεα διδοῦσιν, ὅτις σφ' ἀλίτηται ὀμόσσας.—Passive, Xen. Hell. 7. 4. 4 ἐκήρυξαν οἱ Κορίνθιοι, εἴ τις ἀδικοῖτο 'Αθηναίων, ἀπογράφεσθαι, that he should bring an action, sc. against τὸν ἀδικοῦντα, by § 130. 5.

NOTE 2. In order to bring to view some of the variations of usage (see note 1), we further note, that many verbs belonging to the ideas of profit or detriment are construed only with the Dative (Dat. commodi); espec. λυσιτελεῖν, ἀρήγειν, βοηθεῖν, ἐπικουρεῖν. Further, among those above cited, these are construed also with the Dative: ὠφελεῖν Eur. Or. 658; βλάπτειν Æschyl. Eum. 658; λυμαίνεσθαι Hdot. 9. 79; λωβᾶσθαι, as ᾧ τὸ ἄδικον λωβᾶται Plat. Crit. p. 47. e; λατρεύειν Xen. Ag. 7. 2; others with a preposition, as ὑβρίζειν εἴς τινα Isocr. etc. see the Lexicons. Others can take at the same time the Dative (of person) and an Accusative (of thing), as ἀρήγειν; and here belong ἀμύνειν, ἀλέξειν, and others.—Soo too ἐκφεύγειν is construed in Homer with the Genitive, because of its composition; e. g. βέλος ἔκφυγε χειρός.

NOTE 3. Verbs signifying an emotion of the mind, as pain, joy, indignation, etc. (ἄχθεσθαι, ἀγανακτεῖν, δυσανασχετεῖν, δυσχεραίνειν, χαίρειν, ἐπιχαίρειν, ἥδεσθαι, and in the poets ἀλγεῖν, ὠδίνειν, γηθεῖν, τέρπεσθαι,) take indeed the object towards which this emotion is directed, in the Acousative; but yet only when the object is either a neuter or a thing; as ἀγανακτῶ αὐτὸ τοῦτο Dem. πρᾶξιν ἣν ἤλγησ' ἐγώ Soph. Some also, by the rule in no. 3, both of persons and things; as δυσχεραίνειν θεούς, τὸν ἕνα μόναρχον Plat. ἔρριγα μάχην Hom. Or in connection with the participial construction, § 144. 6. b; e. g. χαίρω σε εὖ ἔχοντα.—More commonly these verbs are construed either with the Dative (§ 133); or, especially as to things, with ἐπί and the Dative; see ἐπί, § 147.

NOTE 4. The Impersonals δεῖ and χρή are construed sò variously, and occur so often, that it is worth while here to bring together the whole usage into one view. When the person or thing is expressed by a noun, δεῖ commonly takes the Dat. of pers. and Gen. of thing, as δεῖ μοί τινος; far less often the Acc. of person, as δεῖ μέ τινος. But if the thing be represented by an Infinitive (δεῖ μάχεσθαι), the person appears in the Accusative (Acc. c. Inf.) δεῖ σε μάχεσθαι; or the Dat. can remain, although seldom: δεῖ σοι μάχεσθαι.—On the other hand, χρή, when both the adjuncts are nouns, is connected only with the Acc. of pers. and Gen. of thing: χρή μέ τινος; but it prefers in most instances the verbal construction, Acc. c. Inf. χρή σε λέγειν. The person is very rarely found in the Dative, and rather gives to χρή the signification it is fit, proper.

EXAMPLES: Xen. Cyr. 7. 5. 9 δεῖ ἡμῖν τῶν φυλάκων.—Eur. Rhes. 834 μακροῦ δεῖ σε καὶ σοφοῦ λόγου.—Cyr. 1. 4. 5 τί δεῖ σε θηρία ζητοῦντα πράγματα ἔχειν;—An. 3. 4. 35 ἐάν τις θόρυβος γένηται, δεῖ ἐπισάξαι τὸν ἵππον Πέρσῃ

ἀνδρί.—Od. φ. 110 τί με χρὴ μητέρος αἴνου; so too χρεώ, χρεία, sc. ἐστί, Il. λ. 650.—Hell. 5. 3. 7 οὐδ᾽ οἰκέτας χρή σε κολάζειν ὀργῇ.—Soph. Antig. 736 ἄλλῳ γὰρ ἢ ᾽μοὶ χρή γε τῆσδ᾽ ἄρχειν χθονός.

3. But although a strict line of division between transitive and intransitive verbs is impossible, (§ 130. n. 2, marg.) yet it is easy to perceive, that the Greek language, more than most others, has the power of imparting to Neuter, Middle, and even Passive ideas a *transitive* signification by referring them to an object; and this without any change of form in the verb, as is usual in other languages, e. g. Engl. *fall, befall; go, forego;* Germ. *folgen, befolgen; streben, erstreben.* This is a very prevalent idiom, as the following instances clearly shew.

EXAMPLES: Thus θαῤῥεῖν pr. *take courage;* but in θαῤῥεῖν τινα this active idea reaches to a definite object, and thus means : *to take courage as to any one, to trust him;* e. g. Dem. Ol. p. 30 οὔτε Φίλιππος ἐθάῤῥει τοὺς Ὀλυνθίους, οὔθ᾽ οὗτοι Φίλιππον. So too δορυφορεῖν to be a *body-guard,* τινά to attend any one *as a guard;* προσκυνεῖν to fall prostrate, τινά to do homage to any one by prostration. Further, ἀρέσκειν τινά to win over, ἐπιτροπεύειν τινά to be guardian over, ἀντιάζειν to go against, to attack, σπεύδειν to hasten, quicken, ὑποστῆναι to promise. The same holds also in respect to many Middle and Passive verbs, as will be shewn in §§ 134. 135 ; as τιμωρεῖσθαι, αἰσχύνεσθαι, κόπτεσθαι, περαιοῦσθαι, ἐκπλήττεσθαι, etc. In the same manner may be explained all such constructions as these : πλεῖν θάλασσαν, as in Engl. *to sail the sea,* Dryden ; αἱ πηγαὶ ῥέουσι γάλα καὶ μέλι. To these may be added many other like examples, espec. from the poets, who by means of this idiom could introduce new turns without number ; e. g. ἐξαναζεῖν χόλον, φόνον βλέπων *looking slaughter,* μένεα πνείοντες, etc. Soph. Aj. 845 σὺ δ᾽, ὦ τὸν αἰπὺν οὐρανὸν διφρηλατῶν, Ἥλιε. Pind. Isthm. 1. init. τὸν ἀκειρεκόμαν Φοῖβον χορεύω.

NOTE 5. On the very same principle the poets put the Accus. after verbs of *motion,* in order to mark the direction ; since the object of direction may be strictly regarded as the object of the verbal action. E. g. Il. α. 317 κνίσση οὐρανὸν ἷκεν *went up to heaven, reached the heavens.* Soph. El. 893 ἦλθον πατρὸς τάφον.—Soo too with verbs of *rest* (καθίζειν, θάσσειν, κεῖσθαι) in order to mark the place : Eur. Or. 943 οὐδέν σ᾽ ἐπωφέλησεν ὁ Πύθιος τρίποδα καθίζων. Soph. Phil. 145 νῦν γὰρ προσιδεῖν ἐθέλεις, ὅντινα τόπον κεῖται.

4. With the preceding usage is connected another, not wholly unknown in English, by which an intransitive verb takes the Acc. of the kindred *abstract* noun; that is, kindred in etymology or signification. But this is never done, except to give more *definiteness* to the idea of the verb. So in Eng. *to sleep a* DEEP *sleep, to die a* GLORIOUS *death, to go the* SAME *way.*

EXAMPLES: κινδυνεύσω τοῦτον τὸν κίνδυνον *I will expose myself to* THIS *danger;* ζῇ βίον ἥδιστον *he lives a very pleasant life;* φανερῶς τὸν πόλεμον πολεμήσομεν.—ἡ ἀδικία ἣν ἠδίκουν σε (comp. 5) ; γλυκὺν ὕπνον κοιμᾶσθαι.—οἷον πάθος πέπονθας.—βασιλείαν πασῶν δικαιοτάτην βασιλεύομαι.—ἐξῆλθον ἄλλας ἐξόδους.—ἐπιμελοῦνται πᾶσαν ἐπιμέλειαν. So ὑβρίζειν ὕβριν, μάχην μάχεσθαι, ἀγωνίζεσθαι ἀγῶνα, θεᾶσθαι θέαν, also ἰέναι, βαίνειν, τρέχειν, πορεύεσθαι ὁδόν, and many others. In this way the Greek language avoids the feeble accumulation of such words as our *make, do, have, lead,* etc.—For the like construction with the Passive, see § 134. n. 2.

NOTE 6. Sometimes even an adjective with the verb εἶναι has such a kindred Accus. connected with it ; e. g. δοῦλός ἐστι τὰς μεγίστας δουλείας,

'he is the slave *of* a very great slavery,' ἄδικος ἑκάστην ἀδικίαν, σοφὸς τὴν ἐκείνων σοφίαν, κακὸς πᾶσαν κακίαν. The advantage of this mode of expression will be apparent, from the vain attempt to give it with equal force in English.

Note 7. When a verb is already connected with an object, but so that the two ideas have combined into one new simple idea, this simple idea may take a *new* object in the Accus. without further change. Thus λείαν ποιεῖσθαι *to make booty, to plunder;* hence Thuc. 8. 41 τὴν χώραν καταδρομαῖς λείαν ἐποιεῖτο. Other examples are: Thuc. 4. 15 ἔδοξεν αὐτοῖς, σπονδὰς ποιησαμένους τὰ περὶ Πύλον, ἀποστεῖλαι πρέσβεις. Hdot. 1. 68 τυγχάνεις θώϋμα ποιεύμενος τὴν ἐργασίαν τοῦ σιδήρου. The poets often make use of this freedom to introduce new turns : Soph. Aj. 1107 ἀλλ᾽ ὧνπερ ἄρχεις ἄρχε, καὶ τὰ σέμν᾽ ἔπη κόλαζ᾽ ἐκείνους, where τὰ σέμν᾽ ἔπη κόλ. unite as it were into one idea, and there is no need of supplying λέγων etc. comp. OT. 339. Il. 9. 171 κτύπε Ζεύς, σῆμα τιθείς (i. e. σημαίνων) Τρώεσσι μάχης ἑτεραλκέα νίκην. Æsch. Ag. 824 θεοὶ ἀνδροθνῆτας Ἰλίου φθορὰς ψήφους ἔθεντο. Eur. Or. 1075 ἕν σοι μομφὴν ἔχω.

5. The construction with *the double Accusative,* so called, is where the idea of action in the verb extends at the same time to two objects, of which one is usually *a person* and the other *a thing;* in such a way that both may be regarded as the immediate objects of the action; e. g. ἐνδύω τὸν παῖδα, and ἐνδύω τὸν χιτῶνα. This construction occurs often in Greek; is less frequent in Latin; and in English is strictly found only in the verb *to teach* and perhaps a few others. In Greek it is most frequent with verbs of *doing,* ποιεῖν, δρᾶν, ἐργάζεσθαί τινά τι; of *speaking,* λέγειν, εἰπεῖν, ἀγορεύειν; of *asking,* ἔρεσθαι, ἐρωτᾶν, ἐξετάζειν, ἱστορεῖν, ἀνιστορεῖν, 'to inquire out;' of *teaching,* διδάσκειν, as in Lat. and English; of *demanding,* αἰτεῖν, ἀπαιτεῖν, πράττεσθαι, προκαλεῖσθαι 'to challenge;' of *clothing* and *unclothing,* ἐνδύειν, ἀμφιεννύναι, ἐκδύειν, ὑποδεῖν; of *taking away,* ἀφαιρεῖσθαι, ἀπαυρᾶν, ἀπορραίειν, ἐναρίζειν, συλᾶν, ἀποστερεῖν; of *distributing,* κατανέμειν, δάσασθαι; of *concealing,* ἀποκρύπτειν, κεύθειν. Further, ἀναμιμνήσκειν τινά τι 'to remind one of a thing,' πείθειν τινά τι 'to persuade one of any thing;' and still many others, especially in the poets.—In the *Passive,* one Acc. remains ; see § 134. 6.

Examples: Hdot. 8. 61 τότε δὴ ὁ Θεμιστοκλέης τοὺς Κορινθίους πολλά τε καὶ κακὰ ἔλεγεν.—Eur. Hec. 967 τὰ ἄλλα δεύτερόν σ᾽ ἐρήσομαι.—Pind. Ol. 6. 82 ἅπαντας εἴρετο παῖδα, *after the boy.*—Cyr. 1. 2. 8 διδάσκουσι τοὺς παῖδας σωφροσύνην. ib. 3. 17 παῖς τις, ἕτερον παῖδα ἐκδύσας χιτῶνα, τὸν μὲν ἑαυτοῦ ἐκεῖνον ἠμφίεσεν, τὸν δ᾽ ἐκείνου αὐτὸς ἀνέδυ.—Hell. 7. 1. 26 οἱ Ἠλεῖοι ἀπῄτουν τὰς πόλεις τοὺς Ἀρκάδας.—Ar. Arch. 625 διὰ ταῦθ᾽ ὑμᾶς Λακεδαιμόνιοι τὴν εἰρήνην προκαλοῦνται.—Iph. T. 158 ἰὼ δαίμων, ὅς τὸν μοῦνόν με κασίγνητον συλᾷς.—Hec. 282 τὸν πάντα δ᾽ ὄλβον ἦμαρ ἕν μ᾽ ἀφείλετο.—Hdot. 7. 121 τρεῖς μοίρας ὁ Ξέρξης δασάμενος πάντα τὸν πεζὸν στρατόν, (ἐπορεύετο).—Eur. Hippol. 912 οὐ μὴν φίλους γε κρύπτειν δίκαιον σάς, πάτερ, δυσπραξίας.—Anab. 3. 2. 11 ἀναμνήσω ὑμᾶς τοὺς τῶν προγόνων κινδύνους.— So Homer says, Od. β. 203 οὐδέ ποτ᾽ ἴσα ἔσσεται, ὄφρα κεν ἥγε διατρίβῃσιν Ἀχαίους ὃν γάμον;—and so too are naturally explained : ἀποξυρεῖν τινα τὴν κεφαλήν Hdot. Πάτροκλον ἔλουσαν ἀπο βρότον αἱματόεντα, αἷμα κάθηρον Σαρπηδόνα Hom. etc.

NOTE 8. The number of verbs with a double Acc. might easily be still further enlarged; (e. g. νικᾶν, Æschin. p. 79. 35 Μιλτιάδης τὴν ἐν Μαραθῶνι μάχην τοὺς βαρβάρους ἐνίκησεν;) but on the other hand also many of the verbs above cited admit other constructions. Hence we see, that this construction does not necessarily belong to the verbs; and we may here apply what is said above in note 1. So e. g. ἀφαιρεῖσθαι with the Dat. Od. α. 9 αὐτὰρ ὁ τοῖσιν ἀφείλετο νόστιμον ἦμαρ. The Act. ἀφαιρεῖν seems never to be construed with a double Acc. Cyr. 7. 2. 26 μάχας δέ σοι καὶ πολέμους ἀφαιρῶ; comp. also § 132. 4, where it appears that verbs of *taking away* are just as often construed with a Genitive.—Further also, ποιεῖν, as An. 5. 8. 28 τούτῳ τἀναντία ποιήσετε ἢ τοὺς κύνας ποιοῦσι.—Like ἀναμιμνήσκειν, so ὑπομιμνήσκειν τινά τι, e. g. Dem. p. 704 ἀνάγκη ὑπομνῆσαι τοὺς χρόνους ὑμᾶς; yet also (by § 132. 10. d) with the thing, of which one is reminded, in the Gen. e. g. Thuc. 7. 69; also ἀναμιμνήσκειν Plat. Menex. p. 246. For the Pass. ἀναμιμνήσκεσθαι etc. see § 132. 10. d.—In like manner αἰτεῖν often has the person with παρά c. Gen. e. g. πλοῖα, ἡγεμόνα αἰτεῖν παρά τινος Xen. etc.

NOTE 9. With verbs of *distributing*, the *whole* can also stand in the *Genitive;* that is, the whole as a partitive Gen. is made to depend on the noun expressing a part, and not on the verb. E. g. Hdot. 1. 94 ὁ βασιλεὺς δύο μοίρας διεῖλε Λυδῶν πάντων. Xen. Lac. 11. 4 Λυκοῦργος μόρας διεῖλεν ἐξ καὶ ἱππέων καὶ ὁπλιτῶν. Also Passive: Cyr. 1. 2. 5 δώδεκα Περσῶν φυλαὶ διῄρηνται.

NOTE 10. To the construction of the double Accusative explained in no. 5, belongs also especially the σχῆμα καθ᾽ ὅλον καὶ μέρος so called; or the construction in which both the whole and the part are put in the Accusative; e. g. Hom. ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων;—τὸν δὲ σκότος ὄσσε κάλυψεν.—τί δέ σε φρένας ἵκετο πένθος; Comp. also § 132. n. 4, and § 133. 5.

6. Different is the construction of the double Accusative (found also in Latin) with verbs signifying *to name, choose, make, hold for* any thing; where then an Acc. stands in the relation of predicate to the proper Acc. of object.—In the Passive the Nom. is double, as in Latin.

EXAMPLES: σοφιστὴν ὀνομάζουσι τὸν ἄνδρα τοῦτον.—τοὺς Ἀθηναίους εἵλοντο συμμάχους.—Soph. OC. 919 καί τοι σε Θῆβαί γ᾽ οὐκ ἐπαίδευσαν κακόν.—Cyr. 6. 2. 19 Κροῖσος ᾕρηται τῶν πολεμίων στρατηγός.

NOTE 11. When with verbs of *naming* this predicate adjunct is merely a pronoun or the like (τί, τοῦτο, etc.) it is usual to insert ὄνομα. E. g. Eur. Ion. 269 ὄνομα τί σε καλεῖν ἡμᾶς χρεών.—Mem. 2. 2. 1 τοὺς τί ποιοῦντας τὸ ὄνομα τοῦτο (sc. ἀχαρίστους) ἀποκαλοῦσιν. Likewise when the thing is named, ὄνομα can still remain; but then, by virtue of a special syntactical inexactness, the thing named is put in the Dative; as Plato Polit. p. 279 τούτοισι δὴ τοῖς σκεπάσμασι τὸ μὲν ὄνομα ἱμάτια ἐκαλέσαμεν, *we have given* (to) *them the name.* Other examples see in Heind. ad Crat. 6.

7. The Accusative expresses further the *remote* object in connection with *intransitive* verbs or other predicates, especially *adjectives*, when it specifies the part, circumstance, or definite object, to which the general idea contained in those predicates extends, or by which it is limited. This construction is known under the name of *the Greek Accusative;* and is often imitated by Latin poets, e. g. *os humerosque deo similis.* That the Acc. does not here come from an omitted preposition (κατά), follows from § 130. 4.

EXAMPLES: καλός ἐστι τὸ σῶμα *he is handsome as to body;* πόδας ὠκύς *swift-footed;* πονεῖν τὰ σκέλη *to have pain in the legs;* ἀλγεῖ τὰς γνάθους. Also θαυμαστὸς τὰ τοῦ πολέμου *admirable in the things of war;* Σύρος ἦν τὴν πατρίδα *he was a Syrian as to country;* Σωκράτης τοὔνομα *Socrates by name;* Διὶ μῆτιν ἀτάλαντος. Eurip. Bacch. 1301 (46) ὀργὰς πρέπει θεοὺς οὐχ ὁμοιοῦσθαι βροτοῖς.

NOTE 11 a. In like manner the names of games, contests, sacrifices, are subjoined in the Acc. to the acts of contest, sacrificing, etc. as δραμεῖν τὸ στάδιον, νικᾶν 'Ολύμπια, ἐστεφανῶσθα Πύθια, εὐαγγέλια (in the Pythian games, on account of the good tidings), δαινύναι γάμον, θύειν ἐπινίκια, etc.

8. Whenever in place of this substantive-object there comes a pronoun or adjective in the *Neut. Sing.* or *Plural,* this last can stand in the Accusative even with such verbs as are elsewhere construed with a different case or with a preposition. E. g. δεῖσθαι τοῦ ἀργυρίου *to be in need of money;* but generally, ἤν τι δέωνται *if they need something.*

EXAMPLES: τοῦτο ἀπορῶ *in this I hesitate;* τί χρῶμαι αὐτῷ; οὐκ οἶδα ὅ,τι χρῶμαι αὐτῷ *for what (how) I can use it.* Plato Phileb. p. 36 τῇ σκέψει τόδε χρησώμεθα.—Plat. Apol. p. 17 τοῦτο ὑμῶν δέομαι.—Xen. Cyr. 7. 2. 22 οὐκ αἰτιῶμαι τάδε τὸν θεόν. Hell. 7. 5. 12 τὸ ἐντεῦθεν γενόμενον ἔξεστι τὸ θεῖον αἰτιᾶσθαι.—Cyr. 1. 6. 5 τί γὰρ μέμνησαι ἐκεῖνα;—Hdot. 7. 139 ταῦτα λέγων οὐκ ἂν ἁμαρτάνοι τἀληθές. Cyr. 2. 2. 3 ὁ δὲ μάλα τοῦτό γε εὐτάκτως ὑπήκουσεν.—Soph. OC. 1106 αἰτεῖς ἁ τεύξει. Eur. Suppl. 266 γραῦς τυχοῦσαι οὐδὲν ὧν αὐτὰς ἐχρῆν. Comp. Xen. An. 6. 4. 32.—Plato Crit. p. 45 οὐ δίκαιόν μοι δοκεῖς ἐπιχειρεῖν πρᾶγμα, § 133. 2. b.

NOTE 12. This usage has been the occasion of very greatly and unnecessarily extending the number of verbs with a double Accusative; since from clauses like these: τὰ μέγιστα ὠφελήσετε τὴν πόλιν, πολλά με ἠδίκηκεν, τοῦτό με ἀναγκάζει, βιάζεται, νουθετῶ σε τοῦτο, it by no means follows, that ὠφελεῖν, ἀδικεῖν, etc. would therefore be connected with two *nouns* in the Accusative; except indeed in the construction in no. 4 above: πολλὴν ἀδικίαν ἠδίκησεν ἐμέ.

9. The Accusative marks, as with us, the *length* or *duration of time;* and also the measure of *distance.*

EXAMPLES: Xen. Vect. 5. 2 εὐδαιμονέσταται πόλεις, αἱ ἂν πλεῖστον χρόνον ἐν εἰρήνῃ διατελῶσι.—Dem. Cor. p. 235 οἱ χρηστοὶ πρέσβεις οὗτοι καθῆντο ἐν Μακεδονίᾳ τρεῖς ὅλους μῆνας.—So too with ordinals, where we commonly put *for* or *since:* Eur. Rhes. 444 δέκατον ἤδη αἰχμάζεις ἔτος, comp. Anab. 4. 5. 24.—Thuc. 2. 5 ἀπέχει ἡ Πλάταια τῶν Θηβῶν σταδίους ἑβδομήκοντα.

10. Finally, the Accusative is often employed as an *adverbial* adjunct; and some examples in the *neuter* gender have been already given in § 128. n. 4. So too τίνα τρόπον; *in what way?* κυνὸς δίκην *in the manner of a dog;* ἐμὴν χάριν *for my sake* (§ 146); τὴν ὥραν *the right time;* τὴν ταχίστην, εὐθείαν, μακράν so. ὁδόν, etc.

NOTE 13. An Accusative is sometimes subjoined (especially by the poets) to a *clause,* as if in apposition with the action therein expressed. E. g. Il. ω. 735 ἤ τις 'Αχαιῶν ῥίψει (αὐτὸν) ἀπὸ πύργου, λυγρὸν ὄλεθρον, 'which is a dreadful death;' Eurip. Orest. 1105 'Ελένην κτάνωμεν, Μενέλεῳ λύπην πικράν, *Helen we will slay, a bitter grief to Menelaus.* Id. El. 231 εὐδαιμονοίης, μισθὸν ἡδίστων λόγων.

NOTE 14. A proverbial phrase is usually denoted by inserting immediately before it the words τὸ λεγόμενον. E. g. Plat. Gorg. init. ἀλλ' ἦ, τὸ λεγό-

μενον, κατόπιν ἑορτῆς ἥκομεν; 'do we come then, *as they say*, after the feast?'
So also τὸ τοῦ ποιητοῦ, *as the poet says*, before a quotation from a poet,
etc. e. g. Plato Theæt. p. 183 Παρμενίδης μοι φαίνεται, τὸ τοῦ Ὁμήρου,
αἰδοῖός τέ μοι ἅμα δεινός τε; Also τοὐναντίον, *on the contrary*, e. g. οὗτος
δέ, πᾶν τοὐναντίον, ἠβούλετο μέν, οὐκ ἠδύνατο δέ. Further, ταὐτὸ τοῦτο, *in
the very same way.*

Note 15. As a similar abridgment of a like inserted clause or phrase
must the Accus. be regarded, which marks *time* by means of the ordinal
numbers; e. g. Dem. Ol. 3. p. 29 μέμνησθε, ὅτε ἀπηγγέλθη Φίλιππος ὑμῖν,
τρίτον ἢ τέταρτον ἔτος τουτί, Ἡραῖον τεῖχος πολιορκῶν, *this third or fourth year,*
three or four years ago.

Note 16. In Greek the Accusative does not strictly occur in *exclamations*,
as in Latin; the Greek prefers here rather the Genitive (§ 132. n. 31).
Still, in the poets, through the omission of λέγω, the Accus. sometimes has
the force of an exclamation; as Soph. Ant. 441 σὴ δή, σὲ τὴν νεύουσαν ἐς
πέδον κάρα, φὴς ἢ καταρνῇ μὴ δεδρακέναι τάδε; Comp. also the Acc. c. Inf.
in exclamations, § 141. n. 7.

§ 132. *The Genitive Case.*

1. The use of the Genitive, both *subjective* and *objective*, with
another substantive, belongs to the Greek in common with other
languages. Both these kinds of Genitive can also be dependent
on one substantive at the same time; and when this occurs, the
subjective usually precedes, and the objective follows, the sub-
stantive.

Examples of the *objective* Genitive, which is frequent in the poets, are
these : πόθος υἱοῦ *a longing for one's son;* εὔνοια Ἀθηναίων *goodwill towards
the Athenians;* ἡ τοῦ θεοῦ λατρεία *the worship of God;* εὔγματα Παλλάδος, λι-
ταὶ θεῶν *prayers to the gods;* ἡ τῶν Πλαταιέων ἐπιστρατεία, *against the Pla-
tæans;* σωτὴρ κακῶν, *from evils;* μελεδήματα πατρός, etc.—Both Genitives:
τῶν Ἰώνων ἡ ἡγεμονίη τοῦ πρός Δαρεῖον πολέμου Hdot. ἡ ἐκείνων μέλλησις τῶν
εἰς ἡμᾶς δεινῶν Thuc. 3. 12.

Note 1. It is to be noted, that instead of the objective Gen. of the pers.
pronoun after a substantive, the *possessive* pronoun (as in Latin) may be
used in the same case with the substantive. Thus in Hom. Od. λ. 202 σὸς
πόθος *longing for thee;* also Æschin. ἡ ἐμὴ αἰδώς, and Thuc. τὸ ἡμέτερον
δέος.—Xen. An. 7. 7. 29 οἱ νῦν σοι ὑπήκοοι γενόμενοι οὐ φιλίᾳ τῇ σῇ ἐπείσθη-
σαν, ἀλλ' ἀνάγκῃ.

2. In the mention of cities with the countries in which they
are situated, where we employ the Prep. *in*, the Greek naturally
uses the Genitive. Thus, τῆς Ἀττικῆς ἐς Οἰνόην Thuc. ἐν Κο-
ρήσσῳ τῆς Ἐφεσίης Hdot.

3. In order to comprehend the Genitive in its full syntactical
relations, especially with verbs, we must premise, that the fun-
damental idea of the Genitive is that of Separation, *a going
forth*, whether *out of* the interior of any thing or *from* its exte-
rior ; and that therefore the idea of the Prepositions ἐκ *out of* the
interior, and ἀπό *from* the exterior or side of an object, lie pri-
marily in the Genitive case itself. When, therefore, in construc-
tions where the common language employs only the simple Gen-
itive, we occasionally find one of these prepositions inserted, this

is only to be regarded as an *addition* for the sake of clearness ; § 130. 4. And even where in prose the construction *with* the preposition is the common one, the poets again can employ the simple Genitive.

EXAMPLES of such Genitives in the poets, where the more precise language of prose inserts the preposition, are these : ἀναδῦναι ἁλός Hom. βάλλειν ἱῷ τείχεος id. δόμων τι φέρειν Soph. ὅσσων ἀφιέναι αὐγάς Eur. Ὀλύμπου πτάμενος id. ποδὸς ἐς πόδα τείνει Arat.—So too in prose, instead of the usual γενέσθαι ἔκ τινος *to be descended from* any one, we find : Xen. Cyr. 1. 2. 1 πατρὸς μὲν δὴ λέγεται Κῦρος γενέσθαι Καμβύσεω, μητρὸς δὲ ὁμολογεῖται Μανδάνης γενέσθαι. So too ἄρχειν, ἄρχεσθαι, in the signif. *to begin*, are found sometimes with ἐκ or ἀπό, and sometimes with the simple Genitive : μύθων, μάχης, etc.

4. Hence, the Genitive of the person or thing *separated*, that is, *out of* or *from* which a separation is made, is put with all verbs, transitive or intransitive, in which the idea of *separation* is implied. E. g. verbs of *separating, restraining,* νοσφίζειν, χωρίζειν, κωλύειν, ἐρητύειν, εἴργειν, τινά τινος.—Of *depriving,* στερίσκειν, ἀφαιρεῖν, ἀποστερεῖν.—Of *freeing, averting,* ἐλευθεροῦν, λύειν, ἀφιέναι, ἀπαλλάττειν, σώζειν, ἀμύνειν, ἀλέξειν.—Of *escaping,* ἐξανιστάναι, χωρεῖν, ὑποχωρεῖν, εἴκειν.—Of *distance, difference,* ἀπέχειν, διέχειν, διαφέρειν, comp. 12.—Of *failing, missing,* ἁμαρτάνειν, ἀμπλακίσκειν, σφάλλεσθαι, ψεύδεσθαι.—Of *neglecting, leaving off,* μεθίεσθαι, ἀφίεσθαι, μεθιέναι, ὑφιέναι, παύειν, παύεσθαι, λήγειν, ἐπέχειν.—So too the kindred adjectives, as γυμνός, ἐλεύθερος, διάφορος ; also adverbs, as νόσφι, χωρίς, ἑκάς.

EXAMPLES : Eur. Phœn. 1016 νόσου τήνδ' ἀπαλλάξω χθόνα.—Anab. 1. 10. 4 διέσχον ἀλλήλων βασιλεύς τε καὶ Ἕλληνες ὡς τριάκοντα στάδια.—Il. ζ. 107 Ἀργεῖοι λῆξαν φόνοιο.—Od. δ. 659 μνηστῆρας ἔπαυσαν ἀέθλων, see παύω § 114.—Il. δ. 234 μεθίετε θούριδος ἀλκῆς, comp. Od. φ. 377.—Eur. Phœn. 388 τὸ στέρεσθαι πατρίδος κακὸν μέγα.—Andr. 381 ἀλλ' ἐξανίστω τῶνδ' ἀνακτόρων (temples) θεᾶς.—ib. 374 γυνὴ ἀνδρὸς ἁμαρτάνουσ' ἁμαρτάνει βίου.—Mem. 4. 2. 26 οἱ ἄνθρωποι διὰ τὸ ἐψεῦσθαι ἑαυτῶν πάσχουσι πλεῖστα κακά.—Heo. 852 ἐγώ σε θήσω τοῦδ' ἐλεύθερον φόβου.—Hence we may explain Od. α. 69 ὀφθαλμοῦ ἀλάωσεν *he blinded him of his eye ;* φρενῶν κεκομμένος, etc.

NOTE 2. That many of the verbs here named may also be construed with a preposition, hardly requires to be mentioned ; e. g. ἐλευθεροῦν τὴν Ἑλλάδα ἀπὸ τῶν Μήδων Thuc. σώζειν ἐκ κινδύνων Plato ; παύειν, ἀπαλλάττειν ἐκ κακῶν Soph. Nor is it strange, that other cases, and especially the Accusative, should be used in connection with the same verbs, when in other respects they are from their nature appropriate ; see the remarks in § 131. n. 1. Thus we have already noted other constructions with ἀφαίρειν, ἀποστερεῖν, § 131. 5, and n. 8 ; with ἀμύνειν, ἀλέξειν, ib. n. 2 ; also μεθιέναι with the Acc. etc. For ἐκφεύγειν see § 131. n. 2.

5. From the above principles is readily derived the usage of the Genitive, when it expresses *a whole* from which some *part* is taken, whether this part be regarded as separated or as still connected with the whole. This is *the partitive Genitive,* so called ; and is employed as follows :

a) Not only after substantives, by no. 1 above ; but also after

adjectives (participles) and *pronouns*, when these serve to make one object prominent above others of the same kind. Hence with all *numerals*, and with adjectives expressing *number* or *multitude;* as πολύς, ὀλίγος, οἱ μέν and οἱ δέ, οὐδείς, μόνος, ὁ ἕτερος, and the other demonstrative and relative pronouns. And as the degrees of comparison presuppose a certain number, in which the difference of degree is found, so too this Genitive stands after *comparatives* and *superlatives*, to mark this greater number. For its position, see § 125. n. 2.

EXAMPLES: οὐδεὶς τῶν Ἑλλήνων, μόνος ἀνθρώπων, τῶν στρατιωτῶν τοῖς μὲν ἐδόκει, τοῖς δ' οὔ· αὗται τῶν πόλεων· οὓς τῶν πολιτῶν δεδίασιν, ἀποκτείνουσιν οἱ τύραννοι Xen. Hier. 6. 15. Also οἱ φρόνιμοι τῶν ἀνθρώπων i. e. genr. *clever persons;* τῶν ἀνδρῶν τοῖς καλοῖς κἀγαθοῖς αἱρετώτερόν ἐστι θανεῖν ἢ δουλεύειν. —τῶν πολεμίων τοὺς προσμίξαντας μάχῃ ἐκράτησαν.—ὁ μείζων τοῖν δυοῖν παίδοιν· ἡ μεγίστη τῶν νόσων ἀναίδεια· κτημάτων τιμώτατόν ἐστιν ἀνὴρ φίλος συνετός τε καὶ εὔνους.

NOTE 3. When any thing in the Sing. is to be expressed as being a part of some whole which is also in the Singular, the Greeks are accustomed to put the part, not in the neuter, but in the same gender with the Gen. of the whole; just as in the Plur. phrase οἱ φρόνιμοι τῶν ἀνθρώπων above. E. g. ἡ πολλὴ τῆς Πελοποννήσου *the great* (greater) *part of the Peloponnesus;* ὁ ἥμισυς τοῦ χρόνου *half of the time.* Thuc. 1. 2 τῆς γῆς ἡ ἀρίστη ἀεὶ τὰς μεταβολὰς τῶν οἰκητόρων εἶχεν.—Also in superlatives, e. g. ἡ ὀρθοτάτη τῆς σκέψεως *the most correct mode of investigation,* Plat. Cratyl. 18.

NOTE 4. With οἱ μέν . . . οἱ δέ, the whole is also sometimes put in the same case with these pronouns. E. g. Od. μ. 73. 101 οἱ δὲ δύω σκόπελοι, ὁ μὲν οὐρανὸν εὐρὺν ἱκάνει—τὸν δ' ἕτερον σκόπελον χθαμαλώτερον ὄψει, Ὀδυσσεῦ.—Thuc. 7. 13 καὶ οἱ ξένοι οἱ μὲν κατὰ τὰς πόλεις ἀποχωροῦσιν, οἱ δὲ ὡς ἕκαστοι δύνανται.—In like manner, An. 5. 5. 11 ἀκούομεν ὑμᾶς . . . ἐνίους σκηνοῦν ἐν ταῖς οἰκίαις. Il. λ. 11 Ἀχαιοῖσιν σθένος ἔμβαλ' ἑκάστῳ. Comp. § 131. n. 10, and § 133. 5.

NOTE 5. The usage so frequent in Latin, when the Gen. of a substantive stands after *a neuter pron. or adjective,* (as *quantum hostium, parum diligentiæ,*) is indeed found also in Greek; but for the most part only in phrases which actually relate to *quantity,* (e. g. πολὺ τῶν πολεμίων, ὅσον ἀργυρίου); and even here the mode of expression with an adjective (not neuter) is more common; as πολλοὶ τῶν πολεμίων. The same Latin idiom occurs also in marking *extent* or *degree;* see in n. 6.—The extension of this usage to phrases relating to *quality,* belongs almost exclusively to the poets: Soph. Ant. 1229 ἐν τῷ ξυμφορᾶς διεφθάρης; El. 169 τί ἀγγελίας ἔρχεται: Eurip. βοστρυχώδεος ἀβρὰ παρηίδος. On the other hand, Thuc. 4. 130 ἦν τι στασιασμοῦ ἐν τῇ πόλει, is to be taken as relating to quantity, comp. 7. 69. Still less frequent is the construction with the genitive, when the dependent idea is also a neuter adjective, (Lat. *quid novi, nihil boni,*) e. g. Greek τί καινόν; οὐδὲν καλόν. Yet with the art. we find: οὐδὲν τοῦ καλοῦ, from subst. τὸ καλόν.

b) With words which mark *time* and *place,* when they denote *parts* of some greater extent. Hence consequently after *adverbs* of time and place.

EXAMPLES: τρὶς τῆς ἡμέρας *three times a day;* ὁπότε τοῦ ἔτους *in what part of the year;* πανταχοῦ τῆς ἀγορᾶς *everywhere in the market;* πόρρω τῆς ἡλικίας *far advanced in years;* ποῖ γῆς ἀφικόμην; *to what part of the earth have I come?* like *ubi terrarum?*

NOTE 6. Hence there arose in the tragic writers frequent turns of con-
struction like these: οὐχ ὁρᾷς, ἵν' εἶ κακοῦ; ποῦ ποτ' εἶ φρενῶν; τί λέξα,
ποῖ φρενῶν ἔλθω, πάτερ; So too in prose, in phrases marking *extent* or *de-
gree;* as εἰς τοῦτο ἀναισχυντίας προβέβηκε, *to this degree of shamelessness;*
πρὸς τοῦτο καιροῦ πάρεστι τὰ πράγματα, *to this* (decisive) *point of time.* An.
1. 7. 5 ἐν τοιούτῳ ἦσαν τοῦ κινδύνου. In like manner, Eur. Alc., 9 τόνδ'
ἔσωζον οἶκον ἐς τόδ' ἡμέρας.

c) The Genitive of *the whole* is often put with verbs which
imply or refer to *a part;* especially with εἶναι. For explanation
it is usual to supply τὶς, τί.

EXAMPLES: Thuc. 1. 65 Ἀριστεὺς ἤθελε τῶν μενόντων εἶναι. 3. 70 ὁ Πει-
θίας ἐτύγχανε τῆς βουλῆς ὤν.—Xen. Hell. 6. 3. 5 εἰ ὁμογνωμονοῖμεν, οὐκ ἂν
τῶν θαυμαστῶν (sc. τὶ, i. q. θαυμαστόν, see in lett. a) εἴη, μὴ εἰρήνην ποιεῖ-
σθαι.—Further, ἔδωκά σοι τῶν χρημάτων, *I gave thee some money;* κατέαγα
τῆς κεφαλῆς am broken as to *a part of my head,* have a hole in my head.
So too especially the poets in many turns of construction; e. g. πάσσε δ'
ἁλὸς θείοιο, ὀπτῆσαι κρεῶν, χαριζομένη παρεόντων Hom. etc.

d) With all verbs and adjectives which include the idea of *a
part;* e. g. of *taking part, partaking*, as μετεῖναι, μετέχειν (Adj.
μέτοχος), μεταιτεῖν, μεταδιδόναι, μεταλαμβάνειν, ἀντιλαμβάνεσθαι,
κοινωνεῖν (Adj. κοινωνός); also of *sharing, obtaining*, as τυγχά-
νειν, λαγχάνειν, ἀντιᾶν (ἀντιάζειν, ἀντᾶν), κυρεῖν, κληρονομεῖν.

EXAMPLES: Mem. 3. 4. 14 ἡ ψυχὴ τοῦ θείου μετέχει.—Isocr. p. 22 ἐπειδὴ
θνητοῦ σώματος ἔτυχες, πειρῶ τῆς ψυχῆς ἀθάνατον τὴν γνώμην καταλιπεῖν.—
Dem. p. 690 οὗτοι κληρονομοῦσι τῆς ὑμετέρας δόξης καὶ τῶν ὑμετέρων ἀγαθῶν.
—Soph. El. 869 (Ὀρέστης) κέκευθεν, οὔτε τοῦ τάφου ἀντιάσας, οὔτε γόων
παρ' ἡμῶν.

NOTE 7. With the most of these verbs the *Accusative* is also not unusual,
(and so with μετεῖναι the Nom.) because it is easy to connect with them the
transitive ideas *to have, to get, to possess, to give.* E. g. Thuc. 2. 37 μέτεστι
πᾶσι τὸ ἴσον.—Aristoph. Plut. 1144 οὐ γὰρ μετεῖχες τὰς ἴσας πληγὰς
ἐμοί.—Xen. An. 4. 5. 5 μετέδοσαν αὐτοῖς πυροὺς ἢ ἄλλο τι, comp. Hdot. 8. 5.
—Il. 5. 580 βάλε χερμαδίῳ ἀγκῶνα τυχὼν μέσον. But ἐντυγχάνω on the
contrary commonly with the *Dative*, because of its composition.—Æschyl.
Sept. 684 κακὸς οὐ κεκλήσῃ βίον εὖ κυρήσας.—With κληρονομεῖν, both the
thing inherited and the person *from* whom are put in the Genitive; only in
later writers the thing is put in the Acc. as Luc. D. Mort. 11. 3 οὐκ ἐπεθύ-
μεις κληρονομεῖν ἀποθανόντος ἐμοῦ τὰ κτήματα καὶ τὸν πίθον καὶ τὴν πήραν.

NOTE 8. As ὄνομα above (§ 131. n. 11), so here, with verbs of *partaking*,
the subst. μέρος is often added in prose, to mark extent or quantity (much,
little, etc.) so that then the Gen. seems to depend on μέρος.

EXAMPLES: Æsch. Ag. 518 οὐκ ηὔχουν θανὼν μεθέξειν φιλτάτου τάφου μέ-
ρος.—Is. Nic. p. 35. d, τῶν ἀρετῶν οὐδὲν μέρος τοῖς πονηροῖς μέτεστι.—
Cyr. 7. 5. 44 μικρόν τι ὑμῖν μέρος ἐμοῦ μετέσεται.

e) Finally, this partitive Genitive is put with verbs which in-
clude the closely kindred ideas *to hold fast, to lay hold of, to
touch*, and the like, viz. ἅπτεσθαι, λαμβάνεσθαι with its com-
pounds espec. ἀντιλαμβάνεσθαι, ἔχεσθαι, ψαύειν, θιγγάνειν, δράτ-
τεσθαι, καθικνεῖσθαι, and the like; comp. also no. 10. h, below.

EXAMPLES: Soph. OC. 955 θανόντων οὐδὲν ἄλγος ἅπτεται.—An. 7. 6. 41
ἦν σωφρονῶμεν, ἐξόμεθα αὐτοῦ, *we shall hold him fast.*—Eur. Or. 780 δυσχε-
ρὲς ψαύειν νοσοῦντος ἀνδρός.—Dem. Ol. p. 15 ἕως ἐστὶ καιρός, ἀντιλάβεσθε
τῶν πραγμάτων.

NOTE 9. Some examples of varying construction occur, as in n. 7. E. g. with the *Accus.* Od. a. 342 μάλιστά με καθίκετο πένθος ἄλαστον. With the *Dat.* Pind. Pyth. 4. 527 ἀσυχίᾳ θιγέμεν, and often.

NOTE 10. To the same principle are to be referred constructions like the following: τῆς χειρὸς ἄγειν τινά *to lead one by the* (his) *hand;* ἐπισπάσας τινὰ κομῆς *to drag one by the hair;* τὸν λύκον τῶν ὤτων κρατῶ *to seize the wolf by the ears.* Here too the prep. ἐκ can stand; see § 147. n. 1.—This of course must not be confounded with: λαβεῖν τινα χειρί, *to seize one* WITH *the hand.*

EXAMPLES: Il. γ. 369 ἦ, καὶ ἐπαΐξας κόρυθος λάβεν ἱπποδασείης.—Xen. An. 1. 6. 10 ἐλάβοντο τῆς ζώνης τὸν Ὀρόντην.

NOTE 11. From the custom of regarding a supplicant as one who *embraces* the knees of the divinity or of the person entreated, it has come to pass that verbs of *entreating* or *supplicating,* otherwise purely transitive, are construed with the Genitive, espec. λίσσεσθαι, ἱκετεύειν, γουνάζεσθαι, ἱκνεῖσθαι. So fully in Homer, (Il. ζ. 45. φ. 71) λαβὼν, ἐλὼν, ἁψάμενος λίσσετο γούνων; with Accus. and Genit. χ. 345 μή με, κύον, γούνων γουνάζεο, μηδὲ τοκήων. Eur. Or. 660 ταύτης (τῆς δάμαρτος) ἱκνοῦμαί σε. Hec. 752 ἱκετεύω σε τῶνδε γουνάτων καὶ σοῦ γενείου δεξιᾶς τ' εὐδαίμονος; and hence also finally, Od. β. 68 λίσσομαι ἠμὲν Ζηνὸς Ὀλυμπίου ἠδὲ Θέμιστος. Comp. δεῖσθαι in n. 14, and πρός § 147. n. 1; also εὔχεσθαι c. Dat. § 133. 2. c.

6. But as the part may be conceived as still connected with the whole, and all the parts together form the whole, so *that out of which* any thing *consists* or *is made* may be expressed by the Genitive relation, *the Genitive of material.*

EXAMPLES: στέφανος ὑακίνθων *a garland of hyacinths;* Hdt. στήλη λίθου *a column of stone;* id. 7. 63 ῥόπαλα ξύλων. So with verbs: Cyr. 7. 5. 22 φοινικός (εἰσιν) αἱ θύραι πεποιημέναι. Hdt. 2. 138 ἐστρωμένη ἐστι ὁδὸς λίθου.

7. The Genitive serves naturally to express, not only the outward material (no. 6), but also the internal relations of an *attribute* or *quality* connected with the object, i. e. *Genitive of quality;* as also the more personal relations of *possession* and *property,* i. e. *the possessive Genitive.* Hence arises the most common signification of the Genitive after substantives; e. g. οἱ τοῦ πατρὸς παῖδες · τὸ τοῦ χρυσίου σέλας · τῆς ἀρετῆς τὸ κάλλος · δένδρον πολλῶν ἐτῶν. But the same is also conceivable after adjectives (e. g. οἰκεῖος), and with such verbs as εἶναι, γίγνεσθαι, τιθέναι, etc. See n. 13.

EXAMPLE: Isocr. Nic. p. 19 ἅπαντα τὰ τῶν οἰκούντων τὴν πόλιν οἰκεῖα τῶν καλῶς βασιλευόντων ἐστίν.

NOTE 12. The poets sometimes employ a substantive in the Genitive as a periphrase for an adjective; e. g. Eurip. Phœn. 1590 τραύματα αἵματος *wounds of blood,* for αἱματόεντα *bloody.* Soph. OT. 533 τοσόνδ' ἔχεις τόλμης πρόσωπον. Antig. 114 λευκῆς χιόνος πτέρυξ, *a wing of white snow,* for *snow-white.* Aj. 1003 ὦ δυσθέατον ὄμμα καὶ τόλμης πικρᾶς.—[This is the Hebrew construction so frequent also in the prose of the Septuagint and New Testament; e. g. Luke 4, 22 λόγοι τῆς χάριτος, *gracious words.* 16, 8 οἰκονόμος τῆς ἀδικίας, *the unjust steward.* Rev. 13, 3 ἡ πληγὴ τοῦ θανάτου, *the deadly wound;* and often. Sometimes, though rarely, the qualifying word takes the other in the Genitive; e. g. Rom. 6, 4 ἐν καινότητι ζωῆς *in newness of life,* i. e. *a new life.* 1 Tim. 6, 17. See Herm. ad Viger. p. 888. Winer Gramm. des N. T. § 34. 2. Gesen. Heb. Gr. § 104. Lehrgeb. § 163.—TR.

NOTE 13. The connection of the Genitive with εἶναι, (also γίγνεσθαι, and with predicates where εἶναι can be supplied, as ἡγεῖσθαι, τιθέναι,) does not

correspond entirely to the Latin construction of *esse c. Genit.* (v. *Abl.*) and therefore needs to be here more fully considered. Thus

I. Where the subject is *a thing*, an abstract, or something conceived by the mind, that to which it belongs (the person) is put in the Genitive. Such a clause may always be rendered: *is a thing of*, etc. or more exactly: a) *The property of*; e. g. πᾶσα ἡ γῆ ἐστι βασιλέως *is the property of the king*, belongs to him; ποτέρων τίθης (sc. εἶναι) τὴν οὐσίαν, Plato Theæt. p. 186. b) *The wont, part, duty of*; e. g. τῶν μάχῃ νικώντων καὶ τὸ ἄρχειν ἐστίν An. 2. 1. 4; ἀνδρός ἐστι φρονίμου ὠφελεῖν τοὺς ἀνθρώπους, comp. πρός ♦ 147. n. 1. In this case instead of the person in the Gen. the corresponding abstract noun can be used, as in Lat. *est stulti* v. *stultitiæ*; e. g. Soph. El. 1054 πολλῆς ἀνοίας (ἐστὶ) καὶ τὸ θηρᾶσθαι κενά. Dem. Ol. p. 12 τὰ πολλὰ ἀπολωλεκέναι τῆς ὑμετέρας ἀμελείας ἄν τις θείη δικαίως. c) *The power, ability of*, i. e. *in* the power of; as in the proverb: οὐ παντὸς ἀνδρὸς εἰς Κόρινθόν ἐσθ' ὁ πλοῦς. Soph. OT. 393 τὸ αἴνιγμ' οὐχὶ τοὐπιόντος (i. e. τοῦ τυχόντος) ἦν ἀνδρὸς διειπεῖν, ἀλλὰ μαντείας ἔδει.

II. Where the subject is *a person*, the Latins usually express any *permanent* quantity belonging to it by the Genitive (or Ablative), as *Cæsar erat magna prudentia*, etc. In Greek this is very rare; e. g. Hdot. 1. 107 Καμβύσης οἰκίης μὲν ἦν ἀγαθῆς, τρόπου δὲ ἡσυχίου. More commonly the Greeks employ the adjective, as σώφρων ἐστὶν ὁ ἀνήρ; especially with an Accus. subjoined, as θαυμαστὸς ἦν τὴν εὐεπίαν, *admirable as to eloquence*, of singular eloquence; μέγας ἦν τὸ σῶμα, *he was great of stature.* On the other hand, the Greek language employs the construction in question for other genitive relations; e. g. of partaking, no. 5. c; of the material, no. 6; and also of a *transient* quality, ἦν ἐτῶν τριάκοντα.

8. From the idea of going forth *out of* the interior of an object and of yet remaining connected with the same, there readily arises a relation of *dependence*, either external or intrinsic; that is, a *causal* relation. Hence, not only prepositions like περί, ἕνεκα, ὑπό, etc. take the Genitive, but also many of the adjectives and verbs, which follow below, are construed with it, in order to express *the cause* by reason of which a quality, an action, a state or condition, exists or takes place; e. g. τόπος δασὺς δένδρων *because of the many trees;* ἄγαμαί σε τῆς ἀνδρείας *because of thy valour.* This is *the causal Genitive.*

9. But the cause of an action can at the same time be the object upon which that action is directed; since the two may often coincide. In such case the Genitive takes a sense seemingly opposite to its fundamental idea, viz. that of *direction upon* an object; e. g. ἐπιθυμῶ τῆς ἀρετῆς *I strive on account of (after) virtue*, where virtue is at the same time the cause and the object of my effort. Hence the preposition ἐπί, and many of the following adjectives and verbs, are construed with the Genitive; which then is *the Genitive of object.*

10. The following are the more important Adjectives and verbs, which, according to nos. 8 and 9 above, (we purposely do not separate the two,) *more commonly* take the complement of their idea in the Genitive:

a) All words signifying *plenty* or *want* take the object by which this condition is *caused*, or in relation to which it exists, in the Genitive; viz. πληροῦν, πιμπλάναι, εὐπορεῖν, κορέννυσθαι, ἆσαι,

γέμειν, βρίθειν, δεῖ, χρή, προσήκει, δεῖσθαι, χρήζειν, ἀπορεῖν, σπα-
νίζειν, χηροῦσθαι, and the like; with the adjectives πλέως, πλήρης,
μεστός, κενός, ἐπιδεής, ἔρημος, ψιλός, and the like; also the ad-
verbs ἅλις, ἅδην, epic ἄδην.

EXAMPLES: Plato Rep. p. 557 ἴσως οὖν οὐκ ἂν ἀποροῖς παραδειγμάτων.—
Soph. OT. init. πόλις θυμιαμάτων γέμει.—Cyr. 1. 2. 9 ἡ τῶν ἐφήβων ἡλικία
μάλιστα ἐπιμελείας δεῖται.—Eur. Hec. 228 παρέστηκεν ἀγὼν πλήρης στεναγ-
μῶν οὐδὲ δακρύων κενός.—Hdot. 4. 21 ἡ τῶν Σαυροματέων γῆ ψιλή ἐστι καὶ
ἀγρίων καὶ ἡμέρων δενδρέων.—Il. τ. 423 οὐ λήξω, πρὶν Τρῶας ἅδην ἐλάσαι πο-
λέμοιο.

Note 14. On the construction of δεῖ, χρή, προσήκει, see also in § 131. n.
4, and § 133. 2. c.—From the idea of *need* it likewise comes, that δεῖσθαι
and χρήζειν also in the signif. *to ask for, entreat,* take the Gen. of pers. as
Cyr. 5. 5. 35 σὺ νῦν ἐμοὶ χαρίσαι ὃ ἄν σου δεηθῶ. Hdot. 5. 19 ἐγώ σευ
χρηΐζω μηδὲν νεοχμῶσαι. And from the union of the two ideas is to be ex-
plained the *double Gen.* e. g. Cyr. 8. 3. 19 ἐδέοντο Κύρου ἄλλος ἄλλης
πράξεως. Hdot. 7. 53 τῶν δ' ἐγὼ ὑμέων χρηΐζω, comp. Hdot. 5. 40; see
too λίσσομαι in note 11 above. But ἀξιοῦν in the same signif. has only
an Acc. of person.—The verb βρίθειν has commonly the Dative; yet Od.
ι. 219 τυρῶν βρῖθον.

b) Words signifying *value* or *want of value:* ἄξιος, ἀνάξιος,
ἀξιοῦσθαι; ἀξιοῦν, προτιειν, ἀτιμάζειν τίνα τινος.

EXAMPLES: Xen. Ag. 10 ἐγκωμίων τί ἀξιώτερον ἢ νίκαι.—Cyr. 2. 2. 17
οὐδὲν ἀνισώτερον τοῦ τῶν ἴσων τόν τε κακὸν καὶ τὸν ἀγαθὸν ἀξιοῦσθαι.—
Soph. Ant. 22 τάφου Κρέων τὸν μὲν προτίσας, τὸν δ' ἀτιμάσας ἔχει.

c) Especially is the relation of value expressed by the Genitive
after verbs of *estimating, buying and selling,* etc. There is here
a twofold construction, viz.   1) The value itself or *price* is put
in the Genitive, *Gen. of price.*   2) Also the *goods* or *wares*
bought or sold, *Gen. mercis;* this last, however, only in certain
connections with the verbs διδόναι, λαμβάνειν, κατατιθέναι, and
the like.—In both these constructions (b and c) the prep. ἀντί is
also found before the Genitive; see ἀντι § 147. n. 1.

EXAMPLES: 1) δραχμῆς ἀγοράζειν τι.   Mem. 3. 7. 6 οἱ ἐν τῇ ἀγορᾷ φροντί-
ζουσιν, ὅ,τι ἐλάττονος πριάμενοι πλείονος ἀποδῶνται.   2. 1. 20 τῶν πόνων πω-
λοῦσιν ἡμῖν πάντα τἀγάθ' οἱ θεοί.—2) Dem. p. 529 χρήματα οὐ προσήκει τῶν
τοιούτων λαμβάνειν.   Cyr. 3. 1. 37 ἀπάγου τοὺς παῖδας, μηδὲν αὐτῶν καταθείς.—
τρεῖς μνᾶς κατέθηκε τοῦ ἵππου.   See on Plat. Meno. 28.

d) The Genitive stands also after the ideas of being *skillful,
capable, experienced, mindful,* and the contrary: ἔμπειρος, ἐπι-
στήμων, ἴδρις, μνήμων, ἄπειρος, ἰδιώτης, ἀδαής.   Hence also in the
poets with participles, as Il. β. 720 τόξων εὖ εἰδώς.   π. 811 διδα-
σκόμενος πολέμοιο.   Further, with the verb πειρᾶσθαι *to try,
prove,* with all its derivatives and compounds.   Also with verbs
signifying *to remember and forget:* μιμνήσκεσθαι with its com-
pounds, μνημονεύειν, ἐπιλανθάνεσθαι.   But these last admit also
other constructions, espec. with the Acc. of thing and περί c. gen.
See n. 14 a.

EXAMPLES: Dem. p. 1414 τῆς γεωμετρίας καὶ τῆς ἄλλης τοιαύτης παι-
δείας ἀπείρως ἔχειν αἰσχρόν.—Mem. 1. 2. 21 ὅταν τῶν νουθετικῶν λόγων

ἐπιλάθηταί τις, τοῦτον οὐδὲν θαυμαστὸν καὶ τῆς σωφροσύνης ἐπιλαθέσθαι.—
Phædr. p. 234 σὺ τῶν εἰρημένων μέμνησο.—Il. φ. 580 ('Αγήνωρ) οὐκ ἔθελεν
φεύγειν, πρὶν πειρήσαιτ' Ἀχιλῆος.—Od. φ. 180 τόξου πειρώμεσθα.—Plat.
Prot. p. 311 ἀποπειρώμενος τοῦ Ἱπποκράτους τῆς ῥώμης ἠρώτων αὐτόν.   Comp.
An. 3. 5. 7.

NOTE 14 a. Where the Acc. is found with these verbs, it is always a
neuter pronoun or a thing (see examples in § 131. 8); or it gives to the
verb a different sense, as in πειρᾶσθαί τινα to attempt a woman. So too πει-
ρᾶσθαι with a Dative signifies to make trial in or with any thing; as ἐγὼν
ἔπεσιν, ἡγχείῃ πειρήσομαι, πόδεσσιν ἐπειρήσαντο Hom.—That ἀναμιμνήσκω
and ὑπομιμνήσκω take a double Acc. see in § 131. 5),—EXAMPLES of the Acc.
and also περί: Cyr. 6. 1. 25 (Κῦρος ἔπραττε ταῦτα), ὅπως ἐν ταῖς ἀγωγαῖς τὰς
τάξεις ὑπομιμνήσκοιντο.—Eur. Hel. 265 τὰς τύχας... Ἕλληνες ἐπελάθοντο,
comp. Od. δ. 119.—With περί: Xen. Hell. 4. 5. 9 οἱ πρέσβεις περὶ τῆς
εἰρήνης οὐκέτι ἐμέμνηντο, comp. 4. 4. 15.—Andoc. p. 73 μὴ περὶ τῶν πεπραγ-
μένων αὐτοῖς ἐπιλάθησθε.

e) Verbs signifying to care for, to be anxious, and the con-
trary, take the object (or cause) of such care, etc. in the Geni-
tive ; as ἐπιμέλεσθαι, κήδεσθαι, φροντίζειν, μέλει μοί τινος, ἀμε-
λεῖν, ἀλεγίζειν, ὀλιγωρεῖν. Also verbs signifying to admire, to pity,
to contemn ; as ἄγασθαι, θαυμάζειν, εὐδαιμονίζειν, μακαρίζειν, φθο-
νεῖν, οἰκτείρειν, καταφρονεῖν, καταγελᾶν. So too φείδεσθαι to spare.

EXAMPLES : Cyr. 5. 3. 40 οἱ ἄρχοντες ἐπιμελείσθων πάντων.—Soph. OT.
1060 μή, πρὸς θεῶν, εἴπερ τι τοῦ σαυτοῦ βίου κήδει, ματεύσῃς.—Eur. Med.
1046 φείσαι τέκνων.—Dem. p. 472 μηδενὸς καταφρόνει.—Cyr. 5. 4. 32
οἰκτείρω σε τοῦ πάθους.—Lys. p. 198 ἐγὼ μὲν τοὺς ἐν τῷ πολέμῳ τετελευτη-
κότας μακαρίζω τοῦ θανάτου.

NOTE 15. Verbs of admiring have commonly: 1) The Accus. of pers.
and Gen. of thing, as ἄγαμαί σε τῆς ἀνδρείας, comp. no. 8 above ; or 2) The
Gen. of pers. especially when the object of admiration has with it a parti-
ciple or a clause with ὅτι, εἰ, etc. e. g. Cyr. 3. 1. 15 ἄγασαι τοῦ πατρός,
ὅσα βεβούλευται. Hdot. 6. 76 ἄγασθαι ἔφη Ἐρασίνου οὐ προδιδόντος τοὺς
πολιήτας, comp. Plato Crit. init. Also the Accus. of thing, ἄγαμαι τὴν
τούτου φύσιν Plat.—The verb φθονεῖν follows the first construction,
except that it takes the Dat. of pers. instead of the Accus. e. g. Eur. Ion.
1024 φθονεῖν γάρ φασι μητρυιὰς τέκνοις. Plat. Hipp. p. 228 Ἵππαρχος οὐκ
ᾤετο δεῖν οὐδενὶ σοφίας φθονεῖν, comp. Cyr. 8. 4. 16.—Verbs of con-
temning, making light of, as καταφρονεῖν, ὑπερορᾶν, mostly take both the
person and thing in the Genitive ; yet there are also instances where they
have the Accus. like ἄγαμαι ; e. g. Xen. Ag. 8. 4 ἐπαινῶ Ἀγησιλάου τὸ ὑπερ-
ιδεῖν τὴν βασιλέως ξενίαν. Eur. Bacch. 495 καταφρονεῖ με καὶ Θῆβας
ὅδε.   Comp. Thuc. 8. 8.—Still other and various constructions are found
with the above verbs ; so e. g. περί c. gen. as τούτου σφι ἔμελε πέρι Hdot.
ὑπέρ c. gen. as φροντίζειν ὑπέρ τινος Dem. ἐπί c. dat. as ἀμελεῖν Soph.
also the simple Dative, as θαυμάζων, ἀγασθέντες τῷ ἔργῳ Thuc. Plato, etc.

f) The Genitive is also put with verbs signifying to desire, as
ἐπιθυμεῖν, ὀρέγεσθαι, ἐφίεσθαι, ἀντιποιεῖσθαι, ἐρᾶν,* ἔρασθαι ; also
to aim at, as στοχάζεσθαι, τιτύσκεσθαι, and hence likewise in the
poets τοξεύειν, ἀκοντίζειν to sling, ἐπαΐσσειν to rush upon, and
other like verbs.

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* In ἐρᾶν to love lies the primary idea of desire. On the other hand, in φιλεῖν,
στέργειν, ἀγαπᾶν, the primary idea is inclination, good-will ; and these are therefore
construed only with the Accusative.

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EXAMPLES: Anab. 3. 2. 39 εἴ τις χρημάτων ἐπιθυμεῖ, κρατεῖν πειράσθω. Cyr. 8. 2. 22 ὀρέγομαι ἀεὶ πλειόνων.—Eur. Hec. 976 μὴ ἔρα τῶν πλησίον. —Il. δ. 100 ὄἴστευσον Μενελάου. ϑ. 118 τοῦ δ' ἰθὺς μεμαῶτος ἀκόντισε. ε. 263. etc.

g) Verbs signifying *to accuse, to condemn*, as κατηγορεῖν, καταγιγνώσκειν, καταδικάζειν, take the *Gen. of pers.* and *Acc.* of crime.   Vice versa, the verbs γράφεσθαι, κρίνειν, διώκειν (Pass. φεύγειν), αἰτιᾶσθαι, αἱρεῖν (Pass. ἁλίσκεσθαι), take the *Acc. of pers.* and *Gen.* of thing.

EXAMPLES: Dem. p. 1319 τίς ὑμῶν ἂν καταγνοίη μου τοσαύτην μανίαν; Cyr. 5. 5. 19 ἔχεις τινὰ πλεονεξίαν μου κατηγορῆσαι;—Ar. Eq. 367 διώξομαί σε δειλίας. Pl. Apol. p. 35 (Σωκρ.) ἀσεβείας ἔφευγε ὑπὸ Μελίτου. Mem. 1. 2. 49 οὐκ ἔξεστι (τῷ υἱεῖ) παρανοίας ἑλόντι τὸν πατέρα δῆσαι. So too κλοπῆς, δώρων ἁλῶναι Aristoph.—See further on the construction *with the Passive*, § 134. n. 2 a.

NOTE 16. With γράφεσθαι there is also commonly found (by § 131. 4) the Acc. of the noun γραφή or δίκη, so that then the Gen. depends on this word; thus, γράφεσθαί τινα γραφὴν φόνου, also without Genit. Dem. p. 311 οὐδεμίαν πώποτ' ἐγράψατό με δίκην.—Other verbs, like ἐγκαλεῖν, ἐπεξιέναι, are also connected with the Genitive; but by reason of their composition take also the *Dative* of person; so Plat. Legg. p. 873 οἱ προσήκοντες ἐπεξίτωσαν τοῦ φόνου τῷ κτείναντι. The Adj. ἔνοχος is put sometimes with the Dative, and sometimes with the Genitive of the crime.—With the Gen. of thing, prepositions are sometimes employed; e. g. περί, as περὶ προδοσίας ἔκρινε Isocr.

NOTE 17. The *punishment* to which the person accused or condemned is exposed, is usually put in the Accus. e. g. καταδικάζειν τινὸς θάνατον, ζημίαν· ὀφλεῖν τάλαντα δέκα; hence also ὀφλισκάνειν γέλωτα, αἰσχύνην, to *incur laughter, shame*, etc. i. e. the penalty of scorn, etc.   But the Genitive is also found, espec. in the phrase θανάτου κρίνειν to *accuse capitally*, of a capital offence; Cyr. 1. 2. 14 θανάτου οὗτοι κρίνουσι. Comp. Hdot. 6. 136 θανάτου ὑπαγαγὼν Μιλτιάδεα. Thuc. 3. 57. etc.

h) Verbs of the outward *senses* take the object (cause) in the Genitive, except those of *seeing*; as ὀσφραίνεσθαι to *smell* (also ὄζειν, πνεῖν, in the neuter signif. to *smell, give forth odour*); γεύειν, γεύεσθαι, to *taste*; ἀκούειν * to *hear*; ψαύειν, ἅπτεσθαι, to *touch*, comp. no. 5. e.   Further, also verbs of inward *perception*; as αἰσθάνεσθαι, πυνθάνεσθαι, μανθάνειν, συνιέναι, τυγχάνειν, ἐπαίειν.—But all these verbs just as often take the *Accusative*; with this main difference, that the *immediate* perception requires usually the Genitive; while the *mediate*, or that received through others or from circumstances, prefers the Accusative.—'Ακούειν and other verbs of perceiving are often construed at the same time with the Gen. of pers. and Acc. of thing.

EXAMPLES: ὄζειν v. πνεῖν μύρου to *smell of ointment.* Hdot. 1. 80 οἱ ἵπποι ὄσφραντο τῶν καμήλων.—Dem. p. 782 τοὺς γευομένους κύνας τῶν προβάτων κατακόπτειν φασὶ δεῖν.—Mem. 2. 4. 1 ἤκουσά ποτε τοῦ Σωκράτους δια-

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*   The verb ἀκούειν and its compounds, *c. genit.* often have the special signif. *to listen, to obey*; e. g. Cyr. 8. 6. 1 τοὺς χιλιάρχους οὐκ ἄλλου ἢ ἑαυτοῦ ἐβούλετο ἀκούειν. Hence also ἀνηκουστεῖν and the adjectives κατήκοος, ὑπήκοος, εὐπειθής, are in like manner construed with the Genitive.—The *Dative* is also found, espec. with ὑπακούειν.

λεγομένου. Cyr. 6. 2. 13 προσίσταται ἀκουσόμενος τῶν λόγων. 1. 4. 3 ἐπε-
θύμει ἄν τις ἔτι πλείω ἀκούειν αὐτοῦ. ib. Καμβύσης, ἐπεὶ ἤκουσεν ἀνδρὸς
ἤδη ἔργα διαχειριζόμενον τὸν Κῦρον, ἀπεκάλει.—Plat. Hipp. maj. p. 291
τοῦ ἀνδρὸς οὐ τυγχάνομεν.—Legg. p. 791 τὰ μήπω φωνῆς συνιέντα παιδία,
comp. Hdot. 1. 47.—For the construction of these verbs with a *Participle
and Infin.* see § 144. 6, marg.

i) The following verbs, which are kindred with the above and
also with the idea of *partaking* (no. 5. d), also take the object
(cause) in the Genitive, viz. verbs signifying *to enjoy, to profit*,
as ἀπολαύειν, ἐπαυρίσκεσθαι, ὀνίνασθαι, γεύειν *to let taste*, γεύ-
εσθαι (see in lett. h), κορέννυσθαι, poetic ἄσασθαι, ἆσαι see 10. a.
Also verbs signifying *to eat and drink*, when the idea of enjoy-
ment or of desire predominates; since otherwise they are purely
transitive.

EXAMPLES: Eur. El. 1079 ὦ τλήμων ἐγώ, ὡς ἄρτι πένθους τοῦδε γεύομαι
πικροῦ.—Iph. T. 1047 ὄναισθε μύθων καὶ γένοισθ᾽ εὐδαίμονες.—Il. λ. 562
ἐκορέσσατο φορβῆς. Il. ο. 317 δοῦρα λιλαιόμενα χροὸς ἆσαι. Od. ω. 717
ἄσεσθε κλαυθμοῖο.—Xen. Hell. 3. 3. 6 οὐκ ἐδύναντο κρύπτειν τὸ μὴ οὐχ ἡδέως
ἂν καὶ ὠμῶν ἐσθίειν αὐτῶν, i. e. out of hatred.

NOTE 18. The natural prepositions with these verbs are ἐκ and ἀπό,
which are often found before the Genitive; e. g. Plat. Apol. p. 31 εἰ ἀπὸ
τούτων ἀπέλαυον καὶ μισθὸν ἐλάμβανον, εἶχον ἄν τινα λόγον. Comp. Rep. p.
395. c.

11. From no. 9 above it is to be explained, that with all
Comparatives
the object with which comparison is made, is put in the Geni
tive; Lat. in the Ablative. E. g. σοφώτερός ἐστι τοῦ διδασκά-
λου *he is wiser in comparison of* (with) *his teacher*, i. e. THAN
his teacher; κάλλιον ἐμοῦ ᾁδεις *thou singest better than I*; ἀρε-
τῆς οὐδὲν κτῆμά ἐστι σεμνότερον.

NOTE 19. Prepositions which explain this Genitive of comparison, are
παρά and πρός c. Acc. with both of which examples actually occur; see
§ 147. n. 1.—The rule that this Genitive is only put, where it can be re-
solved by ἤ, *than, quam,* with the Nom. or sometimes the Accusative, is not
rigidly observed in Greek; since it often occurs instead of ἤ *with the Dative;*
e. g. μείζων τῷ εἰπόντι γίγνεται βλάβη τοῦ πεποιηκότος i. e. ἤ τῷ πεποιηκότι.
Thuc. 7. 63 ταῦτα τοῖς ὁπλίταις οὐχ ἧσσον τῶν ναυτῶν παρακελεύομαι, comp.
1. 85. ib. 2. 60.

NOTE 20. In such examples as κάλλιον ἐμοῦ ᾁδεις, μείζονα ἔργα ἐμοῦ διέ-
πραξεν, the Gen. strictly stands *for a whole clause:* ἤ ἐγὼ ᾁδω, διέπραξα.
The ambiguity which sometimes thus arises, can be cleared up only by the
context; e. g. Hdot. 2. 134 πυραμίδα ἀπελίπετο πολλὸν ἐλάσσω τοῦ πατρός,
i. e. ἤ ὁ πατὴρ ἀπελίπετο. Aristoph. Plut. 558 τοῦ Πλούτου παρέχω βελτίονας
ἄνδρας, i. e. ἤ ὁ Π. παρέχει. Especially, the Greek language could express
such minor clauses by means of certain *abstract* nouns; and this usage the
Latin imitates.

EXAMPLES: Hdot. 2. 35 ἔργα λόγου μέζω. Thuc. 2. 50 κρεῖσσον λόγου
τὸ εἶδος τῆς νόσου, *greater than language*, beyond the power of speech. 2. 64
ἐλπίδος κρεῖσσον *spe melius.* Hell. 2. 3. 24 πλέονες τοῦ καιροῦ. Plato
Gorg. p. 484 περαιτέρω τοῦ δέοντος i. e. ἤ δεῖ. So too is to be explained
Thuc. 1. 84 οἱ Λακεδ. ἀμαθέστερον τῶν νόμων τῆς ὑπεροψίας παιδεύονται,
i. e. 'are educated with too little learning to despise the laws.'

NOTE 21. When πλέον or ἔλαττον is followed by a *numeral*, the ἤ (as in Lat. *quam*) may be omitted without any change of case.

EXAMPLES : Plat. Legg. p. 856 μὴ ἔλαττον δέκα ἔτη γεγονότες.—Paus. 8. 21 οὐ πλέον ἀπέχει σταδίους ἑπτά.—Thuc. 6. 95 ἡ λεία ἐπράθη ταλάντων οὐκ ἔλαττον πέντε καὶ εἴκοσι.

NOTE 22. Sometimes by pleonasm there is subjoined to the comparative the Gen. neut. of a demonstrative pronoun (τοῦδε, τούτου), in order to direct attention to an annexed clause with ἤ; e. g. Eur. Heracl. 298 οὐκ ἔστι τοῦδε παισὶ κάλλιον γέρας, ἢ πατρὸς ἐσθλοῦ κἀγαθοῦ πεφυκέναι. Il. o. 509 ἡμῖν δ' οὔτις τοῦδε νόος καὶ μῆτις ἀμείνων ἢ μῖξαι χεῖρας. Comp. § 127. 1. e. —This ἤ can also be *omitted* before a following Infin. as Plat. Gorg. p. 519 τούτου τοῦ λόγου τί ἂν ἀλογώτερον εἴη πρᾶγμα, ἀνθρώπους ἀγαθοὺς ἀδικεῖν. Still shorter, Eur. Alc. 900 τί γὰρ ἀνδρὶ κακὸν μεῖζον, ἁμαρτεῖν πιστῆς ἀλόχου. Comp. § 140. n. 3.

NOTE 23. This Genitive of comparison is also found with the *superlative ;* that is, when to the superl. there is subjoined the Gen. of the reflexive pronoun, in order to express the highest possible degree ; e. g. Xen. Mem. 1. 2. 46 δεινότατος σαυτοῦ ἦσθα *thou didst surpass thyself*. Hdot. 1. 193 (ἡ γῆ) ἐπεὰν ἄριστα αὐτὴ ἑωυτῆς ἐνείκῃ, ἐπὶ τριηκόσια ἐκφέρει, comp. Plut. Ages. 26.—Just so with the comparative : ἑαυτῶν εὐμαθέστεροι γίγνονται, i. e. more than common. Plat. Prot. p. 350 ἑαυτῶν θαρραλεώτεροι.

NOTE 24. The words ἄλλος and ἔτερος sometimes imitate the comparative, e. g. ἄλλος ἐμοῦ *another* THAN *I*, ἔτερα τούτων *other* THAN *these*, *different* FROM *these*. Mem. 4. 4. 25 πότερον τοὺς θεοὺς ἡγῇ τὰ δίκαια νομοθετεῖν, ἢ ἄλλα τῶν δικαίων ;

12. Hence all verbs implying a *comparison*, or including as it were the idea of a comparative or superlative, are construed with the Genitive ; e. g. προτιμᾶν (τὶ τινός) *to honour more, to esteem higher*, and many others compounded with πρό ; also πλεονεκτεῖν *to take advantage over*, μειονεκτεῖν *to be worse off*. Likewise verbs signifying *to surpass* or *excel*, as περιγίγνεσθαι, περιεῖναι, διαφέρειν, ὑπερβάλλειν, ἀριστεύειν, καλλιστεύειν, διαπρεπεῖν ; *to be inferior*, as ἡττᾶσθαι, ὑστερεῖν ; also *to rule*, as ἄρχειν,* βασιλεύειν, ἀνάσσειν, κρατεῖν (see marg. note § 133. 4. c), ἡγεῖσθαι, ἐπιστατεῖν, and the like. In like manner the adjectives ἐγκρατής, ἀκρατής, διάφορος, διαπρεπής, as also διπλάσιος, πολλαπλάσιος, περιττός, in all which there lies the idea of a comparative. Further, ἥττω εἶναί τινος has the special signif. *to be subject, given over to ;* κρείττω εἶναί τινος, *to be better, superior*.

EXAMPLES : Dem. p. 792 ὅταν τὸ δίκαιον ἡττᾶται τοῦ φθόνου, πάντα χρὴ νομίζειν ἐστράφθαι.—Xen. Ages. 5 πολὺ πλέονες τῶν πολεμίων ἢ τῶν ἡδονῶν δύνανται κρατεῖν.—Cyr. 8. 2. 21 οἱ μέν, ἐπειδὰν τῶν ἀρκούντων περιττὰ κτήσωνται, κατορύττουσι.—Mem. 1. 5. 1 ἥττω εἶναι τῆς γαστρός, *given to debauch*.—Dem. Ol. p. 35 δόξα κρείττων τῶν φθονούντων.

NOTE 25. Words compounded with πρό often repeat the Prep. πρό before the Genitive. Others are frequently construed with ἐν c. Dat. Verbs of *ruling* espec. in the poets often take the simple *Dative;* e. g. Il. a. 288 πάντων μὲν κρατέειν ἐθέλει, πάντεσσι δ' ἀνάσσειν, comp. 816, 864 Τρώεσσι ἡγεμονεύειν, ἡγεῖσθαι; so too ἐπιστατεῖν τινι by reason of the composition. Still others take the *Accusative ;* as ὑπερβάλλειν.

13. That so many adjectives, as we have seen, (strictly indeed

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* For ἄρχειν, ἄρχεσθαι, in the signif. *to begin*, see no. 3, above.

all adjectives,) can be construed with the Genitive, arises from the circumstance, that the Genitive is the natural case of the object to the noun in general, whether substantive or adjective. Hence the objective case of the verb (the Accusative) passes over into the Genitive, so soon as an adjective is formed from the verb. Thus from ἐπίστασθαί τι comes ἐπιστήμων τινός; from κακουργεῖν τινα comes κακοῦργός τινος. Especially does this occur with the numerous derivative adjectives in ικός. But that adjectives may also take the Dative, and even the Accusative, arises in like manner from their inherent *verbal* nature, which in some is more prominent, in others less so.

EXAMPLES: Soph. OT. 1436 ῥίψον με γῆς ἐκ τῆσδ᾽, ὅπου θνητῶν φανοῦμαι μηδενὸς προσήγορος, from προσαγορεύω.—Hdot. 2. 74 ὄφιες, ἀνθρώπων οὐδαμῶς δηλήμονες, from δηλεῖσθαι injure.—Mem. 1. 5. 3 (ὁ ἀκρατὴς) κακοῦργος μὲν τῶν ἄλλων, ἑαυτοῦ δὲ πολὺ κακουργότερος.—3. 1. 6 τὸν στρατηγὸν εἶναι χρὴ παρασκευαστικὸν τῶν εἰς τὸν πόλεμον, καὶ ποριστικὸν τῶν ἐπιτηδείων τοῖς στρατιώταις.—Thuc. 1. 126 ἀλιτήριοι τῆς θεοῦ.

NOTE 26. In like manner all adjectives, which thus have the Dative, can take the Genitive so soon as their *substantive* nature becomes prominent; e. g. τὰ ψυχῆς ξυγγενῆ Plat. ὦ ἀηδοῖ, ὄρνεων ξύννομε, τῶν ἐμῶν ὕμνων ξύντροφε Aristoph. ὅσα τούτων ἀδελφά, τὰ ἐναντία τούτων Plat. ἡ ξύνοικος τῶν κάτω θεῶν δίκη Soph. ἡ πορεία ὁμοία φυγῆς ἐγένετο An. 4. 1. 17. So too with Participles: τὸ τοῦ κρείττονος ξυμφέρον instead of τῷ κρείττονι Plat. πρέπον δαίμονος τοῦ ᾽μοῦ τόδε Soph.

NOTE 27. In other examples we might easily regard this Genitive with adjectives as identical with the Accusative-adjunct treated of in § 131. 7. It is however essentially different. That Accus. is rather an adverbial addition, by which a declaration already complete in itself, though general, is modified and limited to some particular thing: καλὸς τὸ σῶμα. The Genitive, on the other hand, marks the object from which as it were the quality first proceeds; and is therefore *the necessary complement* of the attribute not yet fully expressed by the adjective; as e. g. πόλις εὐώνυμος (sc. Κάδμου) receives its essential and complete sense when the Gen. Κάδμου is added. The following examples may serve to illustrate what is here said; among which are several from the poets, who in this way can adopt many new turns of construction. E. g. εὐδαίμων τοῦ τρόπου καὶ τῶν λόγων Plat. ὑπεύθυνος ἀρχῆς Æsch. ὦ σχετλία τόλμης, ὦ τάλαιν᾽ ἐγὼ σέθεν, δύστηνε κακῶν, δύστηνος φρενῶν Soph. Eurip. ξένος τοῦ λόγου τοῦδε Soph. τέλειος τῆς ἀρετῆς Plat. συγγνώμων τῶν ἁμαρτημάτων Xen. παῖς ὡραίη γάμου Hdot. ἐπιστεφὴς οἴνου Hom. κατηρεφὴς παντοίων ἀγαθῶν Anacr. κακῶν οὐδεὶς δυσάλωτος Soph.—Hence also the Genitive stands especially with adjectives compounded with a *privative*; comp. the Genit. in no. 10. a. E. g. ἄπαις ἀρρένων παίδων Hdot. Περικλῆς ἐγένετο χρημάτων ἀδωρότατος Thuc. τιμῆς ἄτιμος ἔστω Plat. φίλων ἄκλαυστος, ἀλαμπὲς ἡλίου, ἄνατος κακῶν, etc.

NOTE 28. To the above is closely related the Genitive with the phrases ὡς, πῶς, ὅπως ἔχει; καλῶς, μετρίως ἔχειν, etc. E. g. ὡς ποδῶν εἶχον Hdot. ὡς ἑκάτερός τις εὐνοίας ἢ μνήμης ἔχοι Thuc. καλῶς καθίστασθαι τοῦ πολέμου id. Also generally with very many verbs, which are not adduced in the above specifications.*

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* Indeed, to specify all the verbs which happen any where, and especially in the poets, to be construed with the Genitive, and thus increase the number of divisions without end, would be just as fruitless as it would be without object. Here too the same remarks hold good, which have already been made in § 130. n. 2. § 131. n. 1. The above divisions and specifications serve only to shew, how the

14. As in general the cases often serve to express adverbial relations (§ 115. 4 and n. 3), so the Genitive especially is employed for *general* specifications of *time* and *place;* in distinction from the Dative, which is the case of *definite* specification.   Thus :

a) The Genitive is put in answer to the question *when?* but only of indefinite and continued time ; e. g. νυκτός, ἡμέρας, *by night* or *by day; δείλης, χειμῶνος, ἔαρος, θέρους* ; also *τῆς αὐτῆς ἡμέρας, ταύτης τῆς νυκτός, in the course of the same day* or *of this night;* but *ταύτῃ τῇ νυκτὶ in this night.*   Comp. in § 147. n. 1 *ἐπί* c. gen.

EXAMPLES : Xen. Œc. 9. 4 ἡ οἰκία χειμῶνος μὲν εὐήλιος ἔστω, τοῦ δὴ θέρους εὔσκιος.—Plut. Mor. p. 181 πολλῶν ἡμερῶν οὐ μεμελέτηκα *for many days.*—Hell. 7. 5. 18 ὀλίγων ἡμερῶν ἀνάγκη ἀπιέναι *in (after) a few days.*— Plat. Phædr. p. 248 ἐκεῖσε οὐκ ἀφικνεῖται ἐτῶν μυρίων *in ten thousand years,* as an indefinitely long period.

b) That the Genitive is also the case for *general* specifications of *place,* is apparent from the form of the most common adverbs of place, πού, ὅπου, οὗ ; and from poetic usage, as Ἄργεος Ἀχαιικοῦ, Πύλου ἱερῆς, Μυκήνης, Ἰθάκης, Od. γ. 251. φ. 108.   But this usage never passed over into prose ; except perhaps in the phrase δεξιᾶς v. ἀριστερᾶς χειρός Hdt.*   Prose writers employed the prepositions, especially κατά ; see § 147. n. 1.

NOTE 29. Sometimes the Gen. stands nearly *absolute* at the beginning of a sentence, in order to shew beforehand, that something is about to be said respecting that object.   Here it is customary to supply in mind the Prep. περί *about, as to;* which also can actually be so written.   E. g. Xen. Œc. 3. 11 τῆς δὲ γυναικός, εἰ διδασκομένη ὑπὸ τοῦ ἀνδρὸς τἀγαθὰ κακοποιεῖ, δικαίως ἂν ἡ γυνὴ τὴν αἰτίαν ἔχοι, comp. Plat. Legg. p. 794. a.   Comp. also the relative clauses in § 143. 11.   In like manner in Homer, Od. λ. 174 εἰπὲ δέ μοι πατρός τε καὶ υἱέος, ἢ ἔτι πὰρ κείνοισι ἐμὸν γέρας, ἦέ κτλ.   See note on Soph. Phil. 439.

NOTE 30. A very common omission of the word on which the Gen. depends, is that of οἶκος *house,* before the Gen. of the possessor ; e. g. εἰσῆμεν

Genitive case, in consequence of the mode of view which the language connects with it, associates itself *by preference* with certain classes of ideas.   It cannot well be, but that after all there should remain quite a number of single examples; which however are just as much founded in the general view of the Genitive case, as these former.   So e. g. εὐπάσχειν τῶν αὐτοῦ κτεάνων Theogn.   ἠὼς προφέρει ὁδοῦ καὶ ἔργου Hes. also the Homeric ἐπείγεσθαι ὁδοῖο, θέειν πεδίοιο, βλάπτειν τινὰ κελεύθου, λοῦσαι ποταμοῖο, πρῆσαι πυρός, and the prosaic ἰέναι τοῦ πρόσω.   All these are *causal* relations; which later usage expressed differently, or with the help of a preposition.

* This whole use of the cases to express adverbial relations obviously belongs less to syntax, than it does to the formation of words.   At least we find here, as everywhere in the progress of language, a mutual influence and action.   At first, in order to mark such relations, they made use of certain final syllables appended to nouns, as φι, θε, θι.   But inasmuch as such forms often approached in signification the forms of the cases (§ 56. ñ. 9), it happened by degrees, that the real case-endings were employed for the same purpose ; as νυκτός, λαῖας χειρός, Μυκήνης, comp. Lat. *nocte, mari,* and the names of cities; Germ. *eines Tages, linker Hand,* etc.   In respect to many adverbial forms, however, which manifestly according to this analogy have genitive-endings, very often no corresponding Nominative can be found in use ; and such forms, therefore, have become fully adverbs ; e. g. τοῦ, ἑξῆς, comp. Lat. *noctu,* Germ. *links, des Nachts;* see §§ 115. 116.

εἰς Ἀλκιβιάδου, *into* the house *of Alcibiades*. Hence too ἐν ᾅδου, εἰς ᾅδου, in or *into* the house *of Hades*, the infernal regions. Comp. § 125. 5.—A special anomaly is ἐν ἡμετέρου Hdot. 1. 35. ib. 7. 8 [14.]

NOTE 31. From no. 10. e, above, and the similar usage in other languages, may be explained the very common use of the Genitive in *exclamations* of wonder or complaint. Thus sometimes with an interjection, e. g. οἴμοι τῶν κακῶν alas *what misfortunes!* οἴ μοι ταλαίνης Antig. 82; ὢ Ζεῦ, τῆς πανουργίας, *O Jupiter, what cunning!* Sometimes also alone, as τῆς τύχης, τὸ ἐμὲ νῦν δεῦρο ἐλθεῖν Cyr. 2. 2. 3; τῆς παχύτητος, *O the stupidity!*

§ 133. *The Dative Case.*

1. The fundamental idea of the Dative is strictly the opposite of that of the Genitive; since in the Dative the idea of APPROACH, *a coming* or *being near, an intervening*, lies at the basis; and hence such prepositions as ἐν and σύν always govern the Dative. In the present section we pass over all such examples as directly accord with the English usage of *to* and *for* with their case, and are therefore readily understood; e. g. δοῦναί τινι *to give to any one*, ἐχθρός τινι *hostile to any one*, πείθεσθαι τοῖς νόμοις *to obey the laws*, or *be obedient* TO *the laws*, ἔπεσθαί τινι,* and the like. —But many of the relations thus expressed in Greek by the Dative, are with us more clearly marked by other prepositions; as *towards, at, on, with, against*, etc. see e. g. no. 2. a.

2. The relations of the Dative are chiefly of two kinds, according as the action or condition expressed by the verb refers to an object which is *personal* (or personally conceived), or which is a *thing.* In the first case, called *the Dative of person* or *of the object affected*, it corresponds in general with the Dative of other languages; in the other, it supplies in Greek most of the relations of the Lat. *Ablative.*—We here treat of *the Dative of person* or of the object affected, which is found with the following classes of words:

a) With all words the signification of which can be referred to the ideas of *junction, coming together, approach;* where we for the most part use prepositions. E. g. ὁμιλεῖν *to have intercourse with*, μίγνυσθαι, μάχεσθαι, ὁμαρτεῖν, ἐρίζειν, ἁμιλλᾶσθαι, πολεμεῖν τινι, and the like. For ἀντᾶν, ἀντιάζειν, see marg. note to no. 4. c.

EXAMPLES: ἀγαθοῖς ὁμιλεῖ. Mem. 3. 9. 2 οἱ Λακεδαιμόνιοι οὐκ ἂν ἐθέλοιεν Σκύθαις ἐν τόξοις διαγωνίζεσθαι.

b) With verbs compounded with prepositions implying *approach, junction;* or such as by composition receive this signification; as προσελθεῖν, εἰσελθεῖν, ἐπιστρατεύεσθαι, συγγίγνεσθαι, συντυγχάνειν, καταλλάττεσθαι *to reconcile oneself with*, διαλέγεσθαι. Especially with verbs signifying *to set upon, to assail*, as προσβάλλειν, ἐπιτίθεσθαι, ἐπικεῖσθαι, ἐπιχειρεῖν *to put one's hand to*, ἐπιβουλεύειν, ἐπέρχεσθαι.

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* With ἕπεσθαι, ὁπηδεῖν, etc. a preposition is often used; as σύν, ἅμα, or μετά c. gen. They thus signify rather *a going with, accompanying;* see Passow.

EXAMPLES: Xen. An. 5. 9. 23 τὰ ὄρνεα μάλιστα ἐπιτίθενται τῷ αἰετῷ καθημένῳ. Mem. 2. 3. 5 τίς ἂν ἐπιχειροίη τοῖς ἀδυνάτοις.

NOTE 1. So soon however as the object appears merely passive and subjected to the action of the verb, many of these verbs take *the Accusative*. E. g. Eur. Suppl. 648 Ἄδραστος ἐπεστράτευσε Καδμείων πόλιν. Plat. Phæd. p. 88 αὐτόν με νῦν ἐπέρχεται. Aristoph. Pac. 180 πόθεν βροτοῦ με προσέβαλε. An. 1. 6. 6 οὗτος ἐπολέμησεν ἐμοί· ἐγὼ δὲ αὐτὸν προσπολεμῶν, ἐποίησα ὥστε δόξαι τούτῳ παύσασθαι.

c) With verbs of *commanding, exhorting, entreating,* most of which also are compounded with a preposition; as παραινεῖν, παρεγγυᾶν, ἐπιτέλλειν, ὑποτίθεσθαι, προστάσσειν, ἐπιτρέπειν, εὔχεσθαι, προσεύχεσθαι, ἀρᾶσθαι. Others, like νουθετεῖν, and those in which the idea of *exciting* is prominent, like ἐποτρύνειν, παροξύνειν, take the Accusative. Further, κελεύειν, Lat. *jubere,* prefers in Greek also the construction with the Accus. c. Infin. and only in late writers does it take the *Dative* with the Infin. But Homer uses the same construction in the signif. *to call to.*

EXAMPLES: Cyr. 3. 2. 8 Κῦρος παρηγγύησε τοῖς Πέρσαις συσκευάζεσθαι. —νουθετῶ σε ὡς ἑταῖρον Plat.—κελεύω σε ἀπιέναι.—Il. β. 151 τοὶ δ᾽ ἀλλήλοισι κέλευον ἅπτεσθαι νηῶν. Comp. Plut. Mor. p. 229. c.

NOTE 2. Generally speaking, most of the above verbs are more or less also construed with the Accusative; and therefore the lexicon should be consulted under each verb.—Especially, for the Gen. and Acc. with other verbs of *beseeching, entreating,* as δεῖσθαι, λίσσομαι, προσκυνεῖν, etc. see § 132. n. 11, 14. § 131. 3.

d) With verbs signifying *censure* and *reproach;* espec. μέμφεσθαι and its compounds, ἐπιτιμᾶν, ἐπιπλήσσειν, ἐγκαλεῖν, λοιδορεῖν and -εῖσθαι. The *thing* with which one is reproached is put either in the Accus. or with a preposition.—For φθονεῖν see § 132. 10. e, and n. 15.

EXAMPLES: Xen. Hier. 5. 3 ἡ τυραννὶς ἀναγκάζει καὶ ταῖς ἑαυτῶν πατρίσιν ἐγκαλεῖν.—Il. μ. 211 ἀεὶ μέν πώς μοι ἐπιπλήσσεις ἀγορῇσιν. Cyr. 1. 4. 9 ὁ θεῖος αὐτῷ ἐλοιδορεῖτο.

NOTE 3. The Accusative is also in use along with all these verbs, just as in notes 1 and 2. E. g. Cyr. 1. 4. 8 οἱ δὲ φύλακες ἐλοιδόρουν αὐτόν. An. 2. 6. 30 τούτων οὐδεὶς κατεγέλα οὔτ᾽ αὐτοὺς ἐμέμφετο.

e) With the verbs πρέπει, προσήκει *decet,* ἔξεστι *licet;* which can also be construed with the Acc. c. Inf. see § 142. n. 2.—For the construction of the impersonals δεῖ and χρή, see § 131. n. 4.

EXAMPLES: Aristoph. Av. 970 τί προσήκει δῆτ᾽ ἐμοὶ Κορινθίων;—An. 3. 2. 11 ἀγαθοῖς ὑμῖν προσήκει εἶναι, see § 142. 2. b.—Cyr. 7. 5. 83 οὐ τὸν ἄρχοντα τῶν ἀρχομένων πονηρότερον προσήκει εἶναι.—Soph. El. 612 ποίας δ᾽ ἐμοὶ δεῖ πρός γε τήνδε φροντίδος.

f) With words signifying *likeness* or *unlikeness;* as ὅμοιος, ἴσος, παραπλήσιος, ἐναντίος. This holds good, not only where we put the Dative (*to* with its case) in a direct comparison, but also where we introduce the object compared by *as, like as;* consequently for ὡς with the corresponding case, similar to the Gen. after comparatives.—Hence finally the Dative stands also with ὁ αὐτός *the same* (adv. ὡσαύτως); e. g. οὗτός ἐστιν ὁ αὐτὸς

ἐκείνῳ *the same as that* or *with that; τὰ αὐτὰ πάσχω σοί I experience the same things with thee* or *as thou.*

EXAMPLES: Xen. Cyr. 2. 1. 15 ἄνδρες Πέρσαι, ὑμεῖς καὶ ἔφυτε ἐν τῇ αὐτῇ ἡμῖν χώρᾳ· ἐν μὲν τῇ πατρίδι οὐ μετείχετε τῶν ἴσων ἡμῖν· νῦν δ' ἔξεστι ὑμῖν εἰς τὸν αὐτὸν ἡμῖν κίνδυνον ἐμβαίνειν καὶ τῶν ὁμοίων ἡμῖν ἀξιοῦσθαι.—Θησεὺς κατὰ τὸν αὐτὸν χρόνον Ἡρακλεῖ ἐγένετο.

NOTE 4. The adjective ὅμοιος and the like can also be construed with the Genitive (§ 132. n. 26) ; but only in a direct comparison.—As above in respect to the Gen. of comparison (§ 132. n. 20), so here with ὁ αὐτός and the Dative, ambiguity may sometimes arise ; as τὰ αὐτὰ λέγω ἐκείνῳ, *I say the same to him,* or *as he.*—This use of the Dative with ὁ αὐτός is imitated in Latin : Ov. Am. 1. 4 ' Vir tuus est epulas *nobis* aditurus easdem.' As too in Lat. the object compared can be introduced by *ac* after *æque, idem,* so likewise in Greek by καί, see § 149. m. 8 ult.

g) With every action which tends to the *advantage* or *disadvantage* of any one. This is the *Dat. commodi et incommodi* so called ; the use of which in Greek is far more extensive and peculiar than in Latin.

EXAMPLES, see in n. 5–9.

h) Peculiar is also the use of the Dative with such *substantives,* as are either derived from verbs governing the Dative, or imply a relation of advantage or disadvantage.

EXAMPLES : Hes. ϑ. 93 Μουσάων ἱερὴ δόσις ἀνθρώποισιν.—Æsch. Pr. 617 πυρὸς βροτοῖς δοτῆρ' ὁρᾷς Προμηθέα.—Plat. Alc. I. p. 116 τὴν τοῖς φίλοις βοήθειαν λέγω καλὴν εἶναι.—Rep. p. 332. c, τοῖς σώμασι τὰ ἡδύσματα.—Thuc. 5. 5 φιλία τοῖς Ἀθηναίοις.—In the poets this usage of the Dative is extended still more widely.

NOTE 5. Under the Dative of advantage and disadvantage (Dat. commodi et incommodi) is included, first, that kind which is common to almost all languages ; which exists e. g. in the Homeric πείσεται, ἄσσα οἱ Αἶσα γεινομένῳ ἐπένησε λίνῳ, ' what Fate has spun *for him* at his birth (of good or evil),' Il. υ. 127 ; Μενελάῳ τόνδε πλοῦν ἐστείλαμεν ' for Menelaus (for his benefit) have we undertaken this voyage,' Soph. Aj. 1045. —On this is founded the less direct Dative of advantage or disadvantage, which is subjoined with reference to the purpose or wishes of a person ; e. g. ἐπειδὰν τάχιστα αὐτοῖς οἱ παῖδες τὰ λεγόμενα ξυνιῶσιν, where αὐτοῖς refers to the expectation of the parents. In like manner this Dative refers to the emotions excited by an action ; e. g. ἡ μήτηρ ἐᾷ σε ποιεῖν ὅ, τι ἂν βούλῃ, ἵν' αὐτῇ μακάριος ᾖς Plat. Lys. p. 208. d. So also in the case of disadvantage, οἱ πατέρες τοὺς υἱεῖς παραμυθοῦνται, ὅταν αὐτοῖς ἐξαμαρτάνωσι Plat. Soph. p. 230, where we are not to seek in αὐτοῖς the persons *against* whom the transgression is directly aimed (to their disadvantage), but simply a minor reference to the feelings of the fathers.—From such passages we can now advance further and easily comprehend those instances, where in a manner quite common in Greek, the Datives μοί, σοί, etc. are inserted, merely in order to give to the discourse a touch of feeling and sentiment ; e. g. Od. δ. 569, where it is said to Menelaus, that the gods (564) would send him to Elysium, οὕνεκ' ἔχεις Ἑλένην καί σφιν γαμβρὸς Διός ἐσσι.

NOTE 6. It is a special Græcism, when to this *Dat. commodi* just described there is added an adjective or participle, in order to mark more fully the condition into which the object affected by the action is brought, or in which it appears in relation to the action. E. g. the indefiniteness of ἐμοὶ ἦλθεν is removed so soon as I say, ἐμοὶ ἀσμένῳ v. ἡδομένῳ ἦλθεν, *he came to me to my joy,* I rejoiced that he came. Plat. Crat. p. 418 ἀσμένοις τοῖς ἀνθρώ-

ποις τὸ φῶς ἐγίγνετο. This construction is usual with εἶναι and γίγνεσθαι, and especially with βουλομένῳ; e. g. εἰ αὐτῷ γέ σοι βουλομένῳ ἐστὶν ἀπο-κρίνεσθαι, briefly, *when thou wilt thyself answer.* So too with ἐλπομένῳ, θέ-λοντι, ποθοῦντι, ἄκοντι, ἀχθομένῳ, προσδεχομένῳ. Od. γ. 228 οὐκ ἂν ἔμοιγε ἐλπομένῳ τὰ γένοιτ', οὐδ' εἰ θεοὶ ὣς ἐθέλοιεν. Comp. also § 145. 5.

NOTE 7. Kindred with this is the Dat. of person, by means of which an assertion appears as the subjective judgment of the person thus put in the Dative. Thus the naked averment: Xen. Mem. init. ἄξιός ἐστι θανάτου, becomes a personal judgment by means of the Datives: ἐμοί, τῇ πόλει ἄξιός ἐστι θανάτου, *in my judgment, in the eyes of the citizens, he is worthy of death.* Soph. OC. 1446 ἀνάξιαι γὰρ πᾶσίν ἐστι δυστυχεῖν. Ant. 904 καίτοι σ' ἐγὼ 'τίμησα τοῖς φρονοῦσιν εὖ.—Hence we may explain the frequent paren-thesis of a Dative with ὡς, as ὡς ἐμοί, ὡς ἐμῇ δόξῃ, Soph. Plat. Comp. § 143. 16.

NOTE 8. Not only intrinsic and ethic relations, but also those of *time* as affecting a person, may be thus expressed by means of the Dat. of person, when there is connected with it a *participle* or a clause with a conjunc-tion of time. E. g. Soph. Phil. 354 ἦν δ' ἦμαρ ἤδη δεύτερον πλέοντί μοι. Il. φ. 155 ἥδε δέ μοι νῦν ἠὼς ἐνδεκάτη, ὅτ' ἐς Ἴλιον εἰλήλουθα, comp. ω. 765. Freer, Thuc. 3. 29 ἡμέραι δὲ ἦσαν τῇ Μιτυλήνῃ ἑαλωκυίᾳ ἑπτά, ὅτ' ἐς τὸ Ἔμβατον κατέπλευσαν. Comp. § 145. 5, and n. 3.

NOTE 9. Out of this same *Dat. commodi* has arisen the usage of joining to a whole clause or proposition the Dative, instead of the *Genitive* belong-ing to a substantive; e. g. Hdot. 1. 31 ἐπὶ τῆς ἁμάξης δέ σφι ὀχέετο ἡ μήτηρ 'upon the wagon sat *to them* the mother,' instead of 'sat *their* mother.' Hence such a Dative is sometimes, by a sort of negligence, followed by a real Genitive; e. g. Od. ρ. 231, 232.—A Dative which cannot thus be re-ferred to the whole clause, stands sometimes instead of the Genitive after words expressing relations, as kindred, friend, guest, etc. e. g. τοῦ ξένου ἡμῖν ἡδέως ἂν πυνθανοίμην, Plat. Soph. p. 216. ult.

NOTE 10. Yet sometimes, vice versa, the *Genitive* of a pers. pron. which belongs to a following substantive, is put instead of the *Dat. commodi*; e. g. Plat. Phæd. p. 117. b, ἐάν σου βάρος ἐν τοῖς σκέλεσι γένηται, where σοῦ, which belongs to σκέλεσι, stands with the verb instead of σοί. So too: διὰ τί μου ἀνδριὰς οὐ κεῖται πυνθάνονται, where indeed μοῦ has its full meaning, but is thus placed first, because it stands at the same time for μοί. See further the Index to Plat. Meno, under *Genitivus.*

3. Not only in the case of personal objects, but also in general a Dative can always stand after *compound verbs*, where we com-monly employ a preposition with its case. This actually takes place, however, only under two conditions, viz. 1) When by means of this Dative there is really expressed a relation of *ap-proach*, a *tendency* to any thing. This usage is much less ex-tensive than in Latin; since with objects not personal the Greeks prefer the prepositions, as εἰς, πρός, ἐπί, c. Acc. 2) When the verb is compounded with a preposition, which in itself already governs the Dative, as σύν, ἐν, ἐπί; so that consequently the preposition and the verb have as it were a like power over the following Dative; as συναποθνήσκειν τινί. See more in § 147. n. 9.

EXAMPLES: Pind. Isthm. 6. 60 ὁ δ' ἀνατείνας οὐρανῷ χεῖρας αὔδασε. Plat. Legg. p. 783 προσέχουσιν αὐτοῖς τε καὶ τῇ πράξει τὸν νοῦν. Hdot. 1. 1 Φοίνικες τῇ τε ἄλλῃ χώρῃ ἐσαπικνέοντο καὶ δὴ καὶ ἐς Ἄργος. Soph. OC.

372 εἰσῆλθε τοῖν τρισαθλίοιν ἔρις κακή. Isocr. Panog. p. 67 περιβάλλει τὰς πόλεις ταῖς μεγίσταις συμφοραῖς. De Pac. 176 πλείοσι καὶ μείζοσι κακοῖς περιέπεσον, malis inciderunt. So Eurip. τῇ πόλει εἰσκομίζειν, but Thucyd. always ἐς τὴν πόλιν.

Note 11. This idea of approach belongs so peculiarly to the Dative, that the poets even with verbs not compounded employ the simple Dative instead of a preposition, to express motion towards, to, into any thing; e. g. Il. ε. 82 χεὶρ πεδίῳ πέσε. η. 187 κλῆρον κυνέῃ βάλε. Soph. El. 747 πίπτειν πέδῳ. Trach. 597 οὔποτ' αἰσχύνῃ πεσεῖ. Comp. the Prep. ἐν, § 147. n. 1; also ἐνθάδε etc. § 116.

4. The *Dative of thing* expresses the following relations; most of which are given in Latin by the *Ablative*.

a) The *instrument*, or in general that with which and by means of which any thing is done, *Dat. instrumenti*. Thus it is said in general: χρῆσθαί τινι* to make use of a thing; and also in particular: πατάσσειν ῥάβδῳ to strike with a rod; and so too, as in Latin, with the Passive: σμίλῃ πεποιημένον made with the graving tool.

EXAMPLE: Isocr. p. 215 Θησεὺς διετέλεσε τὸν βίον οὐκ ἐπακτῷ (artificial, affected) δυνάμει τὴν ἀρχὴν διαφυλάττων, ἀλλὰ τῇ τῶν πολιτῶν εὐνοίᾳ δορυφορούμενος, τῇ μὲν ἐξουσίᾳ τυραννῶν, ταῖς δ' εὐεργεσίαις δημαγωγῶν.

Note 12. If the instrument or means be *a person*, then the prep. διά c. gen. is used as in Latin. The same prep. is often found with things, just as in Latin, urbs vi capta or per vim capta; but, as there, with a certain difference, see Zumpt § 301, and below in § 147. n. 1, under πρός c. gen. Sometimes also ἐν stands with this Dative; see § 147. n. 1, under ἐν.

Note 13. In like manner, in cases where we use *with*, as in Latin *cum*, so the Greek also employs the prepositions (σύν or μέτα); namely, where the objects are *personal*, or also with things, when the idea of *being together*, *accompanying*, is prominent.—From this it is an exception, that the words στρατία, στόλος, νῆες, and those which signify a kind of troops, as ὁπλῖται, πεζοί, etc. are commonly put in the Dative without σύν, as in Lat. *copiis* without *cum*, in clauses like these: ἀφίκοντο εἴκοσι ναυσίν. Thuc. 1. 107 ἐβοήθησαν ἑαυτῶν τε πεντακοσίοις καὶ χιλίοις ὁπλίταις καὶ τῶν ξυμμάχων μυρίοις.

Note 14. The place of the prep. σύν is often supplied, by joining with the Dative the pron. αὐτός in the same case; and the being together then appears as something inseparable and immediate in respect to place and time. Xen. An. 1. 3. 17 φοβοῦμαι, μὴ ἡμᾶς αὐταῖς ταῖς τριήρεσι καταδύσῃ. Comp. Elmsl. ad Eur. Med. 160.

b) The *mode* or *manner*; e. g. ταῦτα ἐγένετο τῷδε τῷ τρόπῳ this occurred in this manner; δρόμῳ παρῆλθεν he came running; μεγάλῃ σπουδῇ πάντα ἐπράττετο.—Instead of this Dative also, we often find prepositions, as διά, κατά, πρός, etc. see § 147. n. 1.

c) The *cause*, or rather that on which an action or condition is founded, from which it springs; where we employ the prepositions *from, of, out of, for, at, by*, etc. and the Greeks especially διά and ἐπί. E. g. οὐκ ἀγροικίᾳ τοῦτο ποιῶ, out of boorishness;

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* So too χρῆσθαι in the signif. to ask counsel, to consult (e. g. the gods, an oracle), has the Dative in Homer, Herodotus, and the late writers, e. g. Plut. Vit. Alex. 14.

τέθνηκεν ἀποπληξίᾳ *he died of apoplexy.*—This Dative is most frequent with verbs signifying *an emotion of mind* (§ 131. n. 3), as χαίρειν, ἀλγεῖν, ἄχθεσθαί τινι, χαλεπῶς φέρειν, δυσφορεῖν, ἀπειρηκέναι, ἀθυμεῖν πράγμασι *to be disheartened at matters,* and many others, as θαυμάζειν, ἄγασθαι, γελᾶν, etc. Many of these we have already seen connected with the Genitive (§ 132. n. 15), which thus might be easily regarded as identical with this Dative ; and indeed in translation the two are often not at all distinguished. But this Dative is strictly and essentially identical with that in lett. a and b, above ; and therefore differs essentially from that Genitive, as also from the Accus. in § 131. 7.*

EXAMPLES : Cyr. 3. 1. 28 οἱ μὲν εὐνοίᾳ καὶ φιλίᾳ τῇ ἐμῇ τὸ δέον συλλαμβάνουσιν, οἱ δὲ ἀνάγκῃ πάντα ἐκπονοῦνται. Dem. Phil. I, πρῶτον μὲν οὐκ ἀθυμητέον τοῖς παροῦσι πράγμασιν, comp. Ol. 3. p. 30. Thuc. 4. 85 θαυμάζω τῇ ἀποκλήσει μου τῶν πυλῶν.—But ἐπί is often inserted, see ἐπί § 147.

d) With comparatives, and similar verbs (as διαφέρειν), the Dative expresses *by how much* any thing is more or greater, or *wherein* one thing surpasses another ; e. g. πολλῷ ἀμείνων, ὀλίγῳ μείζων.

EXAMPLES : Xen. Hell. init. οὐ πολλαῖς ἡμέραις ὕστερον. Mem. 3. 3. 13 οὔτε εὐφωνίᾳ τοσοῦτον διαφέρουσιν Ἀθηναῖοι τῶν ἄλλων οὔτε ῥώμῃ, ὅσον φιλοτιμίᾳ.—But very often, instead of this Dative, we find the adverbial Acc. πολύ, ὀλίγον, etc.

e) The definite *time when* (comp. § 132. 14) ; e. g. παρῆν τῇ τρίτῃ ἡμέρᾳ *he was here on the third day ;* τῇ ὑστεραίᾳ τὴν βουλὴν ἐκάλουν *the next day they called together the senate.*

f) The definite *place where ;* see n. 15. Yet here by degrees usage has decided in almost all cases for the preposition.

NOTE 15. Some names of cities received a special Dative-form in answer to the question *where ?* see § 116. 3. In the poets the usual Dative is more frequent ; e. g. of cities : Ὀλυμπίᾳ Pind. Ol. 7. 16 ; Μυκήναις Eur. Phœn. 621 ; Ἐλευσῖνι, Μαραθῶνι Aristoph. also Thuc. 1. 73. So in other specifications of place, as οὔρεσιν ἔτρεφε Hes. θ. 1001. ε. 232 ; comp. Theocr. 3. 16 ; ἀγροῖσι τυγχάνει Soph. El. 312.

* Such examples, so instructive for the right understanding of the cases, where the same word is connected with two and even all three of the cases, are the following ; e. g. παιδὸς οὐκ ἀλγεῖν δοκεῖς · τὸ σὸν μὲν ἀλγῶ, Κάδμε · εὐγενῶς ἄλγει κακοῖς, Eur. Hec. 1232. Bacch. 1280. Tro. 729.—Further : δασὺς δένδρων et δένδρεσι ; ἐγγύς, ἐναντίος, ὅμοιος ἡμῖν et ἡμῶν ; κρατεῖν (*overpower*) τινά et τινός, and in Hom. in the signif. *to rule,* with the Dative, Od. π. 265.—The following are to be distinguished : εἰμὶ τὸ γένος Ἀσσύριος Xen. Cyr. 4. 6. 2 ; γένει προσήκων βασιλεῖ An. 1. 6. 1 ; γένους μὲν ἥκεις ὧδε τοῖσδε Heracl. 213 ; although in each instance we may translate : *by descent.*—Ἀντιᾶν (ἀντᾶν, ἀντιάζειν) in accordance with its signification is most commonly construed with the Dative, as in Hom. But Il. π. 423 ἀντήσω τοῦδ' ἀνέρος, as if ἀντία τοῦδ' ἀνέρος εἰμί. And Hdot. 4. 118 ἀντιάζωμεν τὸν ἐπιόντα, i. e. *go against him* for combat.—Ἄγασθαι and θαυμάζειν with persons take τινά and τινός ; with things, τί, τινός, and τινί.—Ἐπιβαίνειν in the signif. *to tread, to mount,* has the Genitive, as ἐπιβαίνειν τῆς χώρας, τῆς νεός (as βαίνω ἐπὶ τῆς νεός § 147. n. 1, ἐπί) ; also in a hostile sense, by § 132. 10. f, as Τροίης ἐπιβήμεναι Od. ξ. 229. In the signif. *to set upon, attack,* it takes the Dative, by no. 2. b, above ; Xen. Cyr. 5. 2. 26. And finally, especially in the poets, it takes an Acc. of the object ; as Πιερίην, λειμῶνα ἐπιβάς Hom. Soph. comp. Hdot. 7. 50.

5. Finally, a verb may be accompanied by *two Datives;* yet not so, as in Latin with certain verbs, that one Dative marks the person *to* or *for whom*, and the other the thing or object *for which;* but rather, in a manner similar to the double Accus. treated of in ‡ 131. 5 and n. 10 (καθ' ὅλον καὶ μέρος); or so that one Dative is rather subjoined epexegetically to the other. The usage is for the most part poetical.

EXAMPLES : Il. λ. 11 Ἀχαιοῖσιν δὲ μέγα σθένος ἔμβαλ' ἑκάστῳ καρδίῃ. Eur. Iph. A. 1589 ἐμοὶ δὲ τ' ἄλγος οὐ μικρὸν εἰσῄει φρενί. Heracl. 63 βούλει πόνον μοι τῇδε προσθεῖναι χερί; Pind. Ol. 8. 110 κόσμον ὅν σφι Ζεὺς γένει ἅπασεν. 2. 27 Ζεῦ, ἄρουραν ἔτι πατρίαν σφίσιν κόμισον λοιπῷ γένει. For Ἀχαιοῖσιν ἑκάστῳ and the like, comp. also § 132. n. 4, and § 129. n. 12.

VERBS.

§ 134. THE PASSIVE.

1. The *Passive*, from its nature, takes as its *subject* in the Nominative, that which in the Active stood as immediate *object* in the Accusative. The subject or Nominative of the Active, on the contrary, becomes now the object *from, by,* or *through* which I suffer or am affected. When this is a *person*, it is most commonly expressed in Greek by means of the preposition ὑπό with the Genitive; e. g. Act. ὁ Ἀχιλλεὺς κτείνει τὸν Ἕκτορα; Pass. ὁ Ἕκτωρ κτείνεται ὑπὸ τοῦ Ἀχιλλέως, *Hector is killed* BY *Achilles.*

2. Many verbs of the Active form, in which the idea of *suffering, being affected*, is predominant (e. g. πάσχω itself), may be construed wholly like Passives, i. e. with ὑπό c. gen. They then serve to supply the place of less usual Passives. E. g. ἀπέθανεν ὑπ' αὐτοῦ, instead of the unused ἐκτάθη. See these verbs and the examples in § 147. n. 1, under ὑπό c. gen.

3. Instead of ὑπό, the preposition πρός with the Genitive is likewise used; e. g. πρὸς ἁπάντων θεραπεύεσθαι *to be honoured* OF *or* BY *all.*—Sometimes also παρά; e. g. οἶμαι γάρ με παρὰ σοῦ σοφίας πληρωθήσεσθαι, Plat. Symp. p. 175. c.—Further, and by the Ionics especially, ἐξ; e. g. εἴ τί σοι κεχαρισμένον ἐξ ἐμοῦ ἐδωρήθη ' if any thing agreeable is presented thee *from* or *by me*,' Hdot.—Homer uses especially ὑπό c. dat. e. g. ὑπὸ Τρώεσσι δαμῆναι.—See more on this whole subject under the prepositions, § 147. n. 1.

4. Not unfrequently *the Dative of person* alone, without any preposition, is put with the Passive to mark the author. This occurs most frequently with the *Perf. Passive*, as a periphrase for the less usual Perf. Act. see § 97. n. 6.

EXAMPLES : Dem. Ol. p. 35 οὐκ εἰς περιουσίαν ἐπράττετο αὐτοῖς τὰ τῆς πόλεως, *not for their own advantage was the state administered* BY *them.* Soph. El. 621 αἰσχροῖς γὰρ αἰσχρὰ πράγματ' ἐκδιδάσκεται.—καλῶς λέλεκταί σοι *well has it been said* BY *thee*, thou hast well said. Xen. Cyr. 3. 2. 16 ἃ ὑπισχνοῦ ποιήσειν ἀγαθὰ ἡμᾶς, ἀποτετέλεσταί σοι ἤδη.

NOTE 1. It is not to be denied, that ambiguity may often arise out of this

idiom; e. g. πάντα σοι λέλεκται *all has been said* BY *thee*, or also TO *thee*. But this will usually disappear by attention to the context. Comp. also the Latin idiom: *mihi laudatus*, etc.

5. According to the general rule (in no. 1), only the *immediate* object, which with the Active stands in the Accusative, would become the subject of the Passive; and this rule is strictly observed by the Latin, English, and other languages. But since many an object, which in Greek is put in the *Genitive* or *Dative*, may be in its nature a near object, or may at least be so conceived, (and is in other languages actually put as an immediate object in the Accusative,) the Greeks allow themselves sometimes to convert such a Genitive or Dative into the subject of the Passive. Thus a Gen. and Dative: Act. ἀμελεῖν τινος *to be neglectful of any one*, or in Engl. as Acc. *to neglect any one;* πιστεύειν τινί *to trust to any one*, or Engl. as Acc. *to believe any one;* and hence the Greeks can say: τὰ τούτου πράγματα ἀμελεῖται ὑπὸ τῶν θεῶν *are neglected by the gods*, Plat. Apol. p. 41; ὁ ψεύστης οὐ πιστεύεται *the liar is not believed*.

EXAMPLES: Thuc. 5. 75 Ἀθηναῖοι, ὥσπερ προσετάχθησαν, τὸ Ἡραῖον ἐξειργάσαντο.—An. 5. 7. 12 ὥρα ἡμῖν βουλεύεσθαι περὶ ἡμῶν αὐτῶν, μὴ καταφρονηθῶμεν.—Hell. 3. 5. extr. κατηγορουμένου Παυσανίου καὶ οὐ παρόντος, θάνατος αὐτοῦ κατεγνώσθη, comp. 4. 4. 2, also the person in the Nom. with καταγιγνώσκειν, in n. 2 a.—Mem. 4. 2. 35 πολλοὶ διὰ τὸν πλοῦτον ἐπιβουλευόμενοι ἀπόλλυνται.—So τὸ ἀπορούμενον, *quod in controversia est*, Plat. Soph. p. 243. etc.

6. The Passive in Greek can also have an *Accusative*. That is, when the Active governs two Accusatives (§ 131. 5), and the Accus. of person becomes the subject of the Passive, the Accus. of the thing remains as object of the Passive; e. g. οἱ παῖδες διδάσκονται σωφροσύνην *the boys are taught a proper behaviour*, Lat. *docentur modestiam*.

EXAMPLES: Dem. p. 217 οἱ Μακεδόνες παρ' ἐλάχιστον (almost) ἀφηρέθησαν τὴν κατὰ θάλατταν ἡγεμονίαν.—Xen. Apol. 17 τί αἴτιον τοῦ ἐμέ (Socr.) μηδ' ὑφ' ἑνὸς ἀπαιτεῖσθαι εὐεργεσίαν;

NOTE 2. For the Accus. with Passive verbs, see further in § 131. 1, 3. § 136. n. 1.—The other idiom treated of in § 131. 4, namely, that Active (and mostly intransitive) verbs take the Accus. of the kindred *abstract* noun in order to give more definiteness to the idea of the verb, has place also where the verbal idea is a passive one; and consequently is found with Passive verbs. E. g. τύπτεται πληγὰς πολλάς *he is beaten many blows.* Eur. Hipp. 1227 ὁ τλήμων (Hippolytus) δεσμὸν δυσεξήνυστον ἕλκεται δεθείς. Plat. Legg. 3. p. 695 παιδείαν τὴν Μηδικὴν περιεῖδεν παιδευθέντας αὐτοῦ τοὺς υἱεῖς. Hence also is to be explained: Πυθαγόρας πάσας ἐμυήθη τελετάς, Diog. L. 8. init.

7. The two constructions last mentioned can also be united in one clause; namely, so that the *Dative* of person, which stood as the remote object of the Active, becomes the Nom. of the Passive; while the Accus. of the Active remains as object of the Passive. E. g. from ἐπιτρέπειν τῷ Σωκράτει τὴν δίαιταν, comes ὁ Σωκράτης ἐπιτρέπεται τὴν δίαιταν.

EXAMPLES: Eur. Andr. 654 τήνδ' ἐκ χερῶν ἁρπάζομαι.—Soph. Tr. 157 δέλτος ἐγγεγραμμένη ξυνθήματα.—An. 2. 6. 1 οἱ στατηγοὶ τῶν Ἑλλήνων ἀποτμηθέντες τὰς κεφαλὰς ἐτελεύτησαν.—ὑπὸ πόλεως.τὴν ἡγεμονίαν πεπίστευ-το.—Προμηθεὺς ὑπ' ἀετοῦ ἐκείρετο τὸ ἧπαρ.—Dem. p. 247 ἑώρων Φίλιππον τὸν ὀφθαλμὸν ἐκκεκομμένον, τὴν κλεῖν κατεαγότα, τὴν χεῖρα, τὸ σκέ-λος πεπηρωμένον.

NOTE 2 a. Those constructions, where the verb in the Active is connected with a *Genitive* of person and an Accus. of thing, as καταγινώσκειν and the like, are by late writers changed to the Passive in precisely the same manner ; e. g. Diog. L. 2. 51 Ξενοφῶν φυγὴν ὑπ' Ἀθηναίων κατεγνώσθη.   App. 2. 3 φυγὴν καταδικασθείς.   Dion Cass. 68. 1 πολλοὶ θάνατον κατεδικάσθησαν. Contra, Xen. Hell. 4. 4. 2 ἐὰν καταγνωσθῇ τις, but yet with the thing (ib. 3. extr.) θάνατος αὐτοῦ κατεγνώσθη,̍ comp. ib. 7. 3. 7.   Dem. p. 721 ἕως ἂν ἐκτίσῃ ὅ, τι ἂν καταγνωσθῇ αὐτοῦ.   Comp. Hdot. 7. 146.

8. The *Verbal Adjectives* in τέος and τός are in their nature Passive ; for their signification, see § 102. n. 2.

9. In consequence of their passive nature they are also construed like the Passive ; (that in τός, however, only when it expresses *possibility*, see n. 6 below ;) and hence the subject of the Active is put with them in the *Dative* by no. 4 above, while the object of the Active appears with them as the Nominative. E. g. ἡ πόλις ὠφελητέα σοί ἐστι the state must be benefited by thee, i. e. thou must be useful to the state ; τοῦτο οὐ ῥητόν ἐστί μοι, *this must not be said by me*, I must not say this. Very often however this reference to the person is omitted, and then the sense is to be expressed by *must*, *can*, or the like ; e. g. λυτέος ὁ τοιοῦτος νόμος καὶ οὐκ ἐατέος κύριος εἶναι, 'such a law *must* be repealed, and not be suffered to remain valid.'

EXAMPLES: Plat. Rep. p. 459. e, ὕμνοι ποιητέοι τοῖς ἡμετέροις ποιηταῖς πρέποντες τοῖς γάμοις.—id. Conv. p. 189. b, καί μοι ἔστω ἄρρητα τὰ εἰρημένα.—Cyr. 5. 3. 43 ἐν τῇ πορείᾳ ἥ τε σιωπὴ ἀσκητέα, καὶ ἡ τάξις διαφυλακτέα.

10. When the *Neut. in* τέον stands in this manner, with or without ἐστίν, it corresponds to the Latin *Nom.̍ neuter* in *dum*, e. g. λεκτέον ἐστίν, or simply λεκτέον, ' one must speak.' But it differs essentially from the Latin phrase, in that it can then take all the constructions of its verb with an object, *as in the Active*, unchanged ; e. g. ἀρετὴν ἔχειν πειρατέον 'one must strive to have virtue ;' τοῖς λόγοις προσεκτέον τὸν νοῦν 'one must give attention to the words ;' ταῦτα πάντα ποιητέον μοι ' all this I must do.'—The *Neut. in* τόν is used only by itself, without such verbal constructions ; e. g. βιωτόν ἐστι ' one can live.'

EXAMPLES: Mem. 2. 1. 28 τὰς πολεμικὰς τέχνας παρὰ τῶν ἐπισταμένων μα-θητέον καὶ ἀσκητέον. Hes. Θ. 732 ἔνθα Τιτῆνες κεκρύφαται, τοῖς οὐκ ἐξιτόν ἐστι, 'who cannot go out.'

NOTE 3. The Attics use also the *Plural* in τέα (of the Neut. in τέον) in the same signification. E. g. βαδιστέα ' one must go ;' Aristoph. Plut. 1085 συν-εκποτέ' ἐστὶ τὴν τρύγα ' one must drink up even the dregs.' Comp. § 129. n. 9.

NOTE 4. By another Attic peculiarity the form in τέον, as if in consequence of the idea δεῖ which lies in it, sometimes takes the subject of the Active in the *Accusative* instead of the Dative ; e. g. Plat. Gorg. 507. d, τὸν βουλόμενον εὐδαίμονα εἶναι σωφροσύνην διωκτέον καὶ ἀσκητέον. Xen. Hipp.

1. 5 τοὺς ἱππέας ἀσκητέον, ὅπως ἐπὶ τοὺς ἵππους ἀναπηδᾶν δύνωνται. Other examples see in Plat. Crit. p. 49. a. Dem. Ol. p. 21. Heind. ad Plat. Phæd. 128.

NOTE 5. Since *Deponents* are also used passively in some of their forms (§ 113. n. 6), the verbal adjectives are formed from them in a like sense; just as elsewhere from regular Actives; e. g. ἐργάζομαι *I work,* ἐργαστόν *what can be* or *is accomplished by labour,* ἐργαστέον *one must work.* Indeed, in certain verbs whose Passive or Middle receives a signification, which may be considered as a new Active, the verbal adjectives in some current instances have both significations, viz. that which comes from the proper Active, and that from the Passive or Middle. E. g. πειστέον 'one must *convince,*' from πείθω, and 'one must *obey,*' from πείθομαι. Just so συνεθιστέον, παρασκευαστέον, 'one must accustom *himself,*' 'one must prepare *himself,*' without ἑαυτόν, Plat. Gorg. p. 507. Rep. p. 520; ἡ ὁδὸς πορευτέα Soph. Phil. 994.—On the other hand, from τρέπομαι *I turn myself away,* go away, there is formed in order to express this sense the very unusual verbal adjective τραπητέον, from Aor. 2 ἐτράπην.

NOTE 6. Verbals in τός sometimes take the signification (but not the construction) of the *Particip. Perf. Pass.* and then stand only as adjectives; e. g. ποιητός *made,* πλεκτός *plaited,* στρεπτός *twisted.*

§ 135. THE MIDDLE.

1. In treating of the Middle we may exclude all strictly Deponent verbs; since in their signification they belong wholly to the Active. Not to be excluded, on the other hand, are those Middles which take their *Aorist* from the Passive; see the list, § 113. n. 5.

2. The fundamental idea of the Middle is the *reflexive.* The strict and complete reflexive signification is, when the subject of the verb is at the same time its immediate object, and stands with the Active in the Accusative. Hence the Mid. λοῦμαι is the same as ἐγὼ λούω ἐμέ v. ἐμαυτόν, *I wash myself, I bathe.* It is however to be observed, that only a very *limited* number of verbs actually have the Middle in this its first and appropriate signification; and indeed such only as occur very commonly in this wholly reflexive meaning. In most verbs, therefore, when this sense is to be expressed, it can be done only by means of the reflexive Pron. ἐμαυτόν, ἑαυτόν, etc.

EXAMPLES of this Middle proper are: ἀπάγχεσθαι *to strangle oneself,* ἀπέχεσθαι *to withhold oneself,* ἀμύνεσθαι *to defend oneself,* φυλάττεσθαι *to guard oneself,* ἐγγυᾶσθαι *to pledge oneself,* αἰσχύνεσθαι *to shame oneself,* παρασκευάζεσθαι *to prepare oneself,* κρεμάννυσθαι *to hang oneself,* and its compounds. So of other actions which take place on one's own body, and where instead of the person in the Acc. we can supply τὸ σῶμα with the Active; e. g. λοῦσθαι, χρίεσθαι, γυμνάζεσθαι, ἐνδύσασθαι, ἀπομόργνυσθαι, κείρεσθαι, στεφανοῦσθαι.

3. In many verbs this original reflexive meaning of the Middle recedes more from view, while they either become *real intransitives,* or at least are translated by us as intransitives, for want of a suitable reflexive mode of expression.

EXAMPLES: στέλλειν *to send,* Mid. στέλλεσθαι *to send oneself, to journey ;*

δαίνυσθαι *to feast oneself, to banquet.* So too πορεύεσθαι *to go, to journey;* φαίνεσθαι *to shine,* παύεσθαι *to cease,* πλάζεσθαι *to roam about,* εὐωχεῖσθαι *to fare sumptuously,* κοιμᾶσθαι *to go to bed, to rest.*

Note 1. These Middles obviously correspond to their Actives, precisely as *immediates* to their *causatives,* § 113. 2. So further γεύομαι *to taste,* σήπομαι *to decay, rot,* ἔλπομαι *to hope;* of which the infrequent Actives may be expressed in English only by means of a periphrase with *cause, make, let,* etc. as γεύω *to cause to taste,* σήπω *to cause to rot,* ἔλπω *to cause to hope.* See also the Anom. μαίνομαι, § 114.

4. But the Middle can also readily become *transitive;* and thus in most instances can have with it an object in the Accusative. The simplest instance of this is where the Active is construed with two Accusatives, one of which then remains with the Middle; e. g. ἐνδύειν τινὰ χιτῶνα *to put on one's coat for him,* Mid. ἐνδύσασθαι χιτῶνα *to put on one's own coat.* Of this kind are most of the actions done to one's own body; which in Greek are for the most part referred to the construction with a double Accusative.

Examples: ἔσσασθαι (from ἕννυμι) *to put on,* κείρεσθαι *to shear oneself* (e. g. κείρομαι τὴν κεφαλήν i. q. κείρω ἐμαυτὸν τὴν κεφαλήν), στεφανοῦσθαι, ἀπομόργνυσθαι, λοῦσθαι (e. g. τὰς χεῖρας *one's own hands*), ὑποδήσασθαι and ὑπολύεσθαι *to put on* and *off* sc. one's shoes, ἐγκαλύπτεσθαι *to veil oneself,* etc.—Mem. 1. 6. 2 Σωκράτης ἱμάτιον ἠμφίεστο οὐ μόνον φαῦλον, ἀλλὰ τὸ αὐτὸ θέρους καὶ χειμῶνος.—Od. σ. 200 ἥ δ' ἀπομόρξατο χερσὶ παρειὰς φώνησέν τε.—Il. ψ. 739. οἱ δ', ἀπομορξαμένω κονίην, δύσαντο χιτῶνας.

5. The Middle can also take an object *of its own,* whenever there arises out of the reflexive action (as described in no. 2 above) a *new* simple sense, which can be regarded as transitive. E. g. περαιοῦν τινα *to set one over* a river, Mid. περαιοῦσθαι *to set oneself over,* i. e. *to pass over;* and then it takes the river in the Accusative, περαιοῦσθαι τὸν Τίγριν *to pass over the Tigris.*

Examples: φοβεῖν τινα *to frighten another,* φοβεῖσθαι *to frighten oneself,* i. e. *to fear,* e. g. τοὺς θεούς. So τίλλειν *to pluck,* κόπτειν, τύπτειν, *to beat;* but τίλλεσθαι, κόπτεσθαι, τύπτεσθαί τινα, *to moan, to bewail,* sc. by plucking out one's own hair, beating the breast, etc. Also αἰσχύνω *to shame, put to shame,* αἰσχύνεσθαί τινα *to feel ashamed before any one;* φυλάσσεσθαί τινα *to guard oneself against, to beware of;* ἀμύνεσθαί τινα *to defend oneself against.* That all these verbs have in the Middle received a new transitive sense, appears clearly from the fact, that e. g. for αἰσχύνομαί σε we can no longer put αἰσχύνω ἐμαυτὸν σέ, as in no. 4.—Hdot. 2. 42 οἱ περὶ τὸν ἱερὸν τύπτονται τὸν κριόν, καὶ ἔπειτα θάπτουσι.—Cyr. 1. 4. 7 Ἀστυάγης συμπέμπει (σὺν τῷ Κύρῳ) πρεσβυτέρους, ὅπως ἀπὸ τῶν δυσχωριῶν φυλάττοιεν αὐτόν· οἱ δὲ ἔλεγον (τῷ Κ.) τὰς δυσχωρίας ὅτι δέοι φυλάττεσθαι οὐδὲν ἧττον ἢ τὰ θηρία.

6. In all the preceding instances, the Mid. sense arises out of the usual transitive construction of the Active with the Accusative, viz. φοβοῦμαι for ἐγὼ φοβῶ ἐμαυτόν. But as the subject of the Passive (§ 134. 5, 7) sometimes comes from the construction with the remoter object, viz. the *Dative,* so this sometimes takes place also with the Middle; and then the other object, which stood with the Active in the Accusative, stands in the same manner with the Middle. E. g. προσποιῆσαί τινί τι *to annex something*

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to any one, i. e. make it his own, as a territory to a state, etc. προσ-
ποιήσασθαί τι *to appropriate something to oneself, sibi.* Here
we may reckon a large number of verbs Middle ; in which the
simple reflexive meaning recedes more and more, and the Mid-
dle form signifies only, that the action takes place *in some connec-
tion with* the subject, for his advantage or disadvantage ; in short,
that it stands in some close relation to the subject. Thus Θεῖναι
νόμους is *to give laws* e. g. to a subjugated country ; but Θέσθαι
νόμους *to give laws* for oneself and one's own country ; στήσασ-
θαι τρόπαιον v. εἰκόνα, *to set up a trophy* or *column* for oneself,
in one's own cause. And although writers often apparently put
the Active for the Middle, i. e. leave out of view the intrinsic ref-
erence of the action back upon the subject (e. g. τρόπαιον στησάν-
των Thuc. 7. 5) ; yet they are very exact, at least the good prose
writers, never to employ the Middle, where some such reference
to the subject does not exist. ˙ Comp. below no. 9 and n. 3.

EXAMPLES : πορίζεσθαί τι *to obtain for oneself, to get ;* κλαίεσθαι *to bewail*
e. g. τὰ πάθη *one's own sufferings,* but κλαίειν τὰ πάθη τινός *to bewail the suffer-
ings of another ;* σύμμαχον ποιείσθαί τινα *to make one my ally ;* καταστήσασθαι
φύλακας *to set guards for oneself ;* αἵρεσθαι *to take up for oneself,* e. g. πόλεμον
to undertake a war ; συναίρεσθαί τινι πόλεμον *to take upon oneself war along
with another,* i. e. *to aid him in war ;* εὑρίσκομαι *to find for oneself, nancis-
cor ;* ἄγεσθαι γυναῖκα *to take a wife ;* κληρώσασθαι *to obtain by lot ;* καταπράτ-
τεσθαι *to achieve for oneself ;* εἰσκομίζεσθαι *to import for oneself or friends,* and
so ἐκκομίζεσθαι *to export ;* διαθέσθαι τὰ τῆς πόλεως.—Hence too the ideas of
repelling from oneself, rejecting, despising, commonly have the Middle form ;
as ἀπώσασθαι, ἀποκρούσασθαι, ἀποθέσθαι, and many others compounded with
ἀπό ; also προέσθαι, προβάλλεσθαι, and the like.—Mem. 4. 4. 19 τοὺς νόμους
ἔχοις ἂν εἰπεῖν, ὅτι οἱ ἄνθρωποι αὐτοὺς ἔθεντο ; ἐγὼ μέν, ἔφη, θεοὺς οἶμαι τοὺς
νόμους τούτους τοῖς ἀνθρώποις θεῖναι.—Thuc. 2. 78 οἱ Πλαταιῆς παῖδας καὶ
γυναῖκας ἐκκεκομισμένοι ἦσαν ἐς τὰς Ἀθήνας.

NOTE 2. Hence it comes, that when, in a verb which in the Active has
two Accusatives, the reference back upon the subject is also to be express-
ed, the verb is put in the Middle and can retain *both* the Accusatives ; e. g.
αἰτῶ σε τοῦτο *I ask this of thee,* leaving it indefinite whether for myself or
another ; but αἰτοῦμαί σε τοῦτο can only be definitely : *I ask this of thee for
myself.* But this construction is rare ; though it is the common one with
ἀφαιρεῖσθαι, see § 131. 5.—Yet where the Mid. has received a new transi-
tive signification of its own, it can take the construction with the double
Accus. just as well as Active verbs ; see in § 131. 5 πράττεσθαι, προκαλεῖ-
σθαι ; also τίσασθαι *to avenge,* Od. o. 236 ἐτίσατο ἔργον ἀεικὲς ἀντίθεον Νηλῆα.
See also Schneid. ad Xen. An. 1. 1. 10.

7. The Middle expresses further a *mutual* action ; as διανέμε-
σθαι *to divide among themselves,* διαλέγεσθαι *to converse with
one another.* Dem. p. 1317 κοινῇ διανειμάμενοι πέντε δρα-
χμὰς ἕκαστος προσεδέξαντο.

EXAMPLES : βουλεύεσθαι, διαλλάττεσθαι, σπένδεσθαι, σπονδοποιεῖσθαι, δια-
λύσασθαι ; further, all verbs signifying *strife, disunion,* as διαφέρεσθαι, κρί-
νεσθαι, διακοντίζεσθαι, διαδορατίζεσθαι, ἀκροβολίζεσθαι, φιλοτιμεῖσθαι, ἀγωνί-
ζεσθαι, most of which, like μάχεσθαι, have become Deponents.

8. Another kind of reflexive action is expressed, when any-
thing is said to take place about my person *by my order;* which

we express in English by *cause, let*, etc. Thus κείρομαι means *I cut my own hair*, but also *I let another cut it ;* while the Passive καρῆναι is used only of an entirely passive relation, e. g. of the shearing of sheep.—Here too the more remote reference has place ; e. g. παρατίθεμαι τράπεζαν ' I let a table be spread *for me.*'

EXAMPLES : μισθόω *I hire out*, μισθοῦμαι *I let hire out to myself*, i. q. *I hire ;* διδάξασθαι υἱόν *to let teach one's own son ;* καταδικάζειν τινός *to condemn any one*, said of a judge, but καταδικάζεσθαί τινος *to let condemn any one*, procure his condemnation, and καταδικάζεσθαι δίκηντίνος *to gain one's cause against ;* πρεσβεύειν *to go as ambassador*, πρεσβεύεσθαι *to send an embassy.*—Hell. 7. 4. 33 οἱ ἄρχοντες κατεδίκασαν αὐτῶν, comp. An. 5. 8. 21. But Dem. p. 1144 τὴν δίκην ὑμῖν διηγήσομαι, ἵν᾽ εἰδῆτε, ὅτι ἀδίκως ἐμοῦ κατεδικάσατο.—Cyr. 5. in. πρὸς βασιλέα πρεσβεύων ᾤχετο. But Ages. 2. 21 εἰρήνης ἐπιθυμήσαντες οἱ πολέμιοι ἐπρεσβεύοντο.—Od. o. 475 οἱ μὲν ἀναβάντες ἐπέπλεον ὑγρὰ κέλευθα, νὼ (Acc.) ἀναβησάμενοι, *taking us up also to them into the ship.*

9. We find also the Middle, in this manner, without any apparent reference whatever to the subject ; and it is then consequently to be translated simply by the Infin. Act. with *cause, let ;* e. g. Xen. Cyr. 1. 4. 18, where it is said that young Cyrus put on the arms ἃ ὁ πάππος ἐπεποίητο ' which his grandfather *had let be made.*'

NOTE 3. Finally, in many examples, though perhaps only poetical, the reference to the subject has entirely *disappeared ;* e. g. in ἰδεῖν and ἰδέσθαι. Such examples are indeed to be noted, like other peculiarities and anomalies of idiom; yet this mode of explanation must be adopted with caution, especially in prose writers, in whose style the use of the Middle, as of other grammatical forms, had by custom become more fixed. As therefore even we can distinguish between αἱρεῖν *to take* and αἱρεῖσθαι *to choose*, so doubtless some like distinction had place between ἀποφαίνειν and ἀποφαίνεσθαι *to shew, to prove*, παρέχειν and παρέχεσθαι *to present*, θύειν and θύεσθαι, σκοπεῖν and σκοπεῖσθαι, etc.

NOTE 4. Where, for the sake of emphasis or clearness, a remoter reference to the subject is expressed by means of a pronoun, as ἐμαυτοῦ, ἐμός, etc. the form of the Middle is still retained (where it can have place), although it is then not required. Thus Demosthenes says: Mid. p. 557 γέγραμμαι ἐμαυτῷ ταῦτα, *I have written this down for myself.* Mem. 2. 1. 22 τὴν δὲ γυναῖκα κατασκοπεῖσθαι θαμὰ ἑαυτήν, ἐπισκοπεῖν δὲ καὶ εἴ τις ἄλλος αὐτὴν θεᾶται. Plut. Prot. p. 349 σαυτὸν ὑποκηρυξάμενος.

§ 136. *Distinction between the Passive and Middle Form.*

1. The number of those Middle verbs, which may be taken as more or less Passive (§ 113. 4 and n. 5), might be still further increased, were it possible to draw a strict line of distinction between the Passive and Middle. For, manifestly, the tenses, as the grammar has distributed them under the Passive and Middle, belong, in respect to usage, only *predominantly* to the one or the other.

2. Least of all can the construction with an Acc. of the object decide as to what verbs are Passive and what Middle ; since both forms admit this construction. E. g. in κατεπλάγη τὸν Φίλιππον *he dreaded (terrified himself at) Philip*, ἠσκήθην τὴν

τέχνην *I trained myself in the art*, we may indeed translate as Middle; but yet in Greek both may just as well be taken passively.

Note 1. In respect to this Acc. of object, it may be remarked in general, that all verbs Middle and Passive, which take such an Accus. of their own, may be regarded as receiving a new *intransitive* signification; and then their construction accords with that of intransitives in the Active form, which are so often construed with an Accusative, § 131. 1, 3. But when verbs, which in the Active are already construed with *two* objects, in the Passive or Middle retain one of these in the Accusative (§ 134. 6, 7. § 135. 4), this is to be explained by considering, that *the idea* of these verbs, independently of the (Passive or Middle) form, carries with it its *real* object (Acc. of thing), and as it were combines with the same into one idea; while the *personal* object, by rule, passes over into the Nominative. See also § 131. n. 7.

Note 2. In some verbs the Passive form has a special signification, e. g. Pass. στέλλεσθαι *to travel*, σταλῆναι; Mid. στέλλεσθαι *to dress*, also *to send for*, στείλασθαι.

Note 3. When the Aor. Mid. is in use, the Aor. Pass. can also be used as Passive of a special signification of the Middle. Thus γραφείς *written*, from γράφειν; but also *sued at law*, from γράφεσθαι, γράψασθαι, *to sue at law*. Also ᾑρέθην Aor. Pass. both of αἱρεῖν *to take* and αἱρεῖσθαι *to choose*, e. g. Mem. 3. 1. 3; indeed this verb even in the Present is both *to choose* and *to be chosen*, as Mem. 3. 2. 3 βασιλεὺς αἱρεῖται, and directly thereafter: στρατηγοὺς αἱροῦνται.—Further, ἐχρήσθην belongs as well to χράω *to give response*, as to χράομαι *to use*, but in each in the Pass. signif. e. g. Hdot. 1. 49 τὰ ἐκ Δελφῶν οὕτω τῷ Κροίσῳ ἐχρήσθη; 7. 144 αἱ νῆες, ἐς τὸ μὲν ἐποιήθησαν, οὐκ ἐχρήσθησαν.

3. That the *Perf.* and *Plupf. Pass.* are at the same time (like the Present Pass.) the real *Perf.* and *Plupf. Middle*, is placed beyond doubt by many examples. We have already adduced two, in the preceding section (§ 135), viz. ἐπεποίητο in no. 9, and γέγραμμαι in n. 4. Xen. Cyr. 7. 3. 14 ἀκινάκην πάλαι παρεσκευασμένη σφάττει ἑαυτήν 'having long before *furnished herself* with a sword, she stabbed herself.' 7. 2. 12 διαπέπραγμαι *I have effected.* Xen. Symp. 8. 25 μεμισθωμένος χῶρον *having hired a piece of land*, etc.

§ 137. Of the Tenses.

The Greek language has two Tenses peculiar to itself, *the Aorist* and *Fut.* 3. The latter is treated of in § 138. In order to become acquainted with the Aorist, we must compare the other Preterites.

1. From the series of Preterites is to be separated the Perfect, which never narrates, but from its nature stands in connection with the Present. It differs from *the Present* only in this, viz. that the latter marks an action at present not completed and still going on; the former, an action at present completed and finished. It consequently presents that which has taken place, as al-

ready past, but in connection with *the present time.* E. g. '*I know* it, for *I have seen* it,' i. e. *am* one who saw it.

EXAMPLES: Cyr. 2. 2. 22 τοῦτό γε ψευδόμενος ἑάλωκα, different from οὐκ ὀρθῶς ἔλεξα.—Plat. Euthyd. p. 272 Εὐθύδημος καὶ Διονυσόδωρος πρὸ τοῦ μὲν ταῦτα δεινὼ ἤστην μόνον, νῦν δὲ τέλος ἐπιτεθείκατον τῇ τέχνῃ· ἢ γὰρ ἦν λοιπὴ αὐτοῖν μάχη ἀργός (*a mode of combat with which they were not familiar*), ταύτην νῦν ἐξείργασθον·—οὕτω δεινὼ γεγόνατον ἐν τοῖς λόγοις κτλ. —Dem. p. 845 οὗτος Μεγαράδ' ἐξῴκηκε, κἀκεῖ μετοίκιον (*protection-tax*) τέθεικεν.

2. The narrative (historical) tenses are the Aorist, Imperfect, and Pluperfect. Of these, the *Imperfect* and *Pluperfect* in narrating presuppose a definite reference to another time; the *Aorist* on the contrary narrates without any such presupposition or reference to any other time. That is to say, a narrative carried on by means of the AORIST, *transports us into the past*, and so lets the events pass on before us one after another, without bringing out to view the relations of time existing among them, but leaving all these to the hearer or reader. On the other hand, so soon as the circumstances, under which the thing took place at the time, are to be mentioned; or, in other words, when it is to be expressed, that an event took place *at the same time with* another; this is done by the IMPERFECT. And when that which was *then already past* is to be referred to in the narrative, this is done by the PLUPERFECT.

EXAMPLES: Plut. Mor. p. 969 Πύρρος ὁ βασιλεὺς ὁδεύων ἐνέτυχε κυνὶ φρουροῦντι νεκρὸν ... καὶ ἐκέλευσε μεθ' ἑαυτοῦ κομίζειν· ὀλίγαις δὲ ὕστερον ἡμέραις ἐξέτασις ἦν καὶ παρῆν ὁ κύων· ἰδὼν δὲ τοὺς φονέας ἐξέδραμε κτλ. —Thuc. 2. 103 οἱ Ἀθηναῖοι ἅμα ἦρι κατέπλευσαν ἐς τὰς Ἀθήνας καὶ ὁ χειμὼν ἐτελεύτα οὗτος.—3. 34 ἑάλω δὲ μάλιστα ἡ πόλις, ὅτε ἡ δευτέρα Πελοποννησίων ἐσβολὴ ἐγίγνετο.—36 καταστάσης τῆς ἐκκλησίας ἄλλαι τε γνῶμαι ἐλέγοντο, καὶ Κλέων, ὥσπερ καὶ τὴν προτέραν (γνώμην) ἐνενικήκει, ἔλεγε τοιάδε.

3. When however this reference or relation of time is sufficiently clear from the context, the AORIST can be employed instead of the *Perfect*, and in narrative instead of the *Pluperfect;* see note 1. Especially in every discourse where the past is much mentioned, and so mentioned that the mind always remains in the present, the Aorist is often employed in Greek; contrary to the usage of our language, where the Perfect alone would in such a case be used. It is indeed, for the most part, only when the speaker wishes particularly to express the exact relation of time, that the Perfect, and in narration the Pluperfect, are employed; where nevertheless a regard to euphony has always great influence on the choice.

EXAMPLES: Mem. 1. 6. 14 τοὺς θησαυροὺς τῶν πάλαι σοφῶν, οὓς ἐκεῖνοι κατέλιπον (*have left behind*) ἐν βιβλίοις γράψαντες, διέρχομαι.—Thuc. 4. 17 (beginning of the address, comp. 1. 73) ἔπεμψαν ἡμᾶς Λακεδαιμόνιοι, περὶ τῶν ἐν τῇ νήσῳ ἀνδρῶν πράξοντας, ὅ,τι ἂν πείθωμεν, Subjunctive, see § 139. m. 9.—7. 77 εἴ τῳ θεῶν ἐπίφθονοι ἐστρατεύσαμεν, ἀποχρώντως ἤδη τετιμωρήμεθα.—4. 92 ἡμεῖς νικήσαντες πολλὴν ἄδειαν τῇ Βοιωτίᾳ μέχρι τοῦδε κατεστήσαμεν.—In like manner of course in the poets; e. g. Od. a. 170

τίς, πόθεν εἰς ἀνδρῶν, ὁπποίης δ' ἐπὶ νηὸς ἀφίκεο.—182 νῦν δ' ὧδε ξὺν νηὶ κατήλυθον, etc.

NOTE 1. The less pliant form of the *Pluperfect* was avoided in prose, as well as in poetry. It may indeed be noted, that in the dependent clauses of narrative with a conjunction of time (ἐπεί, ἐπειδή, ὡς, etc.), where consequently the relation of time is sufficiently apparent from the context, the place of our Pluperfect is very commonly supplied by the Aorist ; and, where duration or repetition is to be expressed, even by the Imperfect ; comp. Krüger ad Anab. 1. 1. 6. E. g. Thuc. 7. 1 Γύλιππος καὶ Πυθήν, ἐπεὶ ἐπεσκεύασαν τὰς ναῦς, παρέπλευσαν ἐς Λοκρούς. Cyr. 6. 2. 21 ἐπεὶ δὲ ταῦτα εἶπεν ὁ Κῦρος, ἀνέστη Χρυσάντας κτλ. So too in relative clauses. Less frequent is it in clauses not dependent ; e. g. Cyr. 5. 1. 1 ὁ ἀνὴρ αὐτῆς πρεσβεύων ᾤχετο · ἔπεμψε δὲ αὐτὸν ὁ Ἀσσύριος περὶ συμμαχίας.—Only in *Homer* and *Herodotus* are found many Pluperfects. Homer indeed uses the Pluperfect of a certain number of verbs in a wholly aorist sense ; e. g. Il. ε. 696 τὸν δ' ἔλιπε ψυχή, κατὰ δ' ὀφθαλμῶν κέχυτ' ἀχλύς, and so ἐβεβήκει, βεβλήκει, (see βαίνω, βάλλω, § 114,) δειδέχατο, ἐλέλικτο, ὀρωρέχατο, πεπόνητο, ἐλήλατο. Herodotus also, whose style of narrative approaches nearest to that of the epic poets, inasmuch as he prefers (like them) to make his clauses coördinate rather than subordinate, employs therefore the Pluperfect more frequently than does the Attic prose ; e. g. 1. 84 αὐτός τε ἀναβεβήκεε καὶ κατ' αὐτὸν ἄλλοι Περσέων ἀνέβαινον · οὕτω δὴ Σάρδιες ἡλώκεσαν καὶ πᾶν τὸ ἄστυ ἐπορθέετο. Comp. 8. 38, 114, and often.

4. With the idea of *sameness* of time there very naturally connects itself also that of *duration*. By this is not meant, that what takes place at the same time must necessarily and always be something having duration ; but only, that what thus takes place, and because it takes place along with and *during* the occurrence of something else, may be *considered* as having some duration ; even though the action requires but the interval of a moment. E. g. 'all *slept ;* then arose a cry ;' or, '*I opened* my mouth to call him, as he came in.'—Hence there arises a second usage, by virtue of which, without any reference at all to the relation of time, the *Imperfect* is connected with the idea of *duration ;* and the *Aorist*, on the contrary, with the idea of something *momentary*.—Thus it also comes, that the *Imperfect* is always used, when any thing in the past is to be represented as *customary*, or as having *often* occurred ; differing however from the Aorist, see note 5.

EXAMPLES : Xen. An. 5. 4. 24 τοὺς μὲν οὖν πελταστὰς ἐδέξαντο οἱ βάρβαροι (*received them*, momentary) καὶ ἐμάχοντο (*and fought with them*, continued) ; ἐπεὶ δ' ἐγγὺς ἦσαν οἱ ὁπλῖται (*as they approached*, natural Imperfect) ἐτράποντο (*they turned to flight*, momentary) ; καὶ οἱ πελτασταὶ εὐθὺς εἵποντο (*pursued them*, continued). In the example from Plut. in no. 2 above, it is further said : ὁ κύων ἐξέδραμε, καὶ καθυλάκτει αὐτούς, and we must understand a continued barking ; had it been καθυλάκτησε, it would have meant but a single bark.—Μίλων ὁ Κροτωνιάτης ἤσθιε (*was wont to eat*) μνᾶς κρεῶν εἴκοσι. Æl. V. H. 1. 25 Ἀλέξανδρος Φωκίωνι μόνῳ τῷ στρατηγῷ γράφων προσετίθει τὸ χαίρειν.

5. Although the distinction between the *continued* and the *momentary* exists just as well in the Present and the Future, yet the language has no double form to mark this in the Indicative.

But in the dependent moods, the Subjunotive, Optative, Im͑
tive, and Infinitive, the Greek language can always distingι͑
between the two.   That is to say, *the moods of the Perfect anι͑
Future* have the same relation of time as their *Indicatives;* while,
on the other hand, *the moods of the Present and Aorist* mark
no time whatever, like the Present Infin. in English.*   In these
latter, consequently, there arises a double form without difference
in respect to time, e. g. τύπτειν or τύψαι, φιλῇς or φιλήσῃς, etc.
and of this the Greek language avails itself in such a way, that
it employs chiefly the *moods of the Present* to mark a *continued*
action, and the *moods of the Aorist* to mark a *momentary* one.
Here however it must be noted, that this difference in many re-
spects depends entirely on the view of the speaker or writer; and
that therefore, in numberless instances, it is really indifferent,
whether λέγειν or λέξαι, λέγε or λέξον, is written; since the real-
ity of the distinction in general would not be thus at all affected.

EXAMPLES: Dem. Phil. 1. p. 44 πρῶτον μὲν τριήρεις πεντήκοντα παρα-
σκευάσασθαί φημι δεῖν, εἶτ' αὐτοὺς οὕτω τὰς γνώμας ἔχειν—, i. e. he wishes
to have the galleys fitted out *immediately*, but the disposition of mind which
he recommends by γνώμας ἔχειν should have duration.   And when he says
further, p. 45, ἵν' ἢ διὰ τὸν φόβον . . . ἡσυχίαν ἔχῃ, ἢ παριδὼν τοῦτο ἀφύλακτος
ληφθῇ, here ἔχῃ expresses duration, and ληφθῇ is momentary.—So with the
Imperative, ib. p. 44. init. ἐπειδὰν ἄπαντα ἀκούσητε, κρίνατε, καὶ μὴ πρότερον
προλαμβάνετε.   Here κρίνατε is momentary, but the formation of a pre-
conceived opinion is in itself something gradual, and the orator had marked
for it no particular moment in his own mind.

NOTE 2. An action of longer duration can also in the dependent moods
be expressed by the Aorist, when at the same time the final *completion* of
it is not only before the mind, but is regarded as the end and purpose of the
action.   E. g. Plat. Crit. 15 τῶν παίδων ἕνεκα βούλει ζῆν, ἵνα αὐτοὺς ἐκθρέ-
ψῃς καὶ παιδεύσῃς.   Plat. Alc. 1. p. 111 οἱ πολλοὶ οὐχ ἱκανοί εἰσι τοῦτο δι-
δάξαι.

6. *Participles* have the same relation of time as their Indica-
tives.   The *Participle of the Aorist* especially has always the ex-
press signification of the past and of something *completed*, not only
when it stands as a noun or adjective, but particularly in the
strictly participial constructions.   The *Participle of the Present*,
on the other hand, expresses either a present action, still going
on and incomplete (the true Present); or, in a narrative of past
events, an action taking place at the same time (the Imperfect).

EXAMPLES : Thuc. 6. 75 οἱ Συρακόσιοι, τοὺς Ἀθηναίους εἰδότες ἐν τῇ Νάξῳ
χειμάζοντας, ἐστράτευσαν πανδημεὶ ἐπὶ τὴν Κατάνην, καὶ τὸ στρατόπεδον ἐμ-
πρήσαντες ἀνεχώρησαν ἐπ' οἴκου.

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* Yet these moods *of the Aorist* have sometimes a past signification: as the
Subjunct. Arist. Ran. 1416 τὸν ἕτερον λαβὼν ἅπει, ἵν' ἔλθῃς μὴ μάτην, *in order that
thou mayest not have come hither in vain.*   The Opt. Il. ε. 311 καί νύ κεν ἔνθ' ἀπό-
λοιτο Αἰνείας, εἰ μὴ ἄρ' ὀξὺ νόησε Διὸς θυγάτηρ Ἀφροδίτη, comp. Hdot. 9. 71 ταῦτα
φθόνῳ ἂν εἴποιεν.   Thus too the Infin. is often to be explained; as Anab. 3. 1. 5 ὁ
Σωκράτης ὑποπτεύσας, μή τι πρὸς τῆς πόλεώς οἱ ὑπαίτιον εἴη Κύρῳ φίλον γενέσθαι,
συμβουλεύει τῷ Ξενοφῶντι κτλ.—For the Particip. of the Aorist see Text 6; and for
the Subj. Aor. with ἄν, corresponding to the Latin *Fut. exactum*, see § 139. m. 4.

NOTE 3. In analogy with what is said in no. 3 above, the *Part. of the Aorist* sometimes passes over entirely into the sense of the *Part. Perf.* E. g. ἀποβαλών *having lost* and *now* not possessing; μαθών, *having learned*, knowing; θανών, τελευτήσας, *having died*, dead; οἱ πεσόντες *the fallen*, the dead. So too Demosthenes says, Mid. p. 576, 'Of a discourse full of merited reproaches, the true author is ὁ παρεσχηκὼς τὰ ἔργα ... οὐχ ὁ ἐσκεμμένος οὐδ' ὁ μεριμνήσας τὰ δίκαια λέγειν, i. e. 'he who has afforded the facts, not he who with consideration and care has prepared himself to speak that which is right.' Consequently μεριμνήσας is entirely parallel with the two Participles Perf. and is manifestly used in order to avoid the less agreeable μεμεριμνηκώς.

NOTE 4. We have hitherto spoken chiefly of the Attic dialect. In Homer the Aorist, like many other forms, appears only in the beginning of its existence, i. e. the other tenses had not yet become so definitely separated from it. The Imperfect especially cannot yet in him be distinguished often from the Aorist. We leave the examples to the learner's own observation.* —In Herodotus also the Imperfect, especially in continued narration, is often employed as Aorist, at least according to our notions, i. e. it is used to narrate actions or transient events, the occurrence of which as simultaneous with other events does not necessarily appear from the context. E. g. 3. 28 ἐκάλεε, ἐκέλευε, and very often ἠρώτα, ἀμείβετο, etc. 1. 31, 35, 36, etc. See marg. note.

NOTE 5. Whenever anything *customary*, or of ordinary occurrence in the world, is mentioned elsewhere than in narration, instead of the Present by which this is expressed in other languages and usually in Greek, we often find by a special Grecism the *Aorist*, which is then in the fullest sense *indefinite*. E. g. Dem. Ol. p. 20 μικρὸν πταῖσμα ἀνεχαίτισε καὶ διέλυσε πάντα 'a slight mistake often disturbs and destroys all again.' Id. Mid. 21 οὐ γὰρ ἡ πληγὴ παρέστησε (*does not cause*) τὴν ὀργήν, ἀλλ' ἡ ἀτιμία · οὐδὲ τὸ τύπτεσθαι ... ἐστὶ δεινόν, ἀλλὰ τὸ ἐφ' ὕβρει, where the ἐστί shews how the preceding παρέστησε is to be understood. Il. a. 218 ὅς κε θεοῖς ἐπιπείθηται, μάλα τ' ἔκλυον αὐτοῦ, where ἔκλυον is Aorist, see in § 114. Isocr. Paneg. p. 50 αἱ μὲν ἄλλαι πανηγύρεις διὰ πολλοῦ χρόνου συλλεγεῖσαι ταχέως διελύθησαν, ἡ δὲ ἡμετέρα πόλις ἅπαντα τὸν αἰῶνα πανήγυρίς ἐστιν. Hence so often in the Homeric comparisons; e. g. Il. δ. 275 ὡς δ' ὅτ' ἀπὸ σκοπιῆς εἶδεν νέφος αἰπόλος ἀνήρ, ῥίγησέν τε ἰδών κτλ. γ. 33. etc.

NOTE 6. Another case, where the Aorist seems to stand instead of the Present, is the *Indic. Aorist* after the interrog. τί οὐ; E. g. τί οὐκ ἐποιήσαμεν; 'why have we not done it?' i. e. let us do it; τί οὐκ ἔφρασας, i. e.

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* We adduce here some passages, in which the Imperfect stands in the same connection with the Aorist, where however there is no such difference visible in the action as to imply any difference in the two tenses; Il. a. 437, 438, 465. β. 43–45. Here it would be absurd to assume, that the *disembarking* of the mariners, the *cutting up* of the flesh, the *throwing on* of the large cloak, must have been present to the mind of the poet as actions implying *duration* and requiring time; while the *leading out* of the (many) victims, the *fixing upon the spits* of the (many) pieces of flesh, the *girding on* of the sword, appeared to the same mind as *momentary*. Still more decisive is λεῖπε, β. 107, comp. 106. On the other hand it will be of great use in reading Homer to observe, how the far greater number of the Imperfects mark a necessarily and manifestly continued, repeated, or simultaneous action; and also serve, in the description of important events, *to let the mind of the hearer dwell longer upon each single occurrence*. In the simple narrative style of Homer, moving along in short and loosely connected clauses, the representation gains by these interspersed Imperfects certain resting-points; while, if all were Aorists, the single events would be hurried over as it were in flight before the mind of the hearer. Further, it will not be easy to find in Homer the converse of this exchange, viz. the Aorist to express what is *necessarily* simultaneous or repeated.—Similar remarks may be connected with the reading of Herodotus.

'tell me now.' The Present is also sometimes found; Mem. 3. 1. 10 τί οὖν οὐ σκοποῦμεν; Hell. 4. 1. 11 τί οὖν οὐ πυνθάνῃ. See Heind. ad Plat. Charm. 5.—A similar and with Attic writers favourite periphrase for the Imperative, is the *negative interrog. Fut. Indic.* e. g. οὐ παραμενεῖς; *dost thou not wait,* for Imper. *wait,* Plat. Hence also in a negative admonition μή is added by § 148. 3; Arist. Ran. 202 οὐ μὴ φλυαρήσεις; *don't talk nonsense.* Plat. Symp. p. 175 οὐκοῦν καλεῖς αὐτὸν καὶ μὴ ἀφήσεις; Comp. Soph. Aj. 75 οὐ σῖγ' ἀνέξει, μηδὲ δειλίαν ἀρεῖς;

NOTE 7. The Greeks further had a great freedom in the choice of tenses from this circumstance, that in a narration, where the real time was obvious from the context, they could everywhere introduce the *Present.* This they did not merely, as we also sometimes do our *historical* Present, for the sake of animated discourse throughout whole paragraphs; but even in the midst of a sentence or construction. E. g. Xen. An. 1. 7. 16, where it is related, that the army of Cyrus came to a trench; then follows immediately ταύτην δὲ τὴν τάφρον βασιλεὺς μέγας ποιεῖ ἀντὶ ἐρύματος, ἐπειδὴ πυνθάνεται Κῦρον προσελαύνοντα. Every other language must here in both places have employed the *Pluperfect.*—Similar is the case with the Indicative in parenthetic clauses in *sermone obliquo;* see § 139. m. 69.

NOTE 8. There are some verbs, which in the Present seem also to include the sense of the Perfect. Thus especially ἥκω *I have come,* I am here; e. g. Plat. Crit. 1 ἄρτι ἥκεις ἢ πάλαι. Also οἴχομαι lit. *I go away,* comm. *I am gone;* whence too the Impf. acquires the appearance of the Plupf. see *Ausf. Sprachl.* § 114. Very commonly also verbs signifying *to hear* and *learn* (as ἀκούω, πυνθάνομαι, μανθάνω, αἰσθάνομαι) are put in the Present, where we use the Perfect; e. g. An. 4. 6. 17 τῶν ἡγεμόνων πυνθάνομαι, ὅτι οὐκ ἄβατόν ἐστι τὸ ὄρος. Dem. Phil. 1. p. 46 συμπλεῖν κελεύω, ὅτι καὶ πρότερόν ποτ' ἀκούω ξενικὸν τρέφειν ἐν Κορίνθῳ τὴν πόλιν. Cyr. 5. 4. 11 τὸ μὲν ἐπ' ἐμοί, οἴχομαι (*perii*), τὸ δ' ἐπὶ σοί, σέσωσμαι, i. e. thou alone hast saved me.— Further, τίκτειν, τεκνοῦν, γεννᾶν τινα, besides the meaning *to bear, to beget,* signify also *to be the father, mother, of any one;* and hence the Present is often to be taken wholly as a Perfect; e. g. πολλοῦ σε θνητοῖς ἄξιον τίκτει πατήρ. Anthol. 4. 83 νᾶσος ἐμὰ θρέπτειρα Τύρος· πάτρα δέ με τεκνοῖ Ἀτθίς.

NOTE 9. Special peculiarities of the Greek idiom are, further, the following: a) The phrase ἦν ἄρα, especially in dialogue, for our Present; e. g. Soph. Phil. 978 οἴμοι, ἀπόλωλ'· ὅδ' ἦν ἄρα ὁ ξυλλαβών με κἀπονοσφίσας ὅπλων, i. e. '*it was he* and is still, though I marked it not.' See other examples in Heind. on Plat. Phæd. 35. b) Further, and likewise in dialogue, certain *Aorists* of the first person, as ἤσθην, ἐπήνεσα, instead of the Present, in order to express decided emotion or disposition of mind in any action; e. g. Soph. Aj. 536 ἐπήνεσ' ἔργον καὶ πρόνοιαν ἣν ἔθου. See Herm. ad Viger. note 162. Buttm. ad Soph. Phil. 1289, 1314. Comp. the epic ἔπλετο under πέλω § 114.

NOTE 10. Since the Present and Imperfect always imply *duration,* and consequently not *completion,* there arises the usage, that several verbs, whose action can strictly be expressed as *complete* only by the accession of another verb, (e. g. *to give* completed by *to receive, to send away* by *to go away,*) are used in these tenses merely to express this partial (incomplete) action, or as it is called, *de conatu,* i. e. an *endeavour* or *purpose,* though these expressions are not exact. E. g. Hdot. 7. 221 Λεωνίδης φανερός ἐστι τὸν μάντιν ἀποπέμπων, ἵνα μὴ συναπόληταί σφι· ὁ δὲ ἀποπεμπόμενος αὐτὸς μὲν οὐκ ἀπέλιπε (did not leave, did not *go away*), τὸν δὲ παῖδα ... ἀπέπεμψε. Id. 3. 81 τὰ μὲν Ὀτάνης εἶπε, τυραννίδα παύων, λελέχθω κἀμοὶ ταῦτα. Eur. Iph. T. 350 ὥστε μόσχον Δαναΐδαι χειρούμενοί μ' ἔσφαζον. So too δίδωσι, ἐδίδου, is often to be translated only by *to offer;* πείθει is strictly only *suadet,* not *persuadet;* also κτείνει, φονεύει, ἐκβάλλει, espec. in the tragic writers. See examples in the Index ad Demosth. Mid. art. *Præsens.*

NOTE 11. As a *periphrase for the Future*, we find μέλλειν *with the Infinitive;* yet with this difference, that the Fut. form places the action in the future *indefinitely*, while the periphrase at once marks the point of time *from* or *after* which the action is regarded as future. Thus ποιήσω simply *I will do;* μέλλω ποιεῖν *I am* (now) *about to do;* ἔμελλον ποιεῖν *I was* (then) *about to do*.—This verb marks elsewhere also the idea of intention, *might, should, could;* as ἃ ἤμελλον πάσχειν, 'what I *should* suffer,' what it was intended I should suffer. Cyr. 4. 3. 3 στὰς ὅπου ἔμελλεν ἂν ἐξακούεσθαι τὰ λεγόμενα εἶπεν ὁ Κῦρος.—The difference between the *Present* and *Aorist* of the subjoined Infinitive lies here too in the nature of the action, as *continued* or *momentary;* but very commonly, by a pleonastic idiom (§ 140. 1. c), the *Infin. Fut.* is employed; e. g. Cyr. 1. 6. 17 δεῖ στρατιάν, εἰ μέλλει πράξειν τὰ δέοντα, μηδέποτε παύεσθαι τοῖς πολεμίοις κακὰ πορσύνουσαν. Plat. Phædr. p. 260 τῷ μέλλοντι ῥήτορι ἔσεσθαι τὰ δίκαια μανθάνειν ἀνάγκη. Hence, spec. τὸ μέλλον ἔσεσθαι, *that about to be, the future.*

NOTE 12. The *Perfect* has also a Subjunctive and Optative, and the *Future* an Optative, which are actually used, where the peculiar relations of these moods coincide with the time marked by these tenses; e. g. εἴθε ὁ υἱὸς νενικήκοι *O that my son might have conquered!* Hdot. 3. 75 ἔλεγε ὅσα ἀγαθὰ Κῦρος Πέρσας πεποιήκοι. Aristoph. Eq. 1148 ἀναγκάζω αὐτοὺς πάλιν ἐξεμεῖν, ἅττ' ἂν κεκλόφωσί μοι. Plat. Rep. p. 337 ταῦτα προὔλεγον, ὅτι σὺ ἀποκρίνεσθαι μὲν οὐκ ἐθελήσοις, εἰρωνεύσοιο δὲ καὶ πάντα μᾶλλον ποιήσοις ἢ ἀποκρινοῖο, εἴ τίς τί σε ἐρωτᾷ. But since, in such cases, the moods of the Present and Aorist are generally sufficient with the help of the context; and since also the Indic. in *sermone obliquo* is very common (comp. § 139. m. 69); the forms in question are employed only when they specially promote clearness. But even then, instead of the proper Subj. and Opt. of the Perfect, writers prefer to use in most verbs the periphrastic form; e. g. πεφιληκὼς ὦ and εἴην.

NOTE 13. The *Imperative of the Perfect*, in its principal form, i. e. the *second* person, occurs for the most part only in verbs whose Perfect has the signification of the Present; as κέκραχθι, κεχήνετε, μέμνησο. But the *third* person, chiefly in the Perf. Passive, has a conclusive sense, 'let it be done;' and often affords an energetic mode of expression; e. g. νῦν δὲ τοῦτο τετολμήσθω εἰπεῖν, *let it be ventured*. Arist. Vesp. 1129 πεπειράσθω *let it be tried*, i. e. try it then.

§ 138. *Third Future.*

1. The *Future* 3, both in form and signification, is strictly compounded from the Perfect and Future. It transposes an action, viewed as completed, into the future; or anticipates a future action as completed. And when the Perfect denotes a state or condition continued in the present, as ἐγγέγραμμαι *I am inscribed, I stand on the list*, this also remains in the Future 3.

EXAMPLES: Plat. Rep. p. 506. a, ἡ πολιτεία τελέως κεκοσμήσεται, ἐὰν ὁ τοιοῦτος αὐτὴν ἐπισκοπῇ φύλαξ, 'the commonwealth *will be* in a state of perfect order,' not *will come* into such a state; *adornata erit*, not *adornabitur*. Aristoph. Nub. 1436 μάτην ἐμοὶ κεκλαύσεται 'in vain I shall have wept.' Id. Eq. 1371 οὐδεὶς κατὰ σπουδὰς μετεγγραφήσεται, ἀλλ', ὥσπερ ἦν τὸ πρῶτον, ἐγγεγράψεται, 'no one will be otherwise enrolled through favour; but as he was at first (inscribed), so *will he remain inscribed.*'

2. Hence this is the appropriate Future of such Perfects as take a special signification, which may be regarded as a new Present. E. g. λέλειπται *it remains* over and above, λελείψεται *it will re-*

main, but λειφθήσεται *it will be left behind ;—*κέκτημαι *possess*, μέμνημαι *call to mind*, κεκτήσομαι, μεμνήσομαι.

3. In many verbs in the Passive, the Attics employ the Fut. 3 as a simple Future Passive. Besides the verbs δέω and πιπρά-σκω (see in § 114) this is chiefly the case with πεπαύσομαι, κεκό-ψομαι. In other verbs, this Future is used by the Attics altern-ately with the ordinary Fut. Pass. and in the same signification; e. g. βεβλήσομαι, λελέξομαι, and others.

NOTE. In some verbs the Fut. 3 has a particular emphasis; and implies either: 1) *it shall, I will;* e. g. Soph. Aj. 1141, where to the words of Menelaus, ἔν σοι φράσω· τόνδ᾽ ἐστὶν οὐχὶ θαπτέον — it is answered, σὺ δ᾽ ἀντακούσει τοῦτον ὡς τεθάψεται (comp. § 151. I. 6), where the common ταφήσεται would be far less forcible ; or: 2) *immediate* action, *haste*, e. g. φράζε, καὶ πεπράξεται, *speak, and it will have been done*, i. e. immediately, Arist. Plut. 1027, comp. 1200. From such passages the old name of this tense would seem to have been derived, viz. *Paulo-post Future.*

4. The Active has no separate form for the Lat. *Fut. exactum ;* and employs therefore for the Indic. Opt. and Infin. in this sense, the natural periphrasis ; thus πεφιληκὼς ἔσομαι, ἐσοίμην, ἔσεσθαι, *I shall have loved*, etc. In clauses which require the Subjunc-tive, this sense is expressed by the *Subj. Aorist with* ἄν, § 139. m. 16.—Those verbs which cannot form a Fut. 3 (§ 99), natu-rally take in the Passive the same periphrasis.

EXAMPLES : Dem. Ol. p. 30 θεάσασθε ὃν τρόπον ὑμεῖς ἐστρατηγηκότες πάντα ἔσεσθε ὑπὲρ Φιλίππου, comp. p. 13. Xen. Hell. 7. 5. 24 Ἐπιμανών-δας ἐνόμιζεν ὅλον τὸ ἀντίπαλον νενικηκὼς ἔσεσθαι. 18 ἐνθυμούμενος ὅτι λελυμασμένος ἔσοιτο τῇ ἑαυτοῦ δόξῃ. Dem. p. 1452 τὰ δεδογμένα νῦν ὑμεῖς ἔσεσθ᾽ ᾑρημένοι.

§ 139. THE MOODS.

1. The *Indicative* as the mood of certainty in matters of fact, 1 and the *Imperative* as the mood of command, accord in general with the usage of other languages. But in *conditional* or *de-pendent* relations, expressed in Latin by the Subjunctive, the Greeks employ the two moods, *Subjunctive* and *Optative.* Their essential difference is this, viz. that the *Subjunctive* marks a specific relation or manner of expression, as to which experience must decide how far it is valid or not; while the *Optative* im-plies, that the expression is to be taken merely as a supposition, as something conceived in the mind and subjective, without at all considering whether experience will confirm it or not.

NOTE 1. Although according to their nature the Subjunctive and Opta-tive would stand only in minor or dependent clauses, yet there are partic-ular cases, where they are also used in *simple* clauses. We treat first of these, before taking up the use of these moods in dependent clauses.

I. The SUBJUNCTIVE *in Simple Clauses.*   2

1) It expresses *doubt* and *deliberation* (Conjunct. dubitativus v. delibera-tivus) ; but very seldom except in the first person. Such clauses are to be regarded as in their nature dependent ; since βούλει, θέλεις, οὐκ οἶδα, or the

like, either stand with them or are to be supplied; e. g. πόθεν βούλει ἄρξω-
μαι; 'whence wilt thou that *I begin?*' βούλει οὖν σκοπῶμεν; Anacr. τί σοι
θέλεις ποιήσω; Subj. Aor. Or also without such words: εἴπω οὖν σοι τὸ
αἴτιον; 'shall I then tell thee the cause?' Plut. Theæt. 17.—νῦν ἀκούσω αὖ-
θις; Luc. D. Mort. 30. 1.—τί ποιῶ; πῆ βῶ; ποῖ τράπωμαι; Eurip. Ion.
758 εἴπωμεν ἢ σιγῶμεν, ἢ τί δράσομεν;—This Subj. is also possible in
the *third* person; e. g. ποῖ τις ἔλθῃ; Dem. Mid. 10 ὁ τοιοῦτος πότερα μὴ δῷ
δίκην;

3   2) It serves for *incitement* or *exhortation* (Conjunct. adhortativus); but
only in the first person, and especially in the Plural; e. g. ἴωμεν *let us go*,
ἴδωμεν, συμβουλεύωμεν, etc. In the Sing. it commonly stands in connection
with an Imperative (ἄγε, φέρε); e. g. φέρ' ἴδω Eurip. φέρε δὴ τὰς μαρτυ-
ρίας ἀναγνῶ Demosth. comp. Il. ζ. 340. In this way, though very seldom,
even the second person occurs: Soph. Phil. 300 φέρ', ὦ τέκνον, νῦν καὶ τὸ
τῆς νήσου μάθῃς.

4   3) For the *Imperative*, in the second and third persons, but only in *nega-
tive entreaty* or *admonition* with μή, μηδέ, etc. Here too, it may be noted,
only the *Subj. Aorist* is used, § 148. 3. E. g. μὴ τρέσῃς *tremble not*. Soph.
Ant. 84 ἀλλ' οὖν προμηνύσῃς γε τοῦτο μηδενί. Dem. Phil. p. 114 καὶ
μηδεὶς εἴπῃ, τί τούτων μέλει τῇ πόλει.

5   4) In epic writers the *Aorists* of the Subj. often stand for the *Future:*
which indeed has in general a close affinity with the Subjunctive,* inas-
much as that which *is to* take place, must in any case be left to experience.
In translating such passages, therefore, it is better not to use the Future
directly. E. g. Il. a. 262 οὐ γάρ πω τοίους ἴδον ἀνέρας οὐδὲ ἴδωμαι, *nor can*
(shall) *I ever see them.* ζ. 459 καί ποτέ τις εἴπῃσι. Also along with the
Future, Od. μ. 383 δύσομαι εἰς Ἀίδαο καὶ ἐν νεκύεσσι φαείνω. π. 437 οὐκ
ἔσθ' οὗτος ἀνήρ, οὐδ' ἔσσεται, οὐδὲ γένηται.

6   5) In later writers also, and especially the Attics, there is a Subjunctive,
which in a certain degree stands for the Future, viz. the *Subj. after* οὐ μή,
espec. in the 3 pers. Sing. and Plural; by which the occurrence of some
fact is denied by the speaker. This construction most commonly is made
to depend on some omitted verb of *care* or *solicitude;* but it is better to re-
gard such phrases, as also the very similar case of the Opt. with οὐκ ἄν, as
independent hypothetical modes of expression; and explain them from the
nature of the Subjunctive alone, without recourse to such aids, which do
not always meet the case. E. g. in Soph. Phil. 102, Neoptolemus asks,
why he should use stratagem against Philoctetes, and Ulysses replies: οὐ
μὴ πίθηται· πρὸς βίαν οὐκ ἂν λάβοις. Id. El. 1035 ἀλλ' οὔποτ' ἐξ ἐμοῦ γε μὴ
μάθῃς τόδε, *but never from me shalt thou learn this.* Xen. Hi. 11. 15 ἐὰν
τοὺς φίλους κρατῇς εὖ ποιῶν, οὐ μή σοι δύνωνται ἀντέχειν οἱ πολέμιοι. Comp.
Dem. Phil. 3. p. 130. etc.—Instead of the Subj. we sometimes find after
these particles the *Fut. Indic.* in the same sense, but more emphatic; e. g.
Eurip. Med. 1149 οὐ μὴ δυσμενὴς ἔσει φίλοις, παύσει δὲ θύμου καὶ πάλιν
στρέψεις κάρα, i. e. *be not thus disinclined towards thy friends,* etc. Comp.
further § 148. n. 5, and Dawes's Canon in marg. note to m. 46, below.

7   II. *The* OPTATIVE *in Simple Clauses.*

1) Without ἄν, as expressing *a wish, desire;* so Plat. Phædr. extr. ὦ θεοί,
δοίητέ μοι καλῷ γενέσθαι τἄνδοθεν· πλούσιον δὲ νομίζοιμι τὸν σοφόν κτλ. In
this sense it is often accompanied by *a particle* of wishing, as εἰ (αἴ), εἴθε,
εἰ γάρ, ὡς *utinam*, also οὕτως *so* (§ 149. m. 1); e. g. Xen. Hell. 4. 1. 38 εἴθ',
ὦ λῷστε, φίλος ἡμῖν γένοιο. This Opt. also softens the tone of *command*,
and thus stands for the Imperative; e. g. Hom. Od. ξ. 407 τάχιστά μοι ἔνδον
ἑταῖροι εἶεν. It stands then also as the expression of one's *will*, commonly

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    * This affinity is indicated in the language itself; since the forms of the Future
and of the Subj. Aor. 1 Act. (Mid.) are in most verbs very much alike.

in the *first* person, and similar to the Subjunctive; only that the Opt. does not like the latter directly incite to action. Od. π. 383 ἀλλὰ φθέωμεν ἐλόντες (sc. Telemachus) ... βίοτον δ᾽ αὐτοὶ καὶ κτήματ᾽ ἐχωμεν, δασσάμενοι ... οἰκία δ᾽ αὖτε κείνου μητέρι δοῖμεν ἔχειν, ἠδ᾽ ὅστις ὀπυίοι, comp. Il. v. 119. Comp. also marg. note to m. 14 below.

2) Without ἄν, as a continuation of an indirect clause; see m. 70 below.

3) With ἄν, see m. 15 below.

NOTE 2. Inasmuch as the Opt. Aorist implies no definite relation of time 8 (§ 137. 5), strict analogy would require, whenever the wish is to be expressed as in the past, (e. g. O that I had done this!) that the Opt. of the Perfect should be employed. But as this form was avoided, and was indeed unusual, its place was supplied by *the Indic. of a Preterite* with a particle of wishing; e. g. Mem. 1. 2. 46 εἴθε σοι τότε συνεγενόμην, ὅτε δεινότατος σαυτοῦ ἦσθα. Eur. Suppl. 824 εἴθε με Καδμείων ἔναρον στίχες ἐν κονίαισιν, comp. Andr. 1185. That is to say, inasmuch as the wish can no longer be realized, this mood (by m. 12 and 13 below) is fully adapted to this matter of fact. Hence, also, when a wish of the like kind refers to the present, the *Indic. Imperf.* is employed with εἴθα etc. e. g. Eur. Heracl. 733 εἴθ᾽ ἦσθα δυνατὸς δρᾶν, ὅσον πρόθυμος εἴ. El. 1061 εἴθ᾽ εἶχες, ὦ τεκοῦσα, βελτίους φρένας, *utinam haberes*, not *utinam habeas.*—With this we may connect the usage, mostly poetical, of introducing such clauses of wishing by ὤφελον (commonly with a particle of wishing) and the Infin. Pres. or Aor. depending on it; e. g. Il. φ. 729 ὥς μ᾽ ὄφελ᾽ Ἕκτωρ κτεῖναι. Plat. Crit. p. 44 εἰ γὰρ ὤφελον οἷοίτε εἶναι οἱ πολλοί, see the rest of the example in m. 51. Comp. also m. 13.

2. The Subjunctive and Optative have their proper place in 9 *subordinate* or *dependent* clauses. The remark, that the Subjunctive connects itself for the most part with the *primary* tenses, and the Optative with the *historical* tenses, has its foundation in the nature of these moods; see Text 1. Thus I say: οὐκ οἶδα ὅποι τράπωμαι, *non habeo quo me vertam*, because I take it for granted, that experience (the future) will decide in what direction I turn myself. Hence too the Subjunctive follows in like manner the Perfect (which from its nature is connected with the present) and the Future; as also the *Aorist* when it stands for the Perfect; see § 137. 3, and the examples from Thucydides. In narration, on the other hand, the mind transfers itself into the past, and consequently into the mental position of the *subject* as acting or speaking, without at all considering whether experience has since decided or will hereafter decide; and then the thought appears as a supposition, as something subjective, and therefore requiring the Optative; e. g. οὐκ ᾔδειν ὅποι τραποίμην, *non habebam quo me verterem;* ὁ δὲ ἔλεγεν, ὅτι ἔλθοιεν οἱ πρέσβεις.— That however the converse of this can just as well have place, we shall see further on.

3. With the use of the moods the particle ἄν stands in the 10 closest connection; and by it this part of Syntax is rendered in no small degree intricate and difficult. Its essential power is, to modify the specific relation expressed by the moods; and from this again has arisen a second usage, by which it is also joined with other words. It indicates, namely, that what is affirmed,

is to be viewed as dependent on certain conditions; which condi-
tions, however, in most cases, it does not specify, but only *causes
them to be felt.*   Hence, in every instance, ἄν strictly contains in
itself a whole *conditional clause.*—We include here also the epic
usage of κέ, κέν, which, although more free, is for various reasons
best comprised under that of ἄν.—The following are the special
usages:

11   1) "Αν with the INDIC. PRESENT AND PERFECT, is in itself an impossible
connection; since it would make the certainty so affirmed again dependent
on a condition, and consequently uncertain.   When therefore such a con-
nection seems to occur, the ἄν belongs not to the Indicative, but to some
other word; e. g. in οἴμαι ἄν, οὐκ ἂν οἶδ' ὅτι—, the ἄν belongs to the depend-
ent clause; see examples in m. 19 below.—On the other hand, ἄν can stand
with the *Indic. Future;* because there it serves to soften the affirmation in
respect to things still future, like the Subj. Aorist instead of the Future,
see m. 5 and 6 above; e. g. Od. γ. 80 εἴρεαι, ὁπόθεν εἰμέν· ἐγὼ δέ κέ τοι κα-
ταλέξω.   Il. a. 174 παρ' ἔμοιγε καὶ ἄλλοι, οἵ κέ με τιμήσουσι.   This is rare in
prose writers: Xen. Cyr. 7. 5. 21 πολὺ ἂν ἔτι μᾶλλον ἢ νῦν ἀχρεῖοι ἔσονται
ὑπὸ τοῦ ἐκπεπλῆχθαι.

12   2) With the INDIC. OF THE HISTORICAL TENSES ἄν has the following sig-
nifications:

a) The *repetition* of an action, or something *customary,* so far as this rep-
etition is supposed to be dependent on certain conditions, the existence of
which however is only suggested by ἄν; e. g. ἐποίει ἄν *he was wont to do,*
sc. when circumstances permitted, as often as he pleased, etc.   This usage
is very common in all writers.   E. g. Anab. 1. 9. 19 Κῦρος, εἴ τινα ὁρῴη δει-
νὸν ὄντα οἰκονόμον, οὐδένα ἂν πώποτε ἀφείλετο [τὴν χώραν], ἀλλ' ἀεὶ πλείω προσ-
εδίδου, comp. 1. 5. 2.—Hdot. 3. 119 ἡ δὲ γυνὴ φοιτέουσα ἐπὶ τὰς θύρας τοῦ
βασιλέως, κλαίεσκε ἂν καὶ ὠδύρετο.—Soph. Phil. 290 sq. the sufferings of Phil-
octetes: πρὸς δὲ τοῦθ', ὅ μοι βάλοι ἄτρακτος, αὐτὸς ἂν τάλας εἰλυόμην δύ-
στηνος· . . . εἴ τ' ἔδει τι καὶ ποτὸν λαβεῖν καὶ ξύλον τι θραῦσαι, ταῦτ' ἂν ἐξέρ-
πων τάλας ἐμηχανώμην· εἶτα πῦρ ἂν παρῆν κτλ.

b) Equally common is the use of ἄν with the historical tenses in order
to signify, that, *in consequence of the impossibility or non-fulfillment of cer-
tain conditions,* some action or thing in like manner *cannot* or *could not be
fulfilled;* and consequently, with the negative (οὐ), that something which
now takes place or has taken place, would not do so or have done so, had
certain conditions been realized.   Here by rule the *Imperf. with ἄν* is used
when the thing relates to the present; and the *Pluperf. or Aorist with ἄν,*
when it is in the past.   E. g. ἐποίουν ἂν τοῦτο *I would do this* (implying:
ἀλλ' οὐ ποιῶ); and with the negative: οὐκ ἂν ἐποίησα, οὐκ ἂν ἐπεποιήκειν, *I
would not have done it* (implying: ἀλλ' ἐποίησα).

EXAMPLES: Xen. An. 4. 2. 10 αὐτοὶ μὲν ἂν ἐπορεύθησαν, ᾗπερ οἱ ἄλλοι·
τὰ δὲ ὑποζύγια οὐκ ἦν ἄλλῃ ἢ ταύτῃ ἐκβῆναι.   Dem. p. 242 διὰ τούτους ὑμεῖς
ἐστε σῶοι, ἐπεὶ διά γε ὑμᾶς αὐτοὺς πάλαι ἂν ἀπολώλειτε, where the unful-
filled condition is: 'if ye had been or acted for yourselves alone.'   Od. β.
184 ὡς σὺ καταφθίσθαι σὺν ἐκείνῳ ὤφελες· οὐκ ἂν τόσσα θεοπροπέων ἀγό-
ρευες.   Other examples see in m. 28 below.

13   NOTE 3. This ἄν is *omitted* with verbs which declare, that something
must take place or was permitted; such as χρῆν, ἔδει, προσῆκεν, ἐξῆν, ἐνῆν
Lat. *debebam,* etc.   E. g. Soph. El. 1505:

χρῆν δ' εὐθὺς εἶναι τήνδε τοῖς πᾶσιν δίκην.
ὅστις πέρα πράσσειν γε τῶν νόμων θέλει,
κτείνειν· τὸ γὰρ πανοῦργον οὐκ ἂν ἦν πολύ.

The reason is, that there is not here implied: ἀλλ' οὐ χρή; since not the

necessity of the fact, but the fact itself, is deni̇ed. On the other hand, it is afterwards replied: ἀλλ' ἐστι πολύ. Ἐξῆν γὰρ ἀποφεύγειν *I could have fled* (implying: ἀλλ' οὐκ ἀπέφυγον). Comp. An. 7. 7. 40. So soon however as one can rejoin: ἀλλὰ δεῖ, ἔξεστι, or οὐ δεῖ, the ἄν must resume its place. An. 5. 1. 10 εἰ μὲν ἠπιστάμεθα, ὅτι ἥξει Χειρίσοφος—, οὐκ ἂν ἔδει λέγειν κτλ.— Also with ὤφελον, ἔμελλον, ἔφην, ἐβουλόμην, the omission of ἄν is common for the same reason; e. g. Il. a. 415 αἴθ' ὄφελες παρὰ νηυσὶν ἀδάκρυτος καὶ ἀπήμων ἧσθαι. Arist. Ran. 866, ΑΙΣΧ. ἐβουλόμην μὲν οὐκ ἐρίζειν ἐνθάδε· οὐκ ἐξ ἴσου γάρ ἐστιν ἀγών. For ὤφελον comp. also m. 8 above.—Another case of the omission of ἄν see below in m. 51 and 30.

3) Ἄν with the SUBJUNCTIVE is in itself an unnecessary connection. For, 14 since the Subjunctive represents a thing as dependent on certain conditions now or hereafter to be realized, it everywhere includes in itself the power of ἄν. Hence ἄν is *never* joined with the mood itself; and consequently there can never be, at least in good Attic, a *simple* clause with the Subjunctive and ἄν.* When, on the contrary, the Subjunctive stands in dependent clauses, or such as are introduced by a conjunction or a pronoun, it is the usage of the language, that then ἄν is evolved from the idea of the Subjunctive, and connects itself closely *with the particle or pronoun;* e. g. ἐάν and ὁπόταν (for εἰ ἄν, ὁπότ' ἄν), ἕως ἄν, ὃς ἄν, etc. For examples see § 139. A, sq.

4) Ἄν with the OPTATIVE serves to express a subjective opinion depend- 15 ent on or qualified by some condition; that is, it expresses a less positive affirmation, or a merely supposed possibility, for which in English we use a periphrase with *can, might, could, would, should,* etc. E. g. Mem. 1. 2. 19 ἴσως οὖν εἴποιεν ἂν πολλοί, ὅτι οὐκ ἄν ποτε ὁ σώφρων γένοιτο ὑβριστής. Cyr. 6. 1. 45 ἀσμένως ἂν πρὸς ἄνδρα, οἷος σὺ εἶ, ἀπαλλαγείην. Plat. Phæd. p. 81 τὸ σωματοειδές ἐστιν οὗ τις ἂν ἅψαιτο, 'the corporeal is *what one can touch*' sc. if he will.—This mode of expression is especially at home among the Attics; who, in consequence of the tone of moderation peculiar to them, employ it in the place of the most positive affirmations, or also to avoid the definiteness of the Future; e. g. οὐκ ἂν φύγοις, i. e. 'thou wilt not escape;' Dem. Phil. p. 44 οὐ γὰρ ἂν τάγε ἤδη γεγενημένα τῇ νυνὶ βοηθείᾳ κωλῦσαι δυνηθείημεν. Hdot. 5. 9 γένοιτο δ' ἂν πᾶν ἐν τῷ μακρῷ χρόνῳ.—Finally this Opt. with ἄν is also used to soften the tone of *command*; thus λέγοις ἄν for λέγε; also χωροῖς ἄν εἴσω Soph. οὐκ ἂν φθάνοις see § 150. m. 37.

4. When the particles and pronouns to which ἄν is subjoined 16 have with them the *Subjunct. Aorist,* this forms an implied *Preterite;* and, consequently, when the context refers to future time, a *Future Preterite,* Lat. *Fut. exactum;* see § 138. 4.

EXAMPLES: Dem. Mid. p. 525 χρὴ δέ, ὅταν μὲν τίθησθε τοὺς νόμους, ὁποῖοί τινές εἰσι σκοπεῖν· ἐπειδὰν δὲ θῆσθε, φυλάττειν καὶ χρῆσθαι, i. e. 'when ye *have made* them.' Phil. p. 44 ἐπειδὰν ἅπαντα ἀκούσητε, κρίνατε, 'when ye *shall have heard* all, judge.' Xen. Cyr. 2. 3. 5 τίς ἐθελήσει μηδὲν καλὸν ποιῶν, ἃ ἂν ἄλλοι τῇ ἀρετῇ καταπράξωσι, τούτων ἰσομοιρεῖν; ibid. ἐξ ὧν (i. e. ἐξ τούτων ἃ) ἂν ἐγὼ ποιήσω, οὐκ ἂν κριθείην οὔτε πρῶτος οὔτε δεύτερος. Plat. Prot. p. 311 περιιόντες ἐν τῇ αὐλῇ διατρίψωμεν, ἕως ἂν φῶς γένηται.

5. Whenever the construction requires it, the Greek language 17 can change any clause made conditional by ἄν into the Infinitive or into the Participle, leaving the ἄν standing with the Infinitive

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* In Homer there are such clauses; see Il. a. 184, 205. γ. 54. But this is explained by m. 5 and 11 above.—The same poet writes both moods (Subj. and Opt.) in one construction : Od. δ. 692 ἦτ' ἐστὶ δίκη θείων βασιλήων, ἄλλον κ' ἐχθαίρῃσι βροτῶν, ἄλλον κε φιλοίη, where indeed we must assume some difference in the conception, which however cannot well be given in a translation. See also Il. σ. 307.

or Participle.　The Greek has thus an advantage over every known language, in giving the force of an Optative or Indicative with ἄν also to the Participle and Infinitive.　But neither the Infin. nor Participle with ἄν ever stands for the *Subjunctive* with ἄν; since, as we have seen above (m. 14), this ἄν is strictly not connected with the Subjunctive, but with the accompanying particle or pronoun; and, consequently, must fall away, when the particle or pronoun falls away.

EXAMPLES: Xen. Cyr. 3. 2. 19 ὦ Ἀρμένιε, βούλοιο ἄν σοι τὴν νῦν ἀργὸν οὖ-σαν γῆν ἐνεργὸν γενέσθαι; ἔφη ὁ Ἀρμένιος πολλοῦ ἂν τοῦτο π ρ ί α σ θ α ι· πολὺ γὰρ ἂν αὐ ξ ά ν ε σ θ α ι τὴν πρόσοδον, where in translating we change the in-direct to the direct style.　Dem. Ol. p. 36. Lept. 9 τἆλλα σιωπῶ, πόλλ᾽ ἂν ἔ χ ω ν εἰπεῖν, 'although *I could say* much.'　Hdot. 7. 139 νῦν δὲ Ἀθηναίους ἄν τις λ έ γ ω ν (whoever should say) σωτῆρας γενέσθαι τῆς Ἑλλάδος οὐκ ἂν ἐξαμάρτοι.　Plat. Crito p. 48 οἱ ῥᾳδίως ἀποκτιννύντες καὶ ἀ ν α β ι ω σ κ ό μ ε ν ο ί γ᾽ ἄν, εἰ οἷοί τ᾽ ἦσαν, 'who lightly kill, and *would* also perhaps *bring back again to life*, if they could;' from ἀνεβιώσκοντ᾽ ἄν, see m. 12. b.—The same holds good with the Participle, when it stands with the verb in the con-struction described in § 144. 6, where we often render it by a clause with *that*; e. g. after εὑρίσκειν, εἰδέναι, ὁρᾶν, etc.　Thuc. 7. 42 ὁρᾷ τὸ παρατείχι-σμα ἁπλοῦν τε ὄν, καὶ εἰ ἐπικρατήσειέ τις τοῦ στρατοπέδου, ῥᾳδίως ἂν αὐτὸ λη-φ θ έ ν.　See also the example Xen. An. 7. 7. 40, and in m. 44 below.

18　　After the verbs δοκεῖν, οἴεσθαι, ἐλπίζειν, οὐκ ἔστι, and the like, ἄν gives to the Infin. of the Aorist, and not seldom to that of the Present, the force of the *Infin. Future.*

EXAMPLES: Cyr. 3. 1. 20 πόλεις ἁλοῦσαι, συμμάχους προσλαβοῦσαι, οἴονται ἀ ν α μ α χ έ σ α σ θ α ι ἄν.　Dem. Phil. p. 53 οὐκ ἔστιν ἕνα ἄνδρα ἂν δ υ ν η θ ῆ ν α ί π ο τ ε ταῦθ᾽ ὑμῖν π ρ ᾶ ξ α ι ἅπαντα.　ibid. p. 40 ἡγοῦμαι καὶ πρῶτος ἀναστὰς εἰκό-τως ἂν συγγνώμης τ υ γ χ ά ν ε ι ν.　Xen. An. 1. 3. 6 νομίζω ὑμᾶς ἐμοὶ εἶναι φί-λους καὶ συμμάχους, καὶ σὺν ὑμῖν ἂν ε ἶ ν α ι τίμιος, ὅπου ἂν ὦ.—The *Infin. Fut. without* ἄν (§ 140. 1. c) presents a thing as a supposed certainty; e. g. Cyr. 2. 1. 12 οἱ δ᾽ ἤσθησαν, νομίζοντες μετὰ πλειόνων ἀ γ ω ν ι ε ῖ σ θ α ι.　Whether also ἄν can stand with the Infin. Fut. is not entirely certain, though a sup-posable case; see e. g. Cyr. 1. 5. 2, and espec. Agesi. 7. 7. Matth. Gr. Gram. p. 1406.

19　　NOTE 4. As to the *position* of ἄν, it can regularly never stand first in a clause.　But, after what word it shall be placed, depends manifestly in many cases on the choice of the writer, or on the propriety of letting the uncertainty be earlier or later felt; in many cases also not.　Thus it stands indeed very often immediately after the Opt. and Indicative; but never so after the Subjunctive, for the reasons above assigned (m. 14). Yet, not only in clauses with the Subjunctive, but also with the Opt. and Indicative, ἄν connects itself by preference with certain words, as τίς, πῶς, γάρ, the ad-verbs, the negatives οὐκ, οὐδείς, etc.—Of the phrases οἶμαι ἄν, οὐκ ἂν οἶδα, we have already spoken, in m. 11 above.

EXAMPLES: Plato Phæd. p. 102 σὺ δ᾽ οἶμαι ἄν, ὡς ἐγὼ λέγω, ποιοῖς, where ἄν belongs to ποιοῖς.　Tim. p. 26. b, οὐκ ἂν οἶδ᾽ εἰ δυναίμην ἅπαντα ἐν μνήμῃ πάλιν λαβεῖν, i. e. εἰ δυναίμην ἄν, *whether I could,* i. e. if I were asked. Ἐδόκει ἂν ἡμῖν ἡδέως πάντα διαπρᾶξαι, where ἄν belongs to the Infinitive. We may further note the position of ἄν in clauses like Dem. Ol. p. 13, τί οὖν ἄν τις εἴποι ταῦτα λέγεις ἡμῖν νῦν, where the ἄν belongs to εἴποι, but is joined with the τί οὖν of another clause.　Plat. Phæd. p. 87. a, τί οὖν ἂν φαίη ὁ λόγος ἔτι ἀπιστεῖς; for τί οὖν ἀπιστεῖς, φαίη ἂν ὁ λ.　Dem. p. 680 ἐκ τούτου τοῦ ψηφίσματος κυρωθέντος ἄν, εἰ μὴ δι᾽ ἡμᾶς, ἠδίκηντο οἱ βασιλεῖς, i. e.

εἰ τὸ ψήφισμα ἐκυρώθη, οἱ βασιλεῖς ἠδίκ**ν**τ' ἄν would have been offended (see below), εἰ μὴ δι' ἡμᾶς, had it not been for us, see § 150. m. 26.

Note 5. The part. ἄν, like the negative, may be twice and even thrice 20 *repeated*, without any addition to the sense. This happens especially in clauses, where ἄν is joined (by n. 4) with one of the usual words, and then the ἄν is repeated with the mood, of course only with the Indic. or Optative; e. g. πῶς ἄν ποτ' ἀφικοίμην ἄν —οὐκ ἂν φθάνοις ἄν; Or when a clause intervenes; e. g. Soph. El. 333 ὥστ' ἄν, εἰ σθένος λάβοιμι, δηλώσοιμ' ἂν οἷ' αὐτοῖς φρονῶ. See also Heind. ad Plat. Phædr. 138. Herm. Opusc. IV. p. 188.— Vice versa, where the ἄν ought to stand twice with different predicates, it may be in one place omitted; e. g. Mem. 2. 1. 18 ὁ μὲν ἑκὼν πεινῶν φάγοι ἄν, ὁπότε βούλοιτο, καὶ ὁ ἑκὼν διψῶν πίοι.

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6. The *subordinate* or *dependent* clauses, in which the Subj. 21 and Opt. moods have their proper place, are of various kinds. The consideration of these moods in such clauses, however, is not to be separated from that of simple clauses; since even in the former the Subj. and Opt. are only used, when they can stand according to the general rule. It is therefore a wrong supposition, that the choice of the mood depends on the preceding particle; indeed, on the contrary, *the particle is often modified by the mood.* Still, it will be of use, to go through briefly with the several kinds of dependent clauses, in order to follow out the general definition in the application of the moods, and render it clear by examples; and especially in order to know what constructions are *by preference* employed in the different kinds of dependent clauses, and why.—We proceed therefore to treat of these clauses, under *eight* kinds, viz. conditional, relative, those with particles of time, causal, telic or final, ecbatic, transitive with ὅτι or ὡς, interrogative.

§ 139. A. *Conditional Clauses.*

In every conditional clause, the condition is viewed either as 22 possible or as impossible. *Possibility* is expressed either as altogether definite, or as depending on experience, or merely as a subjective supposition. Hence arise three principal cases.

1. *Possibility* without the expression of uncertainty: εἰ *with the Indicative;* e. g. εἰ ἐβρόντησε, καὶ ἤστραψεν 'if it has thundered, it has also lightened;' εἴ τι ἔχεις, δός, 'if thou hast anything, give it me.'—Plat. Symp. 188 εἴ τι ἐξέλιπον, σὸν ἔργον, ἀναπληρῶσαι.

Note 1. That which is future is always uncertain, or at least dependent 23 on certain conditions; hence the Greek in such cases prefers the next following construction with the Subjunct. Yet we find εἰ with the *Indic. Future,* even in the indirect style, whenever the fulfillment of the condition is either *hoped* or *feared;* because in such instances the mind of the speaker is not tranquil, but affected, and therefore *anticipates* the case as definitely realized in the future. E. g. Xen. An. 4. 7. 3 τῇ γὰρ στρατιᾷ οὐκ ἔστι τὰ ἐπιτήδεια, εἰ μὴ ληψόμεθα τὸ χωρίον. Plat. Phæd. p. 107. c, ὁ κίνδυνος δόξειεν ἂν δεινὸς εἶναι, εἴ τις αὐτῆς (τῆς ψυχῆς) ἀμελήσει. Eur. Hel. 1010 ἀδικοίημεν ἄν, εἰ μὴ ἀποδώσω. See too the example from Eur. Or. 559, in m. 30 below; also others in Krüger ad An. 7. 1. 16.

A A

24 2. The condition is such, that experience will decide, whether the case happens or not. That here the *Subjunctive* must be used, follows from the general definition in § 139. 1 ; and that ἄν is then joined with the particle (ἐάν, ἤν, ἄν epic εἴ κε, ὁπόταν, etc.) appears from m. 14. E. g. ἐάν τι ἔχωμεν, δώσομεν, '*if we should have* any thing, *we will give it* ;' ἐάν τίς τινα τῶν ὑπαρχόντων νόμων μὴ καλῶς ἔχειν ἡγῆται, γραφέσθω. Æschin. c. Tim. 4 τοῦτο ἐὰν σκοπῆτε, εὑρήσετε, ὅτι πάντων ἄριστα ἔχει.

25 NOTE 2. Yet it is not contrary to Greek usage, sometimes to omit this ἄν, so that εἰ stands *with the Subjunctive.* The case is essentially the same with the preceding ; only the condition is then less dependent on casual circumstances, but is to be viewed as becoming definitely realized in the future. This construction is also not unknown to the Attics ; e. g. Soph. OT. 873 ὕβρις, εἰ πολλῶν ὑπερπλησθῇ, φρουσιν εἰς ἀνάγκαν, a condition, the fulfillment of which is to be expected from the very nature of ὕβρις. Il. 198 τέλει γὰρ εἴ τι νῦξ ἀφῇ, τοῦτ' ἐπ' ἦμαρ ἔρχεται. In epic writers the usage is less definite : Il. a. 340. ε. 257. See other examples in Herm. Opusc. IV. p. 97 sq.

26 3. The condition is only the subjective supposition of a case possible indeed in itself, but for the present leaving wholly out of view, whether it will be hereafter realized or not : εἰ *with the Optative.* The apodosis (see n. 5 below) has then commonly *the Optative with* ἄν. E. g. εἴ τις ταῦτα πράττοι, μέγα μ' ἄν ὠφελήσειε, '*if* any one *should do* this, *he would render* me a great service.' Mem. 3. 7. 2 εἴ τις δυνατὸς ὢν τὴν πόλιν αὔξειν ὀκνοίη τοῦτο πράττειν, εἰκότως ἂν δειλὸς νομίζοιτο.

27 NOTE 3. For those doubtful cases, which in good Attic are very rare, where e. g. because of a preceding historical tense, ἐάν is put with the Optative, see below in m. 68. In other instances, ἐάν with the Optative (as being for εἰ ἄν) would make the condition dependent again upon another condition ; as is clearly the case in e. g. Xen. Hipparch. 7. 4 ἤν δὲ ἡ μὲν πόλις τρέπηται ἐπὶ τὰ ναυτικά ... τοὺς δὲ ἱππέας ἀξιώσειε τὰ ἐκτὸς τοῦ τείχους διασώζειν, ἐνταῦθα δὴ τὸν ἵππαρχον δεῖ ἀποτετελεσμένον ἄνδρα εἶναι, where however ἀξιώσῃ is also read. On the other hand, we oftener find εἰ ἄν separately with the Optative ; and then the ἄν is to be drawn to the Optative (which for the most part is actually done, e. g. Cyr. 4. 2. 37), and thus forms the mood described above in m. 15. E. g. Dem. p. 196 εἰ δίκαιά τις ἂν φήσειε Ῥοδίους πεπονθέναι, οὐκ ἐπιτήδειος ὁ καιρὸς ἐφησθῆναι. Comp. Mem. 1. 5. 3. Cyr. 3. 3. 55 ; also below in lett. H. no. 2.

28 4. *Impossibility* or *disbelief*, or in general the filling out of the relation specified above in m. 12. b. Here, in the protasis and apodosis there stands by rule : a) For the *present* time, in the protasis, εἰ *with the Indic. Impf. without* ἄν ; in the apodosis *the Impf. with* ἄν ; e. g. εἴ τι εἶχεν, ἐδίδου ἄν, *if he had any thing, he would give it* ; where there is necessarily implied : 'but he has nothing.' b) For the *past* time, in the protasis, εἰ *with the Indic. Aorist ;* in the apodosis *the Aor. with* ἄν ; e. g. εἴ τι ἔσχεν, ἔδωκεν ἄν, *if he had had any thing, he would have given it.* c) Or the clauses refer to *unlike* times, e. g. εἰ ἐπείσθην, οὐκ ἂν ἠρρώστουν, *if I had obeyed, I should not* (*now*) *be ill.*—Of course,

also, where a clause not conditional would have the Perfect, it passes over as conditional into the Pluperfect, just as the Present into the Imperfect; e. g. Dem. Ol. 3. p. 32 εἰ γὰρ αὐτάρκη τὰ ψηφίσματα ἦν, οὐκ ἂν Φίλιππος τοσοῦτον ὕβρικε χρόνον.—For the omission of ἄν, see note 5.

EXAMPLES: Mem. 2. 6. 26 ἐν τοῖς ἀγῶσιν εἰ ἐξῆν τοῖς κρατίστοις συνθεμένους (all at the same time) ἐπὶ τοὺς χείρους ἱέναι, πάντας ἂν τοὺς ἀγῶνας οὗτοι ἐνικῶν. Plat. Apol. p. 31 εἰ ἐγὼ πάλαι ἐπεχείρησα πράττειν τὰ πολιτικὰ πράγματα, πάλαι ἂν ἀπολώλη (§ 103. m. 12) καὶ οὔτ' ἂν ὑμᾶς ὠφελήκη οὐδέν, οὔτ' ἂν ἐμαυτόν.

NOTE 4. When the apodosis is in the past, but is intended to express duration, it is put also in the Impf. with ἄν. E. g. Thuc. 1. 9 Ἀγαμέμνων οὐκ ἂν οὖν νήσων ἔξω τῶν περιοικίδων ἠπειρώτης ὢν ἐκράτει, εἰ μή τι καὶ ναυτικὸν εἶχεν. Hdot. 7. 139 καὶ οὕτω ἂν ἐπ' ἀμφότερα ἡ Ἑλλὰς ἐγίνετο ὑπὸ Πέρσῃσι. Dem. Mid. p. 523 πάντ' ἂν ἔλεγεν οὗτος τότε. [29]

5. In respect to the *apodosis* of conditional clauses in general, as an independent clause it is limited to no particular or fixed construction. Consequently in clauses not dependent, the Opt. with ἄν may just as well follow after εἰ with the Indic. or ἐάν with the Subjunctive; and again, after εἰ with the Opt. it is conceivable that the apodosis may have the Indic. with or without ἄν. [30 a]

EXAMPLES: Plat. Apol. p. 25. b, πολλὴ ἄν τις εὐδαιμονία εἴη περὶ τοὺς νέους, εἰ εἷς μὴν μόνος αὐτοὺς διαφθείρει, οἱ δ' ἄλλοι ὠφελοῦσιν. Comp. Hipp. Min. p. 364. a.—Eur. Orest. 559 εἰ γὰρ γυναῖκες ἐς τόδ' ἥξουσιν θράσους ἄνδρας φονεύειν, καταφυγὰς ποιούμεναι ἐς τέκνα—, παρ' οὐδὲν αὐταῖς ἦν ἂν ὀλλύναι πόσεις. ib. 1130 εἰ μὲν γὰρ εἰς γυναῖκα σωφρονεστέραν ξίφος μεθεῖμεν, δυσκλεὴς ἂν ἦν φθόνος. Plato Prot. p. 334. b, οἷον καὶ ἡ κόπρος—, εἰ ἐθέλοις ἐπὶ τοὺς πτόρθους καὶ τοὺς νέους κλῶνας ἐπιβάλλειν, πάντα ἀπόλλυσιν. Anab. 5. 1. 9 ἐὰν οὖν κατὰ μέρος φυλάττωμεν καὶ σκοπῶμεν, ἧττον δύναιντ' ἂν ἡμᾶς θηρᾶν οἱ πολέμιοι, says Xenophon, in a discourse rich in instruction as to conditional clauses.

NOTE 5. Only the *fourth* case above (no. 4) is of such a nature, that the protasis and apodosis are conditioned by each other; for were the apodosis to have the simple Indic. without ἄν, the *first* case would arise (m. 22). Hence the simple Indic. without ἄν can stand only in certain cases, either those specified above in m. 13, or such as can be explained from the nature of the clause. We may note e. g. the *omission* of ἄν in these examples; Thuc. 3. 74 ἡ πόλις ἐκινδύνευσε πᾶσα διαφθαρῆναι, εἰ ἄνεμος ἐπεγένετο, since *the danger* at least was ever present. Plato Symp. p. 198. c, ὑπ' αἰσχύνης ὀλίγου ἀποδρὰς ᾠχόμην, εἴ πη εἶχον, where ὀλίγου almost renders ἄν superfluous. Anab. 7. 6. 21 οὔκουν αἰσχύνη ἐξαπατώμενος; ναὶ μὰ Δία ᾐσχυνόμην μέντοι, εἰ ὑπὸ πολεμίου γε ὄντος ἐξηπατήθην, because of the emphatic affirmation. Other instructive examples are: Xen. Rep. Ath. 1. 6 Plat. Gorg. p. 514. c. Apol. p. 20. c. Legg. 9. p. 869. b; in all which there is found at least an approach to the first case, in m. 22 above. [30 b]

B. *Relative Clauses.*

1. To the relatives belong naturally also the pronominal adverbs, or the relative adverbs of place, as οὗ, ὅπου, etc. of time, as ἡνίκα, etc. and manner, as ὡς, ὅπως, etc. The relative clauses (from which the indirect interrogative clauses are to be well distinguished, see in H below) are either construed as independent [31]

clauses; or else as dependent, and then the very same construc-
tions have place, which we have above developed in respect to
conditional clauses.

32   2. We therefore only repeat here in particular: 1) That rela-
tive clauses with the *Indic.* either refer back as matter of fact to
a demonstrative expressed or implied; or they may be of a gen-
eral kind, with ὅστις, ὁστιοῦν, and then they correspond to the
Lat. with *quicunque.*   2) That in relative clauses with the *Sub-
junctive,* ἄν always connects itself with the *relative;* and then
the clause is always general.   3) That in relative clauses with
the *Optative,* sometimes ἄν is omitted, and then they are either
of a general kind, or are intermediate clauses in *sermone obliquo,*
see m. 69 below; or sometimes ἄν is inserted, and then it forms
with the Opt. the ordinary (independent) mood, m. 15 above; or
it arises out of the change of construction from the Subj. to the
Optative, see m. 68.   4) That in relative clauses the *historical
tenses* in the Indic. with ἄν stand just as they do in simple claus-
es, m. 12. a, b.—All this will be apparent from the examples.

EXAMPLES: Λέξω ἃ ἤκουσα.   An. 6. 5. 6 ἔθαπτον, ὁπόσους ἐπελάμβα-
νεν ἡ στρατία.   Cyr. 3. 2. 26 δώσω, ὅσον τις δήποτε ἔδωκε.—Eur. Iph. T.
θύω γάρ, ὃς ἂν κατέλθῃ τήνδε γῆν Ἕλλην ἀνήρ.   Id. Troad. 1031 νόμον δὲ
τόνδε ταῖς ἄλλαισι θὲς γυναιξί, θνῄσκειν, ἥτις ἂν προδῷ πόσιν.—Xen. An. 2.
5. 32 οἱ ἱππεῖς διὰ τοῦ πεδίου ἐλαύνοντες, ὅτινι ἐτυγχάνοιεν Ἕλληνι, πάντας
ἔκτεινον (comp. m. 39).   Cyr. 3. 1. 28 τοιούτοις ἔγωγε ὑπηρέταις, οὓς εἰδείην
ἀνάγκῃ ὑπηρετοῦντας, ἀηδῶς ἄν μοι δοκῶ χρῆσθαι.   Hell. 2. 1. 32 Λύσανδρος,
Φιλοκλέα ἐρωτήσας, ὃς τοὺς Ἀνδρίους κατακρημνίσειε (a supposed case), τί εἴη
ἄξιος παθεῖν, ἀπέσφαξεν sc. τὸν Φ.—Od. ι. 126 οὐδ' ἄνδρες νηῶν ἔνι τέκτονες,
οἵ κε κάμοιεν νῆας εὐσσέλμους, αἵ κεν τελέοιεν ἕκαστα.   Eur. Hel. 815
μί' ἔστιν ἐλπίς, ἧ μόνῃ σωθεῖμεν ἄν.—An. 7. 6. 26 ἡμῖν δὲ ὁπλιτικὸν μὲν ἦν,
ᾧ ἴσως ἂν ἐδυνάμεθα σῖτον λαμβάνειν οὐδέν τι ἄφθονον.

33   NOTE 1. While in Attic prose, at least, the usage is constant, to connect
ἄν with the relative in clauses with the Subjunctive, the epic writers, on
the other hand, content themselves far more frequently with *the simple Subj.*
e. g. Il. a. 229 ἢ πολὺ λώϊόν ἐστι... δῶρ' ἀποαιρεῖσθαι ὅστις σέθεν ἀντίον εἴπῃ.
This usage the tragic writers sometimes imitate, comp. m. 25; e. g. Soph.
Trach. 251 τοῦ λόγου δ' οὐ χρὴ φθόνον, γυνή, προσεῖναι, Ζεὺς ὅτου πράκτωρ
(doer) φανῇ.   But this is not done without some ground; as here, for in-
stance, something definite is spoken of.

34   NOTE 2. In relative (final) clauses, which at the same time express a
purpose, or that something can or should take place, where in Latin the
Subj. must necessarily stand, it is common in Greek to use the *Indic. Fu-
ture ;* e. g. Hell. 2. 3. 2 ἔδοξε τῷ δήμῳ τριάκοντα ἄνδρας ἑλέσθαι, οἳ τοὺς πατρί-
ους νόμους ξυγγράψουσι, καθ' οὓς πολιτεύσουσι.   Eur. Iph. T. 1180
καὶ πόλει πέμψον τιν', ὅστις σημανεῖ.   An. 7. 6. 24 ἀγορᾷ δὲ ἐχρῆσθε, σπάνια
ἔχοντες, ὅτων ὠνήσεσθε.   So too the *Indic.* often stands after negative
clauses, where in Lat. the Subj. is necessary; e. g. Hell. 6. 1. 5 παρ' ἐμοὶ
οὐδεὶς μισθοφορεῖ, ὅστις μὴ ἱκανός ἐστιν ἴσα πονεῖν ἐμοί; and so in general
often in the indirect style, see m. 69.—The further construction of relative
clauses, so far as they mark a *purpose,* see below in E.

35   NOTE 3. But relative clauses may have not only a final, but also a *causal*
a signification.   The most natural mood in such clauses is the Indicative ;
see below in D.   In such clauses, consequently, ὅς, οἵ, stand for ὅτι ἐγώ,

σύ, ἡμεῖς, etc. *that* or *because I, thou*, etc. οἷος for ὅτι τοιοῦτος, ὅσος for ὅτι τοσοῦτος, ὡς for ὅτι οὕτως, etc.

EXAMPLES: Mem. 2. 7. 13 θαυμαστὸν ποιεῖς, ὃς ἡμῖν οὐδὲν δίδως. Hdot. 1. 33 (Σόλων Κροίσῳ) κάρτα ἔδοξε ἀμαθὴς εἶναι, ὃς τὰ παρεόντα ἀγαθὰ μετεὶς τὴν τελευτὴν παντὸς χρήματος ὁρᾶν ἐκέλευε. 1. 31 αἱ ᾿Αργεῖαι ἐμακάριζον τὴν μητέρα, οἷων τέκνων ἐκύρησε. Eur. Hel. 74 θεοί σ᾿, ὅσον μίμημ᾿ ἔχεις ῾Ελένης, ἀποπτύσαιεν. Plato Phæd. p. 58. e, εὐδαίμων μοι Σωκράτης ἐφαίνετο, ὡς ἀδεῶς καὶ γενναίως ἐτελεύτα.—Similar is the usage of ὅσος and οἷος in Homer, in clauses like Il. σ. 95 ὠκύμορος δή μοι, τέκος, ἔσσεαι, οἷ᾿ ἀγορεύεις. Here the relative approaches nearly to the demonstrative in exclamations; comp. Il. χ. 347 οἷά μ᾿ ἔοργας. Od. δ. 611. Il. ρ. 471, 587. Æsch. Prom. 915.

NOTE 4. After a preceding demonstrative, as οὕτως etc. the relatives have an *ecbatic* power, implying result or consequence; and stand then for ὥστε; see below in F. Such clauses also are construed only with the Indic. or other moods which stand for it. But the usage is not frequent.—For οἷος and ὅσος c. inf. instead of ὥστε, see in m. 57 below.   35 b

EXAMPLES: An. 2. 5. 12 τίς οὕτω μαίνεται, ὅστις οὔ σοι βούλεται φίλος εἶναι. Soph. Antig. 220 οὐκ ἔστιν οὕτως μῶρος, ὃς θανεῖν ἐρᾷ. Plat. Rep. p. 360 οὐδεὶς ἂν γένοιτο οὕτως ἀδαμάντινος, ὃς ἂν μείνειεν ἐν τῇ δικαιοσύνῃ.

NOTE 5. In certain phrases, in consequence of sudden transition to a direct address, the *Imperative* also can stand after relatives; e. g. in tragic writers, in the phrases: οἶσθ᾿ ὃ δρᾶσον, οἶσθ᾿ ὡς ποίησον, which are also explained by inversion: δρᾶσον οἶσθ᾿ ὅ, etc. Also in the 3 pers. οἶσθα νῦν ἅ μοι γενέσθω Eurip. Here we may compare the Imper. 3 pers. after ὅτι, see m. 61. Thuc. 4. 92 χρὴ δεῖξαι, ὅτι, ὧν μὲν ἐφίενται, κτάσθωσαν.   36

NOTE 6. For the *simple Subjunct.* and other moods in indirect questions, see in m. 63.—For the *Opt. with ἄν* after an historical tense in the main clause, and for the Opt. and Indic. in intermediate clauses *in serm. obliquo*, see m. 68, 69.—For the *Future with κέ* in epic writers after the relative, see m. 11.

C. *Clauses with Particles of Time.*

Particles of time are ὡς, ὅτε, ὁπότε, ἐπεί, ἐπειδή, ἕως, ἐξ οὗ, πρίν, ἔστε, the epic ἦμος, ὄφρα, εὖτε, and the like. As they are themselves mostly relatives, their construction accords essentially with that of relative clauses. We therefore limit ourselves here to what is special; and give, for the general usage, only the examples. The construction with the Subjunct. again connects ἄν with the particle, as ὅταν, ἐπειδάν, ἕως ἄν, etc. with *the exception of ὡς*, which in this construction signifies *as*, or else is final; see below.   37

EXAMPLES: Οἱ πολέμιοι, ὡς εἶδον τοὺς Μήδους, ἔστησαν. An. 3. 1. 9 εἶπε δέ, ὅτι, ἐπειδὰν τάχιστα ἡ στρατεία λήξῃ, εὐθὺς ἀποπέμψει αὐτόν. ib. 3. 5. 18 παρήγγειλαν, ἐπειδὴ δειπνήσειαν συνεσκευασμένους πάντας ἀναπαύεσθαι, καὶ ἕπεσθαι ἡνίκ᾿ ἄν τις παραγγείλῃ. Plat. Phæd. p. 101. d, εἰ δέ τις αὐτῆς τῆς ὑποθέσεως ἔχοιτο, χαίρειν ἐῴης ἂν καὶ οὐκ ἀποκρίναιο, ἕως ἂν τὰ ἀπ᾿ ἐκείνης ὁρμηθέντα σκέψαιο.

NOTE 1. Here too the remark holds true, as in the case of the relatives and conditional particles, that Homer more commonly *omits* ἄν or κέ; e. g. ἀλλ᾿ ὅτε γηράσκωσι πόλιν κάτα φῦλ᾿ ἀνθρώπων Od. ο. 408, and often. See examples from later writers in Herm. Op. IV. p. 103; e. g. Soph. Aj. 1182 ἀρήγετ᾿, ἔστ᾿ ἐγὼ μόλω, where the mind is abstracted from every possibility of hindrance; ib. 554.   38

NOTE 2. After particles which imply a *repetition*, e. g. ὁπότε, the regular mood is the Optative, even when the reference is to definite facts which   39

have already taken place; less frequent is the Indicative. With the Subjunct. again ὁποτάν is used; except that Homer sometimes puts ὁπότε with the Subjunctive, see note 1. The reason of this lies in the nature of the moods; since, e. g. in ὁπότε οἱ πολέμιοι ἐπίθοιντο, ἀπεχώρουν, the approach of the enemies is viewed as the subjective motive of repeated retreat, although it is a fact already specified. When, on the other hand, it is said: ὁπόταν στρατοπεδεύωνται, τάφρον περιβάλλονται, the whole is presented as a matter of experience, and every allusion to a subjective motive in the clause is excluded. The far less frequent construction of ὁπόταν with the Opt. may be explained from the nature of the particular examples: Cyr. 1. 3. 11 εἶθ' ὁπόταν ἥκοι ἐπὶ τὸ δεῖπνον, λέγοιμ' ἄν, ὅτι λοῦται; or else from transition, see m. 68.—In like manner, *other* particles, as εἰ, ὡς (ὅκως in Hdot.) and especially *relative clauses*, receive by means of this Opt. the sense of *repetition*. E. g. Thuc. 7. 79 εἰ μὲν ἐπίοιεν οἱ Ἀθηναῖοι, ὑπεχώρουν, εἰ δ' ἀναχωροῖεν, ἐπέκειντο. Hdot. 7. 119 ὅκως δὲ ἀπίκοιτο ἡ στρατιή, σκηνὴ μὲν ἔσκε πεπηγυῖα ἑτοίμη· ὡς δὲ δείπνου γίνοιτο ὥρη, οἱ μὲν ἔχεσκον πόνον· ὅκως δὲ νύκτα ἀγάγοιεν, ἀπελαύνεσκον, κτλ. Il. β. 188. 198 ὅντινα μὲν βασιλῆα κιχείη, τὸν δ' ... ἐρητύσασκε· ὃν δ' αὖ δήμου τ' ἄνδρα ἴδοι, βοόωντά τ' ἐφεύροι, τὸν σκήπτρῳ ἐλάσασκεν κτλ. Comp. also § 103. m. 11.

40　　NOTE 3. The particle ἕως (epic ὄφρα) with the Indic. expresses the time *during* which any thing takes place, and may be then rendered *as long as.* or in momentary actions, *until,* i. e. 'as long as until;' e. g. Dem. Ol. p. 15 ἕως ἐστὶ καιρός, ἀντιλάβεσθαι τῶν πραγμάτων.—But ἕως ἄν with the Subj. (also ἔστ' ἄν, epic εἰσόκε or εἰς ὅτε κε,) signifies *until;* and is distinguished from the simple Optative, in that in the former the occurrence of another action or of some event sets a limit to the main action, while in the latter this is done by the acting subject himself in the mode of presentation. E. g. Mem. 4. 8. 2 ὁ νόμος οὐκ ἐᾷ δημοσίᾳ τινὰ ἀποθνήσκειν, ἕως ἂν ἡ θεωρία ἐκ Δήλου ἐπανέλθῃ. Il. a. 509 τόφρα δ' ἐπὶ Τρώεσσι τίθει κράτος, ὄφρ' ἂν Ἀχαιοὶ υἱὸν ἐμὸν τίσωσιν. An. 2. 1. 2 ἔδοξεν αὐτοῖς προιέναι, ἕως Κύρῳ συμμίξειαν. Od. ε. 385. of Æolus: ὦρσε δ' ἐπὶ κραιπνὸν βορέην, ἕως ὅγε Φαιήκεσσι μιγείη.—For the Opt. with ἄν after ἕως, see the example from Plato in m. 37 above, also in m. 68; and for the Subjunct. without ἄν, see above in m. 38.

41　　NOTE 4. The particle πρίν or πρὶν ἤ, *before, sooner than,* is construed with the *Infinitive;* but admits also the construction with the finite moods. Thus, where the reference is to definite facts which have already taken place, it is put with the *Indicative;* where something merely possible, supposed, or future, is spoken of, it takes the *Infinitive, Subjunctive* (with ἄν), and *Optative;* but with this difference, that the Subj. with ἄν (in the poets likewise without ἄν, m. 38), and by rule also the Opt. without ἄν (after historical tenses) are only used, when the main clause expresses a *negative*, 'not ... before or until;' while after a *positive* clause the Infinitive is employed, 'before, sooner than.' But the usage of the Infinitive is wider, since, it can stand also after negative clauses; and hence Homer uses both constructions, viz. that with the Subj. or Opt. and that with the Infin. without essential difference and even united into one clause, Il. ρ. 504. Od. β. 373. The same poet inserts πρίν also in the first clause; so that it then stands double. The epic πάρος *before,* wherever it is a conjunction, is put with the Infinitive; except Il. π. 629.

EXAMPLES.—INDIC. Soph. OT. ἠγόμην δ' ἀνὴρ ἀστῶν μέγιστος τῶν ἐκεῖ, πρίν μοι τύχῃ τοιάδ' ἐπέστη. An. 3. 2. 29 οὐ πρόσθεν ἐξενεγκεῖν ἐτόλμησαν πρὸς ἡμᾶς πόλεμον, πρὶν τοὺς στρατηγοὺς ἡμῶν συνέλαβον.—SUBJ. with ἄν: Xen. Hier. 7. 13 ὅτι ἄν τις λάβῃ παρὰ τοῦ τυράννου, οὐδεὶς οὐδὲν αὐτοῦ νομίζει, πρὶν ἂν ἔξω τῆς τούτου ἐπικρατείας γένηται, comp. Eur. Med. 277, 677, etc. *Without* ἄν: Soph. Aj. 741 (ἀπηύδα) μὴ ἔξω παρήκειν, πρὶν παρὼν αὐτὸς τύχῃ, comp. Eur. Or. 1351.—OPT. Il. φ. 580 οὐκ ἔθελεν φεύγειν, πρὶν πειρήσαιτ

'Αχιλῆος, comp. Cyr. 1. 4. 14. (With ἄν Hell. 2. 3. 48, and comp. below in m. 68.)—Inf̄in. Plat. Prot. p. 350 (οἱ ἄνθρωποι) θαρραλεώτεροί εἰσιν ἐπειδὰν μάθωσιν, ἢ πρὶν μαθεῖν. After a negat. Il. ξ. 19. Double : Il. η. 480 οὐδέ τις ἔτλη πρὶν πιέειν, πρὶν λεῖψαι ὑπερμενέϊ Κρονίωνι. So with πάρος : Od. a. 20 ὁ δ' ἀσπερχὲς μενέαινεν 'Οδυσῆϊ, πάρος ἢν γαῖαν ἱκέσθαι.

D. Causal Clauses.

1. Causal particles are ὅτι, διότι, οὕνεκα ; and several particles 42 of time can also have a causal signification, as ἐπεί, ἐπειδή. They are construed either with the *Indic.* when the cause is something external or objective ; or with the *Optative*, when the cause is spoken of as subjective, that is, something in the mind of the subject acting or speaking ; consequently only in narration.

2. The Subjunctive cannot be connected with these particles. 43 Inasmuch as every causal clause (even when it refers to things future) specifies the cause of the action expressed in the main clause, it stands to this main clause in such a relation, that experience has already decided in respect to it. Thus, e. g. *I write now, because he will soon come*, is equivalent to, ' because *I know* that he will soon come.'

3. The Optative with ἄν, and the historical tenses with ἄν, are 44 only modifications of the Indicative relation ; and are sufficiently explained from the general definition in § 139. 3, or m. 10 sq.

Examples : Mem. 1. 4. 19 Σωκράτης ἐμοὶ τοὺς συνόντας ἐδόκει ποιεῖν ἀπέχεσθαι τῶν ἀνοσίων, οὐ μόνον ὁπότε ὑπὸ τῶν ἀνθρώπων ὁρῷντο (m. 39), ἀλλὰ καὶ ὁπότε ἐν ἐρημίᾳ εἶεν, ἐπείπερ ἡγήσαιντο, μηδὲν ἄν ποτε (m. 17), ὧν πράττοιεν (m. 32), θεοὺς διαλαθεῖν. Other examples will occur in reading.—An example of the Indic. Aor. with ἄν, see in Il. o. 228; of the Opt. with ἄν, in Aristoph. Plut. 120. Xen. Mem. 3. 2. 2.—For relative clauses with causal signification, see above in m. 35 a.

E. Telic or Final Clauses.

1. Conjunctions expressing *end* (τέλος) and *purpose* are ὡς, 45 ὅπως, ἵνα (epic ὄφρα), and μή ; with which we may also reckon ὅπως, when it is to be rendered *that*, after certain verbs implying exhortation, care, endeavour, effort, etc. as παρακαλεῖν, φροντίζειν, φυλάττεσθαι, ὁρᾶν, ἐπιμέλεσθαι, μέλει μοι, πράττειν, παρασκευάζεσθαι, and the like. And although the specification of end and purpose must always appear as the thought of the acting subject and wholly founded therein, yet the most natural and frequent construction, often even after historical tenses, is that with the *Subjunctive ;* since for the most part this specification is not meant to be merely something supposed or possible, but the acting subject is at the same time eager and striving, that his purpose may be realized,—that his thought may come forth into life. It is only where the end or purpose is expressly to be understood as a subjective thought, that the *Optative* is employed ; and this even after the primary tenses, although seldom. Still, nothing is more common, (just as with relative clauses im-

plying purpose, see m. 34,) than for this Subjunctive to alternate
with the *Indic. Future;* see no. 2 below.

EXAMPLES: Mem. 3. 1. 8 ἐν μέσῳ δεῖ τοὺς χειρίστους τάττειν, ἵνα ὑπὸ μὲν
τῶν ἄγωνται, ὑπὸ δ' αὖ τῶν ὠθῶνται. Thuc. 3. 4 οἱ πρέσβεις τῶν Μιτι-
ληναίων ἔπρασσον, ὅπως τις βοήθεια ἥξει. 1. 56 Περδίκκας ἐς τὴν Λακεδαί-
μονα πέμπων ἔπρασσεν, ὅπως πόλεμος γένηται τοῖς Ἀθηναίοις πρὸς Πελοποννη-
σίους. 1. 65 Ἀριστεὺς συνεβούλευε τοῖς ἄλλοις ἐκπλεῦσαι, ὅπως ὁ σῖτος ἀντί-
σχῃ. Xen. Cyr. 4. 1. 18 ὅρα, μὴ πολλῶν ἑκάστῳ ἡμῶν καὶ ὀφθαλμῶν καὶ χει-
ρῶν δεήσει. Xen. Hipparch. 9. 2 κράτιστόν ἐστι τὸ ὅσα ἂν γνῷ (§ 129. n.
17) ἀγαθὰ εἶναι ἐπιμελεῖσθαι ὡς ἂν πραχθῇ. Il. η. 339 πύλας ποιήσομεν,
ὄφρα δ' αὐτάων ὁδὸς εἴη. An. 1. 6. 9 συμβουλεύω τὸν ἄνδρα τοῦτον ἐκποδὼν
ποιεῖσθαι ὡς τάχιστα, ὡς μηκέτι δέοι τοῦτον φυλάττεσθαι, ἀλλὰ σχολὴ εἴη
ἡμῖν (al. δέῃ and ᾖ). Comp. Plat. Rep. p. 410. b. Aristoph. Ran. 24.

46   NOTE 1. Here is to be noted the elliptical construction of ὅπως, where
the verb implying exhortation etc. is to be supplied, and the clause with
ὅπως is equivalent to an *emphatic Imperative.* In such cases also ὅπως is
construed either with the *Indic. Fut.* or the *Subjunct.* E. g. An. 1. 7. 3 ὅπως
ἔσεσθε ἄνδρες ἄξιοι τῆς ἐλευθερίας, 'see that ye are men,' i. e. be men, etc.
Æsch. Prom. 68 ὅπως μὴ σαυτὸν οἰκτιεῖς ποτε. Cyr. 4. 1. 16 ὅπως μὴ ἀναγκά-
σωμεν αὐτούς, ἀγαθοὺς γενέσθαι. Comp. Plat. Prot. p. 313. c.* With ἄγε
preceding, Diog. L. 6. 2. 36.

47   2. As to the usage of ὅπως, ὡς, and ἵνα, it is further to be no-
ted, that in construction with the Subjunctive, ὡς and ὅπως often
take the particle ἄν; but ἵνα, in the signif. *in order that,* is al-
ways without ἄν, so that ἵν' ἄν can only signify *ubicunque.* Nor,
in the signif. *in order that,* can ἵνα ever be put with the Indic.
Future.

EXAMPLES : Æsch. Suppl. 937 ἀλλ' ὡς ἂν εἰδῇς, ἐννέπω σαφέστερον. Aris-
toph. Plut. 1151 πατρὶς γάρ ἐστι πᾶσ', ἵν' ἂν πράττῃ τις εὖ. See Herm. Op.
IV. p. 121, 132.

48   3. But all these conjunctions, after historical tenses (as also af-
ter the hist. Pres.), can be construed with the Optative; see m. 9.

EXAMPLES : Xen. Lac. 2. 2 ἔδωκεν αὐτῷ μαστιγοφόρους, ὅπως τιμωροίη
(τοὺς παῖδας), εἰ δέοι. Plat. Rep. p. 393 ἀπιέναι δὲ ἐκέλευε (τὸν Χρύσην) καὶ
μὴ ἐρεθίζειν, ἵνα σῶς οἴκαδε ἔλθοι. Cyr. 1. 4. 25 Κῦρος ἔλεγε, ὅτι ἀπίασι
βούλοιτο, μὴ ὁ πατήρ τι ἄχθοιτο, καὶ ἡ πόλις μέμφοιτο αὐτῷ. Comp. Il.
ε. 1. τ. 351, 347.

49   NOTE 2. When to ὅπως and ὡς with the Opt. the particle ἄν is subjoined,
there is formed again the mood specified above in m. 15. Thus, e. g. An.
1. 9. 21 φίλων ᾤετο δεῖσθαι, ὡς συνεργοὺς ἔχοι, *he thought himself to need
friends, that he might have helpers;* but Cyr. 4. 2. 29 Κροῖσος τὰς γυναῖκας
προαπεπέμψατο τῆς νυκτός, ὡς ἂν ῥᾷον πορεύοιντο, *in order that they might* (per-
haps) *travel more easily.* 1. 2. 10 αὐτός τε θηρᾷ, καὶ τῶν ἄλλων ἐπιμελεῖται,

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* Dawes, in consequence of too limited observation, proposed the rule, that in
good Attic writers the particles ὅπως and οὐ μή never have the Subjunctive of the
first Aor. Act. and Mid. but always instead of this the Fut. Indicative. This rule
was found to be often confirmed by manuscripts; and on this ground in modern
editions a multitude of passages have been altered even without the authority of
manuscripts; since for the most part this required only small changes like σῃς into
σεις, σωμεν into σομεν, etc. But it was soon found, that there would be no end of
such corrections; and also that some passages occur which cannot be easily so
corrected; as Eurip. Troad. 445 ὅπως γημώμεθα. Plat. Rep. p. 609. b, οὐ γὰρ τόγε
ἀγαθὸν μήποτέ τι ἀπολέσῃ. The canon of Dawes is therefore now given up.

ὅπως ἂν Ֆηρῷεν, *in order that they could hunt.*   Comp. Cyr. 3. 1. 1.   Il. τ. 331.
Eur. IT. 1025, etc. also m. 68 below.

NOTE 3. Here too belong most naturally such clauses as express *fear, anx-* 50
iety, after δέδοικα etc. where μή, also ὅπως μή, is rendered by our *that, lest,*
(like Lat. *ne*,) and consequently μὴ οὐ by *that not ;* see § 148. 4, and n. 7.
The construction is wholly like that of final clauses; viz. the Subj. Opt.
and especially the Indic. Fut. e. g. Soph. OT. 1075 δέδοιχ' ὅπως μὴ 'κ τῆς
σιωπῆς τῆσδ' ἀναρρήξει κακά.   But the Greek has this advantage over
the Latin, that it can also use the *Indic. of past tenses* in connection with
these particles, in order to mark the object of fear as already existing; e. g.
Plat. Lys. p. 218 φοβοῦμαι μὴ λόγοις τισὶ ψευδέσιν ἐντετυχήκαμεν, *vereor ne*
inciderimus.   The Greek has more freedom in this respect also, that other
particles and constructions can in like manner stand after these verbs, as
the context in each case may require; as εἰ, ὅτι, and even ὥστε and the
Infin.   E. g. Cyr. 3. 1. 1 ἐφοβεῖτο ὅτι ὀφθήσεσθαι ἔμελλε τὰ βασίλεια οἰκο-
δομῶν.   Eur. IT. 1391 φόβος δ' ἦν, ὥστε μὴ τέγξαι πόδα.   Hec. 756 πατήρ
νιν ἐξέπεμψεν ὀρρωδῶν Ֆανεῖν, *ne periret.*

4. When, finally, it is to be expressed, that a purpose was at- 51
tained or had been attained, when something else took place or
had taken place, in this case the Indic. of an historical tense is
employed, but *without ἄν.*

EXAMPLES: Soph. OT. 1386 sq. where the blind Œdipus complains, and
would gladly deprive himself also of hearing : ἵν' ἦν τυφλός τε καὶ κλύων
μηδέν, *that I were*, etc.   And further on : ἰὼ Κιθαιρών, τί μ' οὐ λαβὼν ἔκτει-
νας εὐθύς, ὡς ἔδειξα μήποτε, ἔνθεν ἦν γεγώς.   So too in Plato, Crit. p. 44 εἰ
γὰρ ὤφελον οἷοί τε εἶναι οἱ πολλοὶ τὰ μέγιστα κακὰ ἐξεργάζεσθαι, ἵνα οἷοί τε
ἦσαν αὖ καὶ ἀγαθὰ τὰ μέγιστα · νῦν δὲ οὐδέτερα οἷοίτε.   Id. Meno p. 89 τῶν
νέων τοὺς ἀγαθοὺς ἂν ἐφυλάττομεν . . ., ἵνα μηδεὶς αὐτοὺς διέφθειρεν.—Only when
a conditional clause is also inserted, is ἄν retained ; e. g. An. 7. 6. 23 ἔδει
τὰ ἐνέχυρα τότε λαβεῖν, ὡς μηδέ, εἰ ἐβούλετο, ἐδύνατο ἂν ταῦτα ἐξαπατᾷν.

F. Ecbatic or Consequential Clauses.

1. These express a *result* (ἔκβασις) or *consequence.*   The ec- 52
batic particle ὥστε is compounded from ὡς and τέ, literally *and*
so ; in which sense it begins a clause, and corresponds fully to
the Lat. *itaque ;* e. g. Anab. 1. 7. 7.   In the signification *so that,*
it is put with the Indic. of *all* the tenses, when it can be inter-
changed with *and so ;* and likewise, in general, when the result
or consequence is presented as one not actually purposed, but only
as *de facto* existing, and mainly external.

2. On the other hand, ὥστε (for which also we find ὡς) is con- 53
strued with the *Infinitive*, when the result or consequence is to
be regarded as in itself necessary, either as a matter of purpose,
or as implied in the main clause.   See m. 56, and § 140. 4.

3. Instead of the Indicative, ὥστε can naturally also be put 54
with the Opt. and ἄν, and with the historical tenses and ἄν ; for
which the Infin. with ἄν can likewise stand, see m. 17 above.
These constructions are sufficiently explained by the general def-
inition, § 139. 3.

EXAMPLES : An. 2. 2. 17 οἱ δὲ κραυγὴν πολλὴν ἐποίουν καλοῦντες ἀλλήλους
ὥστε καὶ τοὺς πολεμίους ἀκούειν, a purposed consequence ; ὥστε οἱ μὲν ἐγγύ-

τατα τῶν πολεμίων καὶ ἔφυγον ἐκ τῶν σκηνωμάτων, a consequence arising only out of the preceding purposed one. 3. 3. 14 τοῖς θεοῖς χάριν, ὅτι οὐ σὺν πολλῇ ῥώμῃ, ἀλλὰ σὺν ὀλίγοις ἦλθον (sc. οἱ πολέμιοι) · ὥστε βλάψαι μὲν μὴ μεγάλα, δηλῶσαι δέ, ὧν δεόμεθα. Mem. 3. 1. 9 ἀλλ' οὐκ ἐδίδαξεν · ὥστε αὐτοὺς ἂν ἡμᾶς δέοι τούς τε ἀγαθοὺς καὶ τοὺς κακοὺς κρίνειν. Agesi. 1. 26 πάντες πολεμικὰ ὅπλα κατεσκεύαζον, ὥστε τὴν πόλιν ὄντως ἡγήσω ἂν πολέμου ἐργαστήριον εἶναι. Thuc. 2. 49 τὰ δὲ ἐντὸς οὕτως ἐκάετο, ὥστε μηδὲ γυμνοὶ ἀνέχεσθαι, ἥδιστά τε ἂν ἐς ὕδωρ ψυχρὸν σφᾶς αὐτοὺς ῥίπτειν. Comp. An. 5. 9. 31.

4. After a preceding demonstrative, as οὕτως etc. we find ὥστε followed sometimes by the Indicative (or other forms expressing the same relation), and sometimes by the Infinitive; according to the mode of presentation which the writer connects with the clause.

EXAMPLES: Cyr. 1. 4. 15 Ἀστυάγης οὕτως ἥσθη τῇ τότε θήρᾳ, ὥστε ἀεὶ συνεξῄει τῷ Κύρῳ.—Mem. 4. 4. 1 (Σωκρ. ἀπεδείκνυτο τοῖς ἄρχουσι) πειθόμενος οὕτως, ὥστε διάδηλος εἶναι παρὰ τοὺς ἄλλους εὐτακτῶν.

55   NOTE 1. The *Subjunctive* is never used in connection with ὥστε; because the relation of cause and effect is not an uncertain one, as to which experience has still to decide (comp. m. 43)—not even when the ecbatic clause contains a Future; which again is to be explained in the manner specified in m. 43.   Still more would the relation of cause and effect be done away. were we to connect ἄν immediately with ὥστε; since just this relation must ever be regarded as remote from all accidental conditions.*   For the like reason the simple *Optative* is also not admissible; nor can an example like Xen. (Œc. 1. 13: εἴ τις χρῷτο τῷ ἀργυρίῳ, ὥστε κάκιον τὸ σῶμα ἔχοι ... πῶς ἂν ἔτι τὸ ἀργύριον αὐτῷ ὠφέλιμον εἴη, contradict the truth of this remark: since here the Opt. still belongs as it were within the conditional clause expressed by means of the Optative.

56   NOTE 2. In like manner ἢ ὥστε (less often ἢ ὡς) after *comparatives*, is construed most commonly with the Infinitive; e. g. νεώτεροί εἰσιν ἢ ὥστε εἰδέναι οἵων πατέρων ἐστέρηνται, *they are younger than that they could know*, Engl. 'they are too young to know.'   Also with the Indic. and ἄν; e. g. An. 1. 5. 8 θᾶττον ἢ ὥς τις ἂν ᾤετο.   Here it is to be noted, that, instead of the comparative, the *positive* may be employed, and consequently the ἤ falls away before ὥστε, and this without any change in the sense; since the negative meaning of the whole necessarily follows in every case from the context.   E. g. Plat. Prot. p. 314 νέοι ἔτι ἐσμέν, ὥστε τοσοῦτον πρᾶγμα διελέσθαι, i. e. 'we are too young to be able;' not: 'we are so young, that we can,' etc.   Cyr. 4. 5. 15 ὀλίγοι ἐσμέν, ὥστε ἐγκρατεῖς εἶναι αὐτῶν. Mem. 3. 13. 3 ψυχρὸν ὥστε λούσασθαι ἐστίν.   Eur. Androm. 80 γέρων ἐκεῖνος, ὥστε σ' ὠφελεῖν παρών.

NOTE 3. In the same manner with ὥστε, is construed also ἐφ' ᾧτε, see § 150. m. 9.

57   5. When an ecbatic clause is preceded by the demonstrative adj. pronouns τοιοῦτος and τοσοῦτος, the corresponding relative pronouns οἷος and ὅσος are commonly put instead of ὥστε, and like it are usually construed with the *Infinitive*; in such a way, however, that the relative always stands in the same gender,

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* In Plato Crit. p. 45. b, ξένοι οὗτοι ἐνθάδε ἕτοιμοι ἀναλίσκειν · ὥστε, ὅπερ λέγω, μήτε ταῦτα φοβούμενος ἀποκάμῃς σαυτὸν σῶσαι, the Subj. fills the place of the Imperative; just as in Soph. El. 1171 ὥστε μὴ λίαν στένε.

number, and case, with the preceding demonstrative; that is, an
attraction takes place. Comp. the relative after οὕτως, m. 35. b.

EXAMPLES: Plat. Charm. p. 156. b, ἔστι γὰρ τοιαύτη (ἡ δύναμις), οἷα μὴ
δύνασθαι τὴν κεφαλὴν ὑγιᾶ ποιεῖν. Mem. 2. 1. 15 δοῦλος τοιοῦτος, οἷος μηδενὶ
δεσπότῃ λυσιτελεῖν. Hdot. 6. 137 ἑωυτοὺς δέ φασι γενέσθαι τοσούτῳ ἐκείνων
ἄνδρας ἀμείνονας, ὅσῳ, παρεὸν ἀποκτεῖναι, οὐκ ἐθελῆσαι sc. ἀποκτεῖναι. Also
with the preceding demonstr. omitted: Plato Theag. p. 127. c, φοβοῦμαι
ὑπὲρ τούτου, μή τινι ἄλλῳ (sc. τοιούτῳ) ἐντύχῃ, οἵῳ τοῦτον διαφθεῖραι. Thuc.
1. 2 νενόμενοι τὰ αὐτῶν ἕκαστοι, ὅσον ἀποζῆν.—In this way οἷος with the
Infin. becomes fully an adjective, such as, 'so constituted as,' like δυνατός;
e. g. Mem. 1. 4. 6 οἱ πρόσθεν ὀδόντες πᾶσι ζώοις οἷοι τέμνειν εἰσί, οἱ δὲ
γόμφιοι (the back teeth) οἷοι παρὰ τούτων δεξάμενοι λεαίνειν, i. e. such as ...
to crush.

G. Transitive Clauses with ὅτι, ὡς, after Verbs of saying, etc.

1. The English *that* after verbs of saying and the like, is ex- 58
pressed in Greek, sometimes by means of the Infinit. with the
Acc. or Nom. § 142. 2, in many instances also by means of the
participle, § 144; and sometimes by means of the conjunctions
ὅτι, ὡς, poet. οὕνεκα, ὁθούνεκα. These particles are followed by
the simple *Optative*, when the idea introduced by ὅτι etc. is to
be regarded expressly as the supposition of the subject speaking
or thinking; otherwise, they are followed throughout by the *In-
dicative*, or the moods which come in place of it, viz. the Opt.
with ἄν, and the historical tenses with ἄν.—The *Subjunctive*
cannot follow these conjunctions; for the same reason as above
under causal clauses, m. 43.

EXAMPLES: Πάντες ὁμολογοῦσιν, ὡς ἡ ἀρετὴ κράτιστόν ἐστι. An. 4. 5. 10
αὗται ἠρώτων αὐτούς, τίνες εἶεν· ὁ δὲ ἑρμενεὺς εἶπεν, ὅτι παρὰ βασιλέως πορεύ-
οιντο πρὸς τὸν σατράπην· αἱ δὲ ἀπεκρίναντο, ὅτι οὐκ ἐνταῦθα εἴη κτλ. Or
alternately the Indic. and Opt. ib. 2. 1. 3 οὗτοι ἔλεγον, ὅτι Κῦρος μὲν τέθνη-
κεν, Ἀριαῖος δὲ πεφευγὼς εἴη κτλ. Also the Opt. with ἄν; ibid. καὶ λέγοι,
ὅτι περιμείνειεν ἂν αὐτούς κτλ. Comp. Cyr. 1. 6. 3. ib. 1. 3. 13.

NOTE 1. For the *personal* construction of certain phrases, as λέγεται,
φανερόν ἐστι, with ὅτι etc. and for other like matters, see § 151. I. 6. 7.

NOTE 2. The English *that* can also be given in Greek by ὅτε, *when, as,* 59
after verbs signifying *to remember, know by experience,* and the like; e. g.
Thuc. 2. 21 μεμνημένοι καὶ Πλειστοάνακτα, ὅτε εἰσβαλὼν ἀπεχώρησε πάλιν, lit.
remembering also Pl. *when he,* etc. comp. Il. o. 18, and the example in
§ 131. n. 15.

NOTE 3. The English *that* can also be expressed by εἰ, *if,* after the verbs 60
θαυμάζω *to wonder,* ἀγαπάω *to be content,* αἰσχύνομαι *to be ashamed,*
and some other verbs implying an emotion of mind; since the Attics
preferred to avoid a decided tone, even in things quite certain (m. 15).
Yet this εἰ can properly be translated by *that,* only when it is construed
with the Indicative; Cyr. 4. 5. 20 οὐδὲν θαυμάζω, εἰ Κυαξάρης ὀκνεῖ περὶ
ἡμῶν. Dem. Mid. 29 οὐκ ᾐσχύνθη, εἰ τοιοῦτο κακὸν ἐπάγει τῳ, *that he brought
such evil upon any one.* Æschin. p. 537 οὐκ ἀγαπᾷ, εἰ μὴ δίκην ἔδωκεν, lit.
that he was not punished. So too after χαλεπῶς φέρω Cyr. 5. 5. 12.—But
ὅτι can also be used, e. g. Dem. Ol. p. 37.

NOTE 4. We also find ὅτι even before the words of a speaker quoted 61
without change, and therefore wholly redundant; Cyr. 5. 2. 9 ὁ Κῦρος

ἀπεκρίνατο, ὅτι, ἔφη, ὦ Γωβρύα, οἴομαι κτλ.—When minor clauses intervene *immediately* after ὅτι and ὡς, the conjunction may be repeated: An. 5. 6. 19 λέγουσιν ὅτι, εἰ μὴ ἐκποριοῦσι (m. 23) τῇ στρατιᾷ μισθόν, ὅτι κινδυνεύσει μεῖναι τοσαύτη δύναμις. Or the two conjunctions may alternate; Cyr. 5. 3. 30. Hdot. 3. 71. Or further, in the like case, after the intervening clause, the construction of the Acc. c. Inf. or that with the Participle, may be introduced; and then ὅτι again is redundant; Cyr. 1. 6. 18 λέγεις σύ, ὅτι, ὥσπερ οὐδὲ γεωργοῦ ἀργοῦ οὐδὲν ὄφελος, οὕτως οὐδὲ στρατηγοῦ ἀργοῦ οὐδὲν ὄφελος εἶναι. Comp. Thuc. 4. 37 (Particip.) and § 141. n. 2; see also above in m. 36.

H. *Interrogative Clauses, direct and indirect.*

62   1. A *direct* interrogation is usually introduced by an interrogative particle, especially by ἆρα; also by ἄλλο τι ἤ, ἆρ᾽ οὐ, οὐκοῦν, or simply οὐ, Lat. *nonne*, all implying usually an *affirmative* answer; by ἆρα μή or simply μή, μῶν, μῶν μή, οὔκουν, Lat. *num*, implying mostly a *negative* answer; and in a double interrogation by πότερον...ἤ; see all these in § 149. m. 18. Further, sometimes by interrogative pronouns; to which belong also the adverbial interrog. pronouns ποῦ; ποῖ; etc. Such clauses are in their own nature independent; and are consequently so construed. Yet the Greek is especially fond of employing in questions the *subjective* form of the *Opt. with ἄν* (m. 15); as τί εἴπυις ἄν; πῶς ἂν οἴοιτο; —For the Subjunct. in questions of doubt, see § 139. m. 2.

63   2. *Indirect* interrogations are introduced, either by the particles εἰ (ἤν) *whether*, εἰ μή or simply μή *whether not*, and in double interrogations εἴτε...εἴτε, πότερον...ἤ, εἰ...ἤ, ἤ...ἤ; or also by the indirect interrogative pronouns and adverbial pronouns, ὅστις, ὅπου, ὅπως, ὁπηλίκος, in place of which also the direct interrogative pronouns, τίς, ποῦ, etc. are just as often employed. Their construction is that of *dependent* clauses, and has been therefore already explained in the preceding discussion; see the examples below in n. 1.—We further remark here only, that in the construction with the *Subjunctive*, the particle ἄν does *not* connect itself with the interrogative particle, as it does with the relatives. Indeed, this construction is scarcely found except after *negative* or doubtful assertions (see n. 2); so that in this Subjunctive we may again recognize the *Conjunct. dubitativus* described above in m. 2, as will appear from the examples.

EXAMPLES: Soph. OT. 1367 οὐκ οἶδ᾽ ὅπως σε φῶ βεβουλεῦσθαι καλῶς. Cyr. 8. 4. 16 τὰ δὲ ἐκπώματα, ἔφη, οὐκ οἶδ᾽, εἰ Χρυσάντᾳ τουτῳ δῶ. Eur. Or. 713 κοὐκέτ᾽ εἰσὶν ἐλπίδες, ὅπη τραπόμενος θάνατον φύγω.

64   NOTE 1. After *affirmative* clauses therefore, we find either *the Indicative* (or forms standing in place of it); or, especially after historical tenses, *the Optative*. E. g. Xen. An. 7. 3. 37 σκέψαι τοίνυν, εἰ ὁ Ἑλληνικὸς νόμος κάλλιον ἔχει. Soph. Ant. 38 δείξεις τάχα, εἴτ᾽ εὐγενὴς πέφυκας, εἴτ᾽ ἐσθλῶν κακή. Mem. 3. 12. 8 αἰσχρὸν γηρᾶσαι, πρὶν ἰδεῖν ἑαυτόν, ποῖος ἂν κάλλιστος γένοιτο.—An. 4. 8. 7 ἠρώτων εἰ δοῖεν ἂν τούτων τὰ πιστά. 2. 28 ἐρωτῶσιν εἴ τις ἐθέλοι συμπορεύεσθαι. Other examples will occur in reading. See also for the Indicative the general remarks below, m. 67 sq.

NOTE 2. That the *Subjunctive* also is found after *affirmative* clauses (no. 65 2 above), is to be explained from the circumstance, that there are certain affirmative modes of expression, in which the *Conjunct. dubitativus* is supposable ; e. g. in *double* questions : Æsch. Prom. 779 ἐλοῦ γάρ, ἢ τὰ λοιπά σοι φράσω, ἢ τὸν ἐκλύσοντ' ἐμέ. Comp. Il. ν. 742. ι. 701 ; or alternately with Subj. and Opt. Il. σ. 307. Or, as in Hdot. 1. 53 (comp. 2. 52) Κροῖσος ἐνετέλλετο ἐπειρωτᾶν τὰ χρηστήρια, εἰ στρατεύηται ἐπὶ Πέρσας Κροῖσος, ' *whether he might* venture *to make war against the Persians ;*' and yet it is then said further : καὶ εἴ τινα στρατὸν προσθέοιτο σύμμαχον, i. e. a single question, *and whether, if so, he might better secure allies.*

NOTE 3. To such indirect interrogative clauses, even when they are in 66 the Subjunctive, Homer adds the particle κέ, e. g. Il. χ. 244 ; especially in the apparently independent αἴ κε or εἴκε with the Subjunct. e. g. Il. ε. 279. α. 420 αἴ κε τύχωμι, πίθηται. Od. α. 379 θεοὺς ἐπιβώσομαι, αἴ κέ ποθι Ζεὺς δῶσι παλίντιτα ἔργα γενέσθαι.—In close connection with this is the *prosaic* usage of *ἐάν* after verbs implying *to examine, see to,* as σκοπεῖν, ὁρᾶν. E. g. Plat. Gorg. p. 510. b, σκόπει δή, ἐάν σοι δοκῶ εὖ λέγειν, comp. Theæt. p. 192. e. So too elliptically, like the Homeric εἴκε ; e. g. Alcib. I. p. 122 μηδὲ τοῦτο ἡμῖν ἄρρητον ἔστω, ἐάν πως αἴσθῃ οὖ εἶ.

NOTE 4. For other remarks upon the interrogative clauses, see § 127. 5. § 151. I. 6, 7.

GENERAL REMARKS

on the use of the Moods in dependent Clauses.

NOTE 1. The rule that *the Subjunctive is used after primary tenses, and* 67 *the Optative after historical tenses,* we have found to be confirmed ; but only in general. Accordingly, the change of a primary tense in the main clause for an historical tense, must have an influence upon the mood of the dependent clause ; and particularly, in all cases where the Grammar makes a distinction in the double construction with the Subj. and Optative, the construction with the Subj. connects itself by preference with a primary tense, and that with the Opt. with an historical tense. E. g. the clause : καί, ἐάν τι ἔχωμεν, δώσομεν, if made dependent on ἐκέλευσεν would read : καὶ ἡμᾶς, εἴ τι ἔχοιμεν, ἐκέλευσεν δοῦναι. Or, the example in Dem. Phil. 3. p. 122, οἱ Ἀθηναῖοι ἐκόλαζον καὶ ἐτιμωροῦντο, οὓς αἴσθοιντο δωροδοκοῦντας, if referred to the present time would read : οἱ Ἀθ. κολάζουσι καὶ τιμωροῦνται, οὓς ἂν αἴσθωνται δωροδοκοῦντας ; and so vice versa. So too Isæus de Arist. Her. 17 οἱ μέν, ὅταν περὶ χρημάτων δυστυχῶσι, τοὺς σφετέρους αὐτῶν παῖδας εἰς ἑτέρους οἴκους εἰσποιοῦσιν, ἵνα μὴ μετάσχωσι τῆς τοῦ πατρὸς ἀτιμίας· οὗτοι δὲ ἄρα εἰς ὑπόχρεων οὐσίαν καὶ οἰκόθεν εἰσεποίουν σφᾶς αὐτούς, ἵνα καὶ τὰ ὑπάρχοντα προσαπολέσειαν. Still, as both the Opt. and Subjunct. depend wholly on the supposition which the writer in every case connects with the clause, and not alone on the preceding tense, there are examples enough of departure from the above rule ; e. g. 1) Where *the Subjunctive follows an historical tense ;* thus after the final particles (ἵνα etc. m. 45), and with μή after verbs of fearing, etc. see m. 50. We find also, just as often, ἐάν, ὅστις ἄν, ὅπου ἄν, ἐπειδάν, with the Subj. in narration, especially in the *indirect* style, when the same construction would have place in the direct style ; e. g. Xen. Hell. 2. 1. 24 Λύσανδρος τὰς ναῦς ἐκέλευσεν ἕπεσθαι· ἐπειδὰν δὲ ἐκβῶσιν, ἀποπλεῖν. 2) Where *the Optative follows a primary tense ;* e. g. after final particles, and after μή implying fear, anxiety. But also elsewhere ; e. g. Dem. Ol. 3. p. 38 τὴν αὐτὴν σύνταξιν ἁπάντων (sc. λέγω v. βούλομαι), ἵνα τῶν κοινῶν ἕκαστος τὸ μέρος λαμβάνων, ὅτου δέοιτο ἡ πόλις, εἰς τοῦθ' ἕτοιμος ὑπάρχῃ. See other examples in m. 64, 65.

NOTE 2. In respect to the particle ἄν, we have seen, that it often stands 68

in dependent clauses expressed by the Subjunctive, while the Optative rejects it. Nevertheless, the case is not infrequent, (although the learner will do well at first to regard such cases rather as exceptions from the rule,) that, since in clauses with the Subjunctive the ἄν is always closely united with the conjunction or pronoun, when the construction passes over into the Optative, this latter *retains* the ἄν with the conjunction or pronoun, without forming the mood described above in m. 15. Hence examples are not seldom of ὅστις ἄν, ἐπειδάν, ἕως ἄν, πρὶν ἄν, ὁπόταν, ὅπως ἄν, even ὅταν and ἐάν, connected with the Optative; e. g. Xen. Cyr. 5. 5. in. ἐπέστελλεν αὐτῷ ἥκειν, ὅπως σύμβουλος γίγνοιτο, ὅ, τι ἂν δοκοίη πράττειν. An. 7. 5. 8 ἐμέμνητο, ὡς, ἐπειδὰν ἐπὶ θάλατταν ἀπέλθοι, παραδώσοι αὐτῷ Βισάνθην. ib. 7. 7. 57 ἐδέοντο μὴ ἀπελθεῖν, πρὶν ἂν ἀπαγάγοι τὸ στράτευμα καὶ Θίμβρωνι παραδοίη. Comp. Hell. 2. 4. 18. ib. 5. 4. 47 Ἀγησίλαος ἐκέλευε φυλάττειν, ἕως ἂν αὐτὸς ἔλθοι. Dem. Mid. 5 τὴν παρασκευὴν, ἣν ἂν πορίσαιτό τις, οὐκ ᾤεσθε χρῆναι ὑβρίζεσθαι. So after ὅταν Æschyl. Pers. 448; after ἐάν Thuc. 8. 27. Still, many of these instances are not sufficiently settled by the manuscripts; so that the editions often vary between the Subjunctive and Optative. See also Thuc. 2. 93 μὴ ἄν. Anab. 7. 4. 2 ὅπως ἄν.

69 Note 3. The usual mood *in sermone obliquo*, especially in narration, is the Optative; and hence also the Optative is commonly found in interjected clauses in the indirect style; e. g. Xen. Agesi. 1. 10 Τισσαφέρνης ὤμοσεν, εἰ σπείσαιτο, ἕως ἔλθοιεν, οὓς πέμψειε πρὸς βασιλέα ἀγγέλους, διαπράξεσθαι κτλ. But as the Greek language, in dependent clauses in general, employs the Indicative far oftener than the Latin, (e. g. after final particles and those marking consequence, comp. m. 34,) it also does the same in interjected (parenthetic) clauses *in sermone obliquo*. For as Greek writers in general are fond of a sudden transition *from the indirect style to the direct*, (e. g. Hell. 2. 1. 25 Ἀλκιβιάδης οὐκ ἐν καλῷ ἔφη αὐτοὺς ὁρμεῖν, ἀλλὰ μεθορμίσαι ἐς Σηστὸν παρῄνει· οὐ ὄντες ναυμαχήσετε, ἔφη, ὅταν βούλησθε. Comp. Cyr. 1. 4. 28 extr. 5. 3. 54. ib. 8. 3. 3,) so too the Indicative is not seldom abruptly introduced, where according to all the laws of construction we should expect a dependent mood, and where too the Latin regularly employs the Subjunctive. We give here a single example from Xen. An. 1. 3. 14: Εἰς δὲ δὴ εἶπε, στρατηγοὺς μὲν ἑλέσθαι ἄλλους ὡς τάχιστα, εἰ μὴ βούλεται Κλέαρχος ἀπάγειν·—ἐλθόντας δὲ Κῦρον αἰτεῖν πλοῖα, ὡς ἀποπλέοιεν· ἐὰν δὲ μὴ διδῷ ταῦτα (see m. 67), ἡγεμόνα αἰτεῖν Κῦρον, ὅστις διὰ φιλίας τῆς χώρας ἀπάξει·—πέμψαι δέ, καὶ προκαταληψομένους τὰ ἄκρα, ὅπως μὴ φθάσωσι (see m. 45) μήτε ὁ Κῦρος μήτε οἱ Κίλικες καταλαβόντες, ὧν πολλοὺς καὶ πολλὰ χρήματα ἔχομεν ἡρπακότες. Comp. Cyr. 4. 2. 36. Dem. Ol. 1. p. 12, etc.

70 Note 4. Here also is to be noted, though not of frequent occurrence. *the Optative without ἄν* in the indirect style, instead of the Indicative. This corresponds to the German Subjunctive in the indirect style; and is found only when it forms the *continuation* of an indirect clause introduced by ὅτι, ὡς, or the Infinit. e. g. An. 7. 3. 13 ἔλεγον πολλοί, ὅτι παντὸς ἄξια λέγει Σεύθης· χειμὼν γὰρ εἴη καὶ οἴκαδε ἀποπλεῖν οὐ δυνατὸν εἴη. Also Soph. Phil. 615. Plat. Rep. p. 420. c, etc.

71 Note 5. In conclusion of this whole discussion respecting the moods, it may be well to note here some especially instructive passages from the books most frequently read; e. g. Demosth. Phil. 3. p. 128. (14 ἐκεῖνό γε αἰσχρόν, ὕστερόν ποτ' εἰπεῖν κτλ.) Xen. Cyr. 5. 3. 26–28. Mem. 1. 5. ib. 1. 2. 55 and espec. 59 sq. ib. 3. 6. 16–18; also the continuation of the example in m. 69, An. 1. 3, 15 sq.

72 Note 6. The syntax of the IMPERATIVE does not require a separate discussion. The single passages which treat of it are fully given in the Index.

THE INFINITIVE.

§ 140. General Construction.

1. The *Infinitive* is that form of the verb, which merely ex-
presses the idea of the verb indefinitely, that is, without any re-
lation of person or mood.   In this way, on the one hand, it ap-
proaches the nature of a *substantive ;* as is shewn by its receiv-
ing the article (no. 5), and by its position as subject or object in
a clause.   On the other hand, it retains its *verbal* character, in
that it admits the distinction of tenses and the various verbal
constructions.   It is used wherever not only the Latin, but also
the English, requires the Infinitive, either simply or with *to ;*
and frequently likewise where both these languages employ the
Subjunctive.   Thus it is found :

a) As the *subject* of a clause, as in Latin, after the impersonal
words and phrases δεῖ, προσήκει, καλόν ἐστι, ἀγαθόν ἐστι, and
many others ; e. g. δεῖ λέγειν· ἡδὺ θηρᾶν.

b) As the complement of an *incomplete* verbal idea ; and this,
not only as in Latin after verbs signifying *to be wont, to be able,
to think of, to endeavour,* etc. but also where in Latin a con-
junction is employed (*ut, quin, quominus*), as after verbs of *en-
treating, commanding, exhorting, doubting,* etc.   E. g. οἷόστ'
εἰμὶ ποιεῖν· δέομαί σου παραμένειν· παραινῶ λέγειν, etc.

c) After verbs which imply a reference to the future, (as μέλ-
λειν, ἐλπίζειν, ἀναβάλλεσθαι, ὑπισχνεῖσθαι, and the like,) the
Greek language fills out the idea by subjoining the *Infinitive
Future ;* where in English we do it less perfectly by means of
the Infin. Present.

EXAMPLES : Dem. Ol. 3. p. 31 εἴ τις ὑμῶν ἀναβάλλεται ποιήσειν τὰ δέον-
τα, ἰδεῖν ἐγγύθεν βούλεται τὰ δεινά.   Cyr. 1. 6. 4 ἐλπίζεις τεύξεσθαι ὧν ἂν
δέῃ.   Comp. also § 137. n. 11.

NOTE 1. That instead of the Inf. Fut. we often find the *Inf. Aor.* and
Pres. with ἄν, has already been noted, § 139. m. 18.   Still, not unfrequently
the simple *Inf. Aor.* as an indefinite tense, fills the place of the Future ;
e. g. Plato Phædo p. 67. e, ἐκεῖσε ἔρχονται, οἷ ἀφικομένοις ἐλπίς ἐστιν, οὗ διὰ
βίου ἤρων, τυχεῖν.   So too with acc. c. infin. Cyr. 2. 4. 15 ἐλπίζω, ἐκεί-
νους ἐλθεῖν πρὸς σὲ μᾶλλον.   See Heind. ad Plat. Phæd. 32.

d) For the Infin. with μή, after certain verbs, see § 148. n. 9.

2. Kindred with this is the Infinitive, which is put after an
adjective (or also a substantive), either for completeness or for
greater definiteness, like the Acc. described in § 131. 7.   Here
the *Infinit. Active* is employed, not only where the relation is
active, but also where it is of a passive kind, where the Latins
put the Supine in *u.*   Still, in such cases, the Infin. *Passive* is
not unusual.

EXAMPLES : ἐπιτήδειος ποιεῖν τι.—οὐ δεινός ἐστι λέγειν, ἀλλ' ἀδύνατος σιγᾶν.
—Eur. IT. 1002 δειναὶ γυναῖκες εὑρίσκειν τέχνας.—ἡδὺ ἀκούειν, *suave auditu.*
—θαῦμα ἰδέσθαι, *mirabile visu,* Hom.—ῥᾴδιος νοῆσαι.—πόλις χαλεπὴ λαβεῖν.—

τὰ δέοντα εἰπεῖν, *dicenda*, Dem.—Plut. Thes. 23 νεανίσκος θηλυφανὴς ὀφθῆναι, as in Horace *niveus videri*.—ἄξιος μισεῖσθαι Æschin. p. 67.

NOTE 2. By means of a certain syntactical license, this Infin. of complement is sometimes put epenthetically after a word, on which other noun-adjuncts already depend; or, these noun-adjuncts are made to refer to the other word rather than to the Infinitive. E. g. Plat. Crit. p. 52. b, οὐκ ἐπιθυμία σε ἄλλης πόλεως οὐδ᾽ ἄλλων νόμων ἔλαβεν εἰδέναι. Legg. 1. p. 626 δοκεῖς μοι τῆς θεοῦ ἐπωνυμίας ἄξιος εἶναι μᾶλλον ἐπονομάζεσθαι. Soph. Phil. 536 πρός τι μενοῦμεν πράσσειν. Comp. Il. ω. 35 τὸν νῦν οὐκ ἔτλητε σαῶσαι ἦ τ᾽ ἀλόχῳ ἰδέειν καὶ μητέρι κτλ.

3. The Infinitive is put also after a *complete* predicate-idea, to express purpose or result; where the Latin employs either conjunctions, or the construction with the Gerund or Particip. Fut. Passive.

EXAMPLES: ἔδωκεν αὐτὸ δούλῳ φορῆσαι.—ὁ ἄνθρωπος πέφυκε φιλεῖν.—Plat Apol. p. 33. b, παρέχω ἐμαυτὸν ἐρωτᾶν, 'that they should ask me.'—ἵππον παρεῖχε τῷ ἀνδρὶ ἀναβῆναι.—Xen. Ages. 4. 3 Ἀγ. τὰς αὐτῷ χάριτας (*gifts*) ὀφειλομένας τῇ πατρίδι καρποῦσθαι παρεδίδου.—Anab. 2. 2. 3 ἐμοὶ θυομένῳ ἰέναι ἐπὶ τὸν βασιλέα οὐκ ἐγίγνετο τὰ ἱερά, as *I sacrificed in order to go against the king, the sacred rites were not favourable;* and further on: ἰέναι δὲ παρὰ τοὺς Κύρου φίλους, πάνυ καλὰ ἡμῖν τὰ ἱερὰ ἦν, but to go with *the friends of Cyrus the sacred rites were altogether favourable;* taken from the common phrase ἐκαλλιέρεε ταῦτα ποιεῖν e. g. Hdot. 6. 76.—Mem. 3. 6. 15 Ἀθηναίους πάντας νομίζεις δυνήσεσθαι ποιῆσαι πείθεσθαί σοι;—Plat. Prot. p. 329 σμικροῦ τινος ἐνδεής εἰμι πάντ᾽ ἔχειν.

4. When the Infinitive expresses a result or consequence, it usually takes ὥστε before it, and less often ὡς, as has been already noted; see in § 139. F. This occurs always in prose, when a demonstrative of degree (οὕτως, ἐς τοσοῦτο, etc.) precedes; often likewise after certain verbs, as ποιεῖν, διαπράττεσθαι, πείθειν, ψηφίζεσθαι, συμφέρειν, συμβῆναι, and the like; also after adjectives, as ἱκανός, ἀδύνατος, etc.—For the Infin. after οἷος, ὅσος, see § 139. m. 57; and for the use of this ὥστε with finite tenses, see § 139. F.

EXAMPLES: Mem. 1. 2. 1 Σωκράτης ἦν πεπαιδευμένος οὕτως, ὥστε πάντ᾽ ῥαδίως ἔχειν ἀρκοῦντα.—Cyr. 3. 2. 29 φησὶν πειράσεσθαι ποιῆσαι, ὥστε σε νομίζειν καλῶς βεβουλεῦσθαι.—Hdot. 6. 5 Ἰστιαῖος οὐκ ἐπειθε τοὺς Χίους ὥστε ἑωυτῷ δοῦναι νέας.—Plat. Gorg. 478 Ἀρχέλαος διεπράξατο ὥστε μήτε κολάζεσθαι μήτε διδόναι δίκην.—Thuc. 5. 14 ξυνέβη ὥστε πολέμου μηδὲν ἔτι ἅψασθαι μηδετέρους.—Plat. Prot. p. 338 ἀδύνατον ὑμῖν ὥστε Πρωταγόρου σοφώτερόν τιν᾽ ἑλέσθαι.

NOTE 3. The *omission of* ὥστε before the Infin. after a preceding demonstrative of degree, is poetic; e. g. Æschyl. Ag. 490 τίς ὧδε φρενῶν κεκομμένος, ἀλλαγᾷ λόγου καμεῖν. See the example from Eur. Or. 559, in § 139 m. 30 a. So too the omission of οἷος (ib. m. 57): Il. ζ. 463 χήτεϊ τοιοῦδ᾽ ἀνδρός, (sc. οἵου) ἀμύνειν δούλιον ἦμαρ. Compare the use of the demonstrative before the Infin. in § 127. 1. e, and § 132. m. 22. And following the same analogy, οὕτως is found sometimes, though not often. in prose, as redundant before the Infinitive, or preparing the way for it; e. g. Cyr. 8. 7. 10 ἐπαιδεύθην οὕτως ὑπὸ τῆς πατρίδος, τοῖς πρεσβυτέροις ὑπείκειν· καὶ ὑμᾶς δὲ οὕτως ἐπαίδευον, τοὺς μὲν γεραιτέρους προτιμᾶν, τῶν δὲ νεωτέρων προτετιμῆσθαι.

NOTE 4. The Infin. of some short *parenthetic* clauses may be referred to the preceding constructions; e. g. ἁπλῶς εἰπεῖν to *speak briefly,* in short. So too ἐμοὶ δοκεῖν *it seems to me,* in my opinion; ὀλίγου v. μικροῦ δεῖν, *it*

wants little, almost, nearly; πολλοῦ δεῖν, *it wants much*, not by a great deal. For the personal construction of such verbs, see in § 151. I. 7.   So too the Infin. often stands after ὡς, ὅσον, in parenthetic clauses; e. g. ὡς συντόμως εἰπεῖν, ὡς συνελόντι εἰπεῖν (for which also simply συνελόντι can stand, comp. § 145. n. 3), *so to speak briefly;* ὅσον γ' ἐμὲ εἰδέναι *so far as I know;* ὡς ἔπος εἰπεῖν *so to speak;* ὡς εἰκάσαι, etc.   See Heind. ad Plat. Hipp. maj. 11.

5. The Infinitive also takes the article τό, and thus is capable of declension; as has already been noted, in § 125. 8.   It admits likewise therewith the nearer adverbial and objective adjuncts; as τὸ καλῶς ἀποθανεῖν, τὸ τοὺς φίλους ἀδικεῖν, τὸ ὑπὸ τῶν φίλων ἀδικεῖσθαι, etc.   The article is commonly prefixed, whenever the Infinitive fills the place of a substantive and can readily be exchanged for one.   This occurs in a threefold way :

a) When the Infin. is the *subject* of a clause, and the clause contains a general sentiment; e. g. χαλεπὸν τὸ ποιεῖν, τὸ δὲ κελεῦσαι ῥᾴδιον.

NOTE 5. If the clause contain no general sentiment, the article is not inserted ; e. g. Hdot. 3. 71 ἐπεὶ δὲ ἐς Δαρεῖον ἀπίκετο γνώμην ἀποφαίνεσθαι, ἔλεγε τοιάδε. We must distinguish between ἡδὺ τὸ θηρᾶν and ἡδὺ θηρᾶν. Also after a *preparatory* demonstrative in the main clause (§ 127. 1. e), the article is commonly omitted; since the former supplies its place; e. g. Eur. Hipp. 470 ἐν σοφοῖσι γὰρ τάδ' ἐστὶ θνητῶν, λανθάνειν τὰ μὴ καλά. Eur. Or. 1161 βάρος τι κἂν τῷδ' ἐστίν, αἰνεῖσθαι λίαν. Comp. § 132. n. 22.

NOTE 6. But when the Infin. stands as if in apposition with the subject-noun, the article is inserted; e. g. Thuc. 1. 41 ἡ εὐεργεσία ἡ ἐς Σαμίους, τὸ δι' ἡμᾶς Πελοποννησίους τοῖς Σαμίοις μὴ βοηθῆσαι, παρέσχεν ὑμῖν τὴν Σαμίων κόλασιν. Cyr. 7. 5. 52 ἦλθεν ἡ δεινὴ ἀγγελία, τὸ πάντας ἀνθρώπους ἐφ' ἡμᾶς συλλέγεσθαι.

b) When the Infin. is the *object* of a clause ; and consequently depends on verbs which govern the Accusative, or also the Genitive of object.   Here the Infin. must be regarded as the real object of the action expressed by the principal verb, and consequently as a substantive.

EXAMPLES : Cyr. 1. 4. 21 ὥσπερ κύων γενναῖος φέρεται πρὸς κάπρον, οὕτως ὁ Κῦρος ἐφέρετο, μόνον ὁρῶν τὸ παίειν τὸν ἁλισκόμενον. Dem. Phil. p. 41 σκοπῶν τό τε πλῆθος τῆς δυνάμεως καὶ τὸ τὰ χωρία πάντα ἀπολωλέναι τῇ πόλει. Mem. 4. 3. 1 τὸ μὲν οὖν λεκτικοὺς καὶ πρακτικοὺς γίγνεσθαι τοὺς συνόντας οὐκ ἔσπευδεν. Comp. Hdot. 9. 79.

NOTE 7. So soon however as the Infinitive is only the *complement* of the idea expressed by the governing verb, and consequently combines with this into one predicate, it admits no article; since it then is taken merely in a verbal sense. E. g. βούλομαι λέγειν, also ἐπιθυμῶ, παραινῶ, κελεύω λέγειν, etc. Here again we must distinguish between Hell. 1. 6. 10 Κῦρος ἀεὶ ἀνεβάλλετό μοι διαλεχθῆναι, and Mem. 3. 6. 6 τὸ μὲν πλουσιωτέραν τὴν πόλιν ποιεῖν ἀναβαλούμεθα.

c) More especially the article stands before the Infinitive, when the latter depends on a *Preposition*, or the construction requires it to be in the *Genitive* or *Dative*.   By means of this mode of construction, which is especially frequent in Greek prose, the Infinitive was used to express, not only very many adjuncts, which in other languages require a whole clause with a conjunc-

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tion; but also *abstract* nouns. But here, any adjunct which
might stand in the Genitive with such a noun, must with the
Infin. be put in that case which the verb requires.

EXAMPLES: Ἀθηνᾶ ἔρριψε τοὺς αὐλοὺς διὰ τὸ τὴν ὄψιν αὐτῆς ποιεῖν ἄμορ-
φον, *because*, etc.—τὸ μὲν οὖν ἐπίορκον καλεῖν τινα ἄνευ τοῦ τὰ πεπραγμένα
δεικνύναι, λοιδορία ἐστίν, *without shewing*, etc.—τὸ πλουτεῖν ἐστιν ἐν τῷ χρῆ-
σθαι μᾶλλον ἢ ἐν τῷ κεκτῆσθαι.—Dem. Ol. p. 16 τὸ γὰρ εὖ πράττειν παρὰ τὴν
ἀξίαν ἀφορμὴ τοῦ κακῶς φρονεῖν τοῖς ἀνοήτοις γίγνεται, διόπερ πολλάκις δοκεῖ
τὸ φυλάξαι τἀγαθὰ τοῦ κτήσασθαι χαλεπώτερον εἶναι, i. e. *to keep property
is more difficult than to acquire it*.

NOTE 8. On the other hand, the article is *not* inserted, even after a sub-
stantive, wherever the Infin. expresses only a filling out or complement of
the idea on which it depends (see no. 2. b, and n. 7), or the governing noun
with its verb combine into one predicate-idea. This may be seen in the
following examples: Isocr. p. 349 οἱ ῥήτορες τοὺς ἄλλους διδάσκειν τέχνην
ἔχουσι, equiv. to ἐπίστανται. Thuc. 1. 16 ἐπεγένετο ἄλλοις τε ἄλλοθι κωλύ-
ματα μὴ αὐξηθῆναι, i. q. ἐκωλύοντο. Comp. Xen. Mem. 2. 1. 25. So after
adjectives: Soph. Ant. 1173 τεθνᾶσιν· οἱ δὲ ζῶντες αἴτιοι θανεῖν; see above
in no. 2.—But when the article is wanting after a preposition, or, generally,
wherever the Infinitive is taken substantively, this is a freer or poetic usage;
e. g. Eur. Alc. 11 παῖς Φέρητος, ὃν θανεῖν ἐρρυσάμην, i. e. from death.
Hdot. 1. 158 Ἀριστόδικος ἔσχε μὴ ποιῆσαι ταῦτα Κυμαίους. (Contra, An.
3. 5. 11 ὁ ἀσκὸς δύο ἄνδρας ἕξει τοῦ μὴ καταδῦναι, i. e. from sinking, so as
not to sink.) Hdot. 1. 210 σύ, ὦ βασιλεῦ, ἀντὶ μὲν δούλων ἐποίησας ἐλευθέ-
ρους Πέρσας εἶναι· ἀντὶ δὲ ἄρχεσθαι ὑπ᾽ ἄλλων, ἄρχειν ἁπάντων.

NOTE 9. Sometimes the Infin. with τό (Acc.) is found, where the con-
struction strictly requires the Genitive. E. g. Thuc. 3. 1 τὸν ὅμιλον εἶργον
τὸ μὴ τὰ ἐγγὺς τῆς πόλεως κακουργεῖν. Comp. 2. 53. Plat. Lach. p. 190. e.
See also the next note.

NOTE 10. The Infinitive *with the article in the Genitive* sometimes ex-
presses a *purpose;* but commonly only in entire clauses ; e. g. Thuc. 1. 23
ξυνέγραψα τὰς διαφοράς, τοῦ μή τινα ζητῆσαί ποτε, ἐξ ὅτου τοσοῦτος πόλεμος
κατέστη, *that no one may ever have to inquire;* comp. Cyr. 1. 3. 9. It is
usual here to assume an omission of ἕνεκα; § 132. 8.—The poets in this sense
can even put τό before the Infinitive: Soph. OT. 1416 πάρεσθ᾽ ὅδε Κρέων,
τὸ πράσσειν καὶ τὸ βουλεύειν. Eur. Alc. 710 σύ γ᾽ οὖν ἀναιδῶς διεμά-
χου τὸ μὴ θανεῖν. See Exc. 11 ad Dem. Mid.

NOTE 11. There is still another *Infinitive* with τοῦ, the explanatory or
epexegetical Infinitive, so called, which serves to explain an abstract noun,
where we should expect rather the case of the preceding noun. E. g. Dem.
Pac. p. 62 λαβεῖν ἠβούλετο τὴν δόξαν τοῦ πολέμου, τοῦ δοκεῖν δι᾽ αὐτὸν
κρίσιν εἰληφέναι. Plat. Legg. 2. p. 657 ἡ τῆς ἡδονῆς καὶ λύπης ζήτησις τοῦ
ζητεῖν ἀεὶ καινῇ μουσικῇ χρῆσθαι κτλ. Phæd. p. 97 ἡ ξύνοδος τοῦ πλη-
σίον ἀλλήλων τεθῆναι.

6. Between the article and the Infinitive, there may be inter-
posed not only near adjuncts of the Infinitive, but also entire sub-
ordinate clauses.

EXAMPLE: Mem. 1. 2. 4 (Σωκράτης) τὸ μὲν οὖν ὑπερεσθίοντα ὑπερπονεῖν
ἀπεδοκίμαζε (*he disapproved*), τὸ δέ, ὅσα γ᾽ ἡδέως ἡ ψυχὴ δέχεται, ταῦτα ἱκανῶς
ἐκπονεῖν, ἐδοκίμαζε. Comp. Œc. 13. 6.

7. The Infinitive often stands wholly *independent*, instead of
the Imperative of the second person. In this case, the subject
(if expressed), and all the declinable adjuncts belonging to it, re-

main in the *Nominative ;* comp. ‡ 141. n. 6.   Here it is usual
(though unnecessary) to supply μέμνησο or the like.

EXAMPLES : Il. *ρ.* 692 ἀλλὰ σύγ' αἶψ' 'Αχιλῆι, θέων ἐπὶ νῆας 'Αχαιῶν,
εἰπεῖν.—Plat. Soph. p. 218. a, ἂν δ' ἄρα τι τῷ μήκει πονῶν ἄχθῃ, μὴ ἐμὲ
αἰτιᾶσθαι τούτων.   See Heind. ad Plat. Lys. 18.

‡ 141. *The Infinitive with its Subject.*

1. When the Infinitive has a *subject of its own,* that is, a dif-
ferent one from that of the main sentence, the fundamental rule
is, that this subject, with all its declinable adjuncts, whether
substantives, adjectives, or participles, is then put *in the Accu-
sative.*   Thus with the Infin. introduced by the article, τό, τοῦ, τῷ :

EXAMPLES : Soph. Trach. 65 τὸ σὲ πατρὸς μὴ πυθέσθαι ποῦ 'στιν, αἰσχύνην
φέρει sc. σοι.   Plat. Symp. p. 218 ἐμοὶ οὐδέν ἐστι πρεσβύτερον τοῦ ὡς βέλ-
τιστον ἐμὲ γενέσθαι.   Dem. Ol. p. 29 ἐκ τοῦ πρὸς χάριν δημηγορεῖν ἐνίους
εἰς πᾶν προελήλυθε μοχθηρίας τὰ πράγματα.   Xen. Apol. 14 ἀπιστοῦσι τῷ ἐμὲ
τετιμῆσθαι ὑπὸ δαιμόνων.   Plut. Mor. p. 223 Κλεομένης 'Άργους ἀπέπεσε, διὰ
τὸ τὰς γυναῖκας ὅπλοις αὐτὸν ἀμύνεσθαι.

When also the subject of the Infinitive is not separately express-
ed, or is left indefinite, the declinable adjuncts belonging to it are
still put in the Accusative ; provided always, as before, that this
implied subject is different from that of the main sentence.   Thus
again with the Infin. introduced by the article :

EXAMPLES : Plat. Crit. p. 49 οὐδέποτε ὀρθῶς ἔχει τὸ κακῶς πάσχοντα
ἀμύνεσθαι ἀντιδρῶντα κακῶς, *that one suffering evil should avenge himself
by returning evil.*—Cyr. 5. 4. 19 τὸ ἁμαρτάνειν ἀνθρώπους ὄντας οὐδὲν
θαυμαστόν.—Dem. Ol. p. 20 οὐκ ἔστιν ἀδικοῦντα καὶ ἐπιορκοῦντα δύνα-
μιν βεβαίαν κτήσασθαι.

2. In Greek, as in Latin, we find especially what is called the
construction of the

Accusative with the Infinitive, *Accus. cum Infin.*

This occurs when after verbs, and particularly verbs with the
general idea *to say, to believe,* there follows a dependent Infini-
tive-clause having its own subject in the Accusative, as above in
no. 1.   E. g. οἱ μυθολόγοι φασί, τὸν Οὐρανὸν δυναστεῦσαι πρῶτον
τοῦ παντός, *mythologists say, Uranus first ruled over the uni-
verse.*   This construction is used especially, when whole sentences
are expressed in *sermone obliquo ;* where in English we employ
the simple Indicative as above, with or without the conjunction
that.

NOTE 1. As in narrative the *historical Present* often takes the place of
the Aorist, so in the oblique style the *Infin. Present* does the same.   E. g.
Plat. Symp. p. 175 μετὰ ταῦτα ἔφη σφᾶς μὲν δειπνεῖν, τὸν δὲ Σωκράτη οὐκ
εἰσιέναι.   Comp. Hdot. 6. 137.   Xen. Mem. 2. 6. 31.

NOTE 2. Along with the construction of the *Accus. c. Infin.* there altern-
ate, without any difference of signification, clauses *with Conjunctions* (ὅτι,
ὡς, etc. ‡ 139. G), often in one and the same sentence ; e. g. Xen. Hell. 4. 3. 1
ἀγγέλλει Δερκυλλίδας, ὅτι νικῷέν τε Λακεδαιμόνιοι, καὶ αὐτῶν μὲν τεθνάναι ὀκτώ,
τῶν δὲ πολεμίων παμπληθεῖς.   Indeed, by means of a certain *anacoluthon,*

the two constructions pass over the one into the other; see an example
above, § 139. m. 61. Xen. Hell. 6. 5. 42 ἐλπίζειν χρή, ὡς ἄνδρας ἀγαθοὺς
μᾶλλον ἢ κακοὺς αὐτοὺς γενήσεσθαι. Comp. Cyr. 2. 1. 23. Hdot. 7. 226.—
From the converse of this relation has probably arisen the very extensive
usage, that the *subject* of a dependent clause introduced by a conjunction,
is put with the verb of the main sentence in the Accusative; e. g. ἀκούω
αὐτόν, ὡς ἀπώλετο. See more on this construction in § 151. I. 6.

NOTE 3. Through a want of syntactical exactness, we sometimes find,
even in the direct style, main clauses with the *Accus. c. Infin.* This arises
from an almost involuntary attraction towards some preceding verb of
speaking, etc. and the clause appears grammatically incomplete. E. g.
Hdot. 4. 5 ὡς δὲ Σκύθαι λέγουσι, νεώτατον ἁπάντων ἐθνέων εἶναι τὸ σφέτερον
(as if preceded by : Σκ. λέγουσι). 95 ὡς ἐγὼ πυνθάνομαι τούτων, τὸν Ζάλμοξιν
δουλεῦσαι ἐν Σάμῳ. Comp. also Xen. An. 6. 4 (2). 18 ὡς ἐγὼ ἤκουσά τινος,
ὅτι Κλέανδρος μέλλει ἥξειν.

3. When the subject of the Infinitive is one and the same with
that of the main sentence, it is *not expressed;* not even after
verbs which are usually followed by the *Acc. c. Infin.* e. g. ἔφη
σπουδάζειν, *dixit se festinare.* The learner in such cases must
not be misled by the Latin idiom, to supply the Lat. *se* (*me, te*)
of the subject by ἑαυτόν etc.—The same rule holds good, when
the Infinitive-clause depends on a conjunction (as πρίν, ὥστε),
and the subject remains the same.

EXAMPLES : An. 1. 3. 1 οἱ στρατιῶται οὐκ ἔφασαν ἰέναι τοῦ πρόσω · ὑπώ-
πτευον γὰρ ἐπὶ βασιλέα ἰέναι · μισθωθῆναι δὲ οὐκ ἐπὶ τούτῳ ἔφασαν κτλ. Cyr.
2. 2. 10 πιθανοὶ οὕτως εἰσί τινες, ὥστε, πρὶν εἰδέναι τὸ προστατόμενον πρότερον
πείθεσθαι.

NOTE 4. A deviation from this rule is rare, at least in good prose; e. g.
Plato Charm. p. 173 οἶμαι μὲν ληρεῖν με, and often after οἶμαι, Legg. p.
860. c. Soph. p. 234. e. In strictness such a deviation can only have place :
1) When some special emphasis requires the express repetition of the sub-
ject in the dependent clause; see the examples. 2) When still other sub-
jects are introduced in the dependent clause; but then the Nominative also
can stand with the Infinitive. On the second point see more in § 142. n. 3,
and comp. § 144. n. 8.

EXAMPLES under 1. Hdot. 2. 2 οἱ Αἰγύπτιοι ἐνόμιζον ἑωυτοὺς πρώτους
γενέσθαι πάντων ἀνθρώπων, *that they themselves,* etc. 1. 34 Κροῖσος ἐνόμιζε
ἑωυτὸν εἶναι ἀνθρώπων ἁπάντων ὀλβιώτατον, comp. 1. 171.—Plat. Apol. p.
36 ἡγησάμενος ἐμαυτὸν τῷ ὄντι ἐπιεικέστερον εἶναι ἢ ὥστε εἰς ταῦτ᾽ ἰόντα
σώζεσθαι. Isocr. Paneg. p. 58 (οἱ πρόγονοι) ἐφιλονίκησαν, οὐκ ἐχθροὺς ἀλλ᾽
ἀνταγωνιστὰς σφᾶς αὐτοὺς εἶναι νομίζοντες. Comp. Il. η. 198. ν. 269.—
For examples under 2, see § 142. n. 3.

NOTE 5. In the use of the Infinitive for quoting the language of another,
or in any other dependent discourse, the Greeks go further than the Latins,
in this respect, viz. that they more frequently employ this construction with
relative and other minor clauses. E. g. Plat. Alcib. I. p. 123 ἔφη παρελθεῖν
χώραν . . . ἣν καλεῖν τοὺς ἐπιχωρίους ζώνην, 'he said he had passed by a
country, *which* the inhabitants call the zone.' Hdot. 1. 86 ὡς δὲ ἄρα μιν
προστῆναι τοῦτο, ἀναστενάξαντα ἐς τρὶς ὀνομάσαι ΣΟΛΩΝ, 'as this presented
itself to his mind, he groaned three times and pronounced the name SOLON;'
comp. 6. 137. Thuc. 2. 102. Xen. Mem. 1. 1. 13 Σωκράτης ἐθαύμασεν, εἰ μὴ
φανερὸν αὐτοῖς ἐστιν, ὅτι ταῦτα οὐ δυνατόν ἐστιν ἀνθρώποις εὑρεῖν · ἐπεὶ καὶ
τοὺς μέγιστον φρονοῦντας ἐπὶ τῷ περὶ τούτων λέγειν οὐ ταὐτὰ δοξάζειν
ἀλλήλοις. This takes place less frequently in conditional clauses, and not
at all in final clauses : Hdot. 3. 105 εἶναι δὲ ταχύτητα οὐδενὶ ἑτέρῳ ὁμοῖον,

οὗτω ὥστε, εἰ μὴ προλαμβάνειν τῆς ὁδοῦ τοὺς Ἰνδούς, ἐν ᾧ τοὺς μύρμηκας συλλέγεσθαι, οὐδένα ἂν σφέων ἀποσώζεσθαι.

4. For the *personal* construction so called after λέγεται, δοκεῖ, δῆλόν ἐστι, πρέπει, and the like, see fully in § 151. I. 7.

NOTE 6. Finally, the Infinitive with the Accus. can stand entirely independent, to express *wish, entreaty, command;* where we may supply some verb, as κελεύω. Such a clause stands in the place of an *Imperat.* 3 *pers.* Comp. § 140. 7.

· EXAMPLES : Il. γ. 285 εἰ μέν κεν Μενέλαον Ἀλέξανδρος καταπέφνῃ, αὐτὸς ἔπειθ᾽ Ἑλένην ἐχέτω etc. εἰ δέ κ᾽ Ἀλέξανδρον κτείνῃ ξανθὸς Μενέλαος, Τρῶας ἔπειθ᾽ Ἑλένην ἀποδοῦναι. Comp. also Il. η. 79 with ζ. 92. Hes. ε. 391 γυμνὸν σπείρειν, γυμνὸν δὲ βοωτεῖν, *nudus ara, sere nudus,* Virg. where the subject is left indefinite, and the indef. τὶς may be assumed. Or *impersonal,* e. g. Hdot. 5. 105 ὦ Ζεῦ, ἐκγενέσθαι μοι Ἀθηναίους τίσασθαι, 'may it be permitted me,' etc.

NOTE 7. The same construction, with and without τό, sometimes serves as an exclamation of *wonder, surprise : σὲ ταῦτα δρᾶσαι, that thou couldst do such things !* Arist. Nub. 816 τὸ Δία νομίζειν, ὄντα τηλικουτονί, *that thou at such an age canst believe on Jupiter !* Comp. Xen. Cyr. 2. 2. 3. Æsch. Eum. 801 ἐμὲ παθεῖν τάδε, φεῦ, ἐμὲ κατὰ γᾶν οἰκεῖν.

§ 142. *The Infinitive with Adjuncts.   Attraction.*

1. When the subject of the Infin. has other adjuncts, whether attributes or predicates, in the form either of substantives or of adjectives, it follows of course, that where the Accusative of the subject is expressed, these adjuncts are also put *in the Accus.*

EXAMPLES : Ἅπαντες νομίζομεν τὴν γῆν σφαῖραν εἶναι.—Od. a. 173 οὔ σε πεζὸν ὀίομαι ἐνθάδ᾽ ἱκέσθαι.

2. Whenever the subject of the Infinitive is not directly expressed, but the same has been already mentioned in some preceding clause, there takes place a species of

Attraction,

peculiar to the Greek language ; that is to say, these adjuncts are not put in the Accusative, but, in the absence of the subject-word, are in a certain sense *attracted* by the next preceding verb. This takes place in two ways :

a) When the omitted subject of the Infinitive is at the same time the *subject* (Nominative) of the preceding finite verb on which the Infin. depends, the adjuncts connected with the Infin. must in like manner stand in the *Nominative.*   E. g.

ὁ Ἀλέξανδρος ἔφασκεν εἶναι Διὸς υἱός,

Lat. *dicebat* SE *esse Jovis filium.*   This holds true also when the subject is not expressed even with the first verb.

EXAMPLES : ἔφασκες εἶναι δεσπότης.—ἔπεισα αὐτοὺς, εἶναι θεός, *I persuaded them, that I was a god.*—ἐνομίζοντο οὐδ᾽ αὐτοὶ σωθήσεσθαι.—Il. δ. 101 εὔχεο Ἀπόλλωνι ῥέξειν ἑκατόμβην οἴκαδε νοστήσας.—Xen. An. 3. 2. 39 ὅστις ὑμῶν τοὺς οἰκείους ἐπιθυμεῖ ἰδεῖν, μεμνήσθω ἀνὴρ ἀγαθὸς εἶναι.

b) When the omitted subject of the Infin. stands with the preceding verb only as an immediate or remote *object,* the adjuncts

connected with the Infinitive must in like manner stand in *that oblique case* in which their subject thus stands as object. Thus in the *Genitive*:

ἐδέοντο αὐτοῦ εἶναι προθύμου, *they besought him to be of good courage*, Xen. Hell. 1. 5. 2.

Or in the *Dative;* e. g.

ἔξεστί μοι γενέσθαι εὐδαίμονι, Dem. Ol. p. 35,

as also in Latin, *licet illis esse beatis.*—Or finally in the *Accusative*, where it again coincides with the general rule ; e. g.

κελεύω σε εἶναι πρόθυμον.

EXAMPLES : Isocr. Pan. p. 60 ταῖς πόλεσι λυσιτελεῖ μᾶλλον ἐξ ἀνθρώπων ἀφανισθῆναι, ἢ δούλαις ὀφθῆναι γενομέναις.—Thuc. 7. 77 ἀναγκαῖόν ἐστιν ὑμῖν ἀνδράσιν ἀγαθοῖς γίγνεσθαι.—Hdt. 1. 176 τῶν Λυκίων φαμένων Ξανθίων εἶναι οἱ πολλοί εἰσι ἐπήλυδες.—Plat. Apol. p. 21 ἦλθον ἐπί τινα τῶν δοκούντων σοφῶν εἶναι.

NOTE 1. That however this attraction is not absolutely necessary, is shewn by the many examples where it is neglected, even after a Genitive or Dative expressed ; and where consequently the adjuncts of the dependent clause, both predicates and participles, stand in the *Accusative;* comp. § 144. n. 12.

EXAMPLES: Hdt. 6. 100 Ἐρετριέες Ἀθηναίων ἐδεήθησάν σφισι βοηθοὺς γενέσθαι.—Isocr. p. 297 δέομαι ὑμῶν, ἀκροάσασθαι τῶν λεγομένων, ἐν θυμηθέντας ὅτι κτλ.—An. 3. 2. 1 ἔδοξεν αὐτοῖς προφύλακας καταστήσαντας συγκαλεῖν τοὺς στρατιώτας.—Mem. 1. 1. 9 ἔφη δεῖν, ἃ μὲν μαθόντας ποιεῖν ἔδωκαν οἱ θεοὶ, μανθάνειν. Here after ἔδωκαν we must supply τοῖς ἀνθρώποις, and yet the Acc. μαθόντας appears ; but comp. below, in § 144. n. 12. the similar clause from the same passage, where ἀνθρώποις is expressed, and the attraction (μαθοῦσι) takes place.

NOTE 2. In like manner after πρέπει, προσήκει, ἔξεστι, συμβαίνει, and the like, the predicate-adjunct often stands in the Accusative by the side of the preceding Dative, especially after ἔξεστι. More commonly however the person follows after, and passes over in like manner into the Accusative ; so that such verbs are then construed simply with the *Acc. c. Infin.*

EXAMPLES: Xen. Lac. 13. 9 ἔξεστι τῷ νέῳ καὶ φαιδρὸν εἶναι καὶ εὐδόκιμον ; see the example in § 139. m. 28.—Plat. Ion. p. 539. e, οὐκ ἂν πρέποι ἐπιλήσμονα εἶναι ἄνδρα ῥαψῳδόν.—Cyr. 1. 6. 17 οὔποτε ἀργεῖν προσήκει στρατιάν. 7. 5. 83 οὐ τὸν ἄρχοντα τῶν ἀρχομένων πονηρότερον προσήκει εἶναι.

3. The same attraction takes place, when the clause with the Infinitive has the article (τό, τοῦ, τῷ) before it.

EXAMPLES : πρὸς τὸ συμφέρον ζῶσι διὰ τὸ φίλαυτοι εἶναι, *they live only for profit, because they are selfish.* Dem. Cor. p. 262 Δημοσθένης σεμνύνεται τῷ γραφεὶς ἀποφυγεῖν, *Demosthenes is proud, that being accused he was acquitted.*—οὐ γὰρ ἐκπέμπονται ἐπὶ τῷ δοῦλοι, ἀλλ' ἐπὶ τῷ ὅμοιοι τοῖς λειπομένοις εἶναι. Aristot. Eth. 3. 5 ἐφ' ἡμῖν ἐστι τὸ ἐπιεικέσι καὶ φαύλοις εἶναι.—So too the *Accusative*, referring to a preceding like case : Isocr. Ar. p. 154 ἐπέδειξε τὰς καλῶς πολιτευομένας πολιτείας προεχούσας τῷ δικαιοτέρας εἶναι. Comp. Æschyl. Prom. 235.

4. In like manner, in the construction with ὥστε, the Nominative stands with the Infinitive, when the preceding clause requires it.

EXAMPLES : Dem. Ol. p. 34 οὐ γὰρ οὕτως ἄφρων εἰμὶ ἐγώ, ὥστε ἀπεχθάνε-

σθαι βούλεσθαι μηδὲν ὠφελεῖν νομίζων, i. e. *that I should be willing to incur hatred, not expecting to do any good.* Also the clause ib. p. 32, made independent, would read : μηδεὶς τηλικοῦτος ἔστω παρ' ὑμῖν, ὥστε τοὺς νόμους παραβὰς μὴ δοῦναι δίκην, *let no one be so powerful among you, that having transgressed the laws he cannot be punished.* See note 3.

NOTE 3. According to § 141. 3 and n. 4, when the subject remains the same in the dependent clause, it either must not be expressed in the dependent ↖ clause, or must be put in the Accusative. Hence in the phrase ὑπέσχετο αὐτὸς ποιήσειν, the pronoun αὐτός is not the subject, but only a *qualifying* adjunct belonging to the omitted subject : *se* IPSUM *facturum.* But when, in a dependent clause, there are introduced other subjects besides that of the main sentence, and consequently for the sake of antithesis a repetition of the subject in the dependent clause seems necessary, a twofold construction may take place, viz. either all the subjects are put in the Accusative : or the repeated subject stands alone in the Nominative antithetic to the others in the Accusative.

EXAMPLES : a) With Accus. Xen. Hell. 2. 1. 26 οἱ στρατηγοὶ ἀπιέναι αὐτὸν ἐκέλευσαν· αὐτοὺς γὰρ νῦν στρατηγεῖν οὐκ ἐκεῖνον. Plat. Hipp. M. p. 282 οἶμαι ἐμὲ πλείω χρήματα εἰργάσθαι ἢ ἄλλους σύνδυο. Comp. Charm. p. 195. e. Euthyd. p. 305. d. Amat. p. 133. b. Gorg. p. 452 τί ἐστι τοῦτο, ὃ φῇς σὺ μέγιστον ἀγαθὸν εἶναι καὶ σὲ δημιουργὸν εἶναι αὐτοῦ ; b) With the Nominative : Dem. Mid. p. 579 ἐμὲ οἴεσθ' ὑμῖν εἰσοίσειν, ὑμεῖς δὲ νεμεῖσθαι ; *do ye suppose that I shall always contribute, and ye always consume ?* and further on : νομίζεις ἡμᾶς μὲν ἀποψηφιεῖσθαι, σὺ δὲ οὐ παύσεσθαι.—Hdot. 7. 136 (Ξέρξης ἔφη) Λακεδαιμονίους συγχέαι τὰ πάντων ἀνθρώπων νόμιμα, αὐτὸς δὲ ταῦτα οὐ ποιήσειν. Thuc. 8. 76 in the indirect style : τοὺς μὲν ἡμαρτηκέναι, τοὺς πατρίους νόμους καταλύσαντας, αὐτοὶ δὲ σώζειν (sc. τοὺς νόμους) ; also *ante* : δυνατώτεροι εἶναι σφεῖς ἔχοντες τὰς ναῦς πορίζεσθαι τὰ ἐπιτήδεια τῶν ἐν τῇ πόλει, i. e. *than those in the city.* Comp. also Xen. Mem. 2. 3. 17. Cyr. 2. 4. 25. Plat. Agesi. 10. So likewise after ὥστε : Thuc. 7. 6 (ἔφθασαν) ὥστε μήτε αὐτοὶ κωλύεσθαι, ἐκείνους τε ἀπεστερηκέναι κτλ. Cyr. 6. 1. 14 (ἀνακομίζονται τὰ ἐπιτήδεια), ὥστε αὐτοὶ μὲν ἔχειν, ἡμᾶς δὲ μὴ δύνασθαι λαμβάνειν.—Also in later writers : Muson. ap. Stob. p. 167 Σωκρ. ἔφη τοὺς μὲν πολλοὺς ζῆν ἵνα ἐσθίωσιν, αὐτὸς δὲ ἐσθίειν ἵνα ζῇ. (Contra, Diog. L. 2. 34 αὐτὸν δὲ ἐσθίειν.)—Comp. further § 144. n. 8.

NOTE 4. When after the verbs πιστεύειν τινι, πείθεσθαί τινι, there follows an Infinitive-clause, the subject of which is the remote object (Dative) of those verbs, the pronoun αὐτός being omitted, the simple Infinitive is put instead of the *Acc. c. Inf.* E. g. Plat. Charm. p. 161 Ὁμήρῳ πιστεύεις καλῶς λέγειν. Phædr. p. 271 μὴ πειθώμεθ' αὐτοῖς, τέχνῃ γράφειν.— Whatever belongs to the omitted subject is likewise put in the attraction : e. g. Xen. Cyr. 3. 3. 55 οὐδ' ἂν τούτοις ἐπίστευον ἐμμόνοις ἔσεσθαι.

§ 143. CONSTRUCTION OF RELATIVE CLAUSES.

1. Of all minor clauses, those with *Relatives* present the greatest variety of construction and idiom ; and thus form a very important portion of the Greek Syntax. It will be the object of the present section, to bring these together and exhibit them in their proper connection. For the relative pronoun (ὅς, ἥ, ὅ) separately, see § 126. § 127. 6.

The nature of the construction with the relative properly requires, that with the verb of the main sentence there should stand a noun or pronoun (*the Antecedent*), and with the verb of the dependent clause the corresponding relative, each in that case which

its own clause demands. E. g. οὗτός ἐστιν ὁ ἀνήρ, ὃν εἶδες·— μετέδωκεν ἡμῖν πάντων, ὅσα παρῆν·—φίλον οὐκ ἔχω, ᾧτινι πιστεῦσαι ἂν δυναίμην.—For the exceptions and departures from this rule, by attraction etc. see below, Text 12 sq.

2. In relative clauses which refer back to pronouns of the *first* and *second* person, the verb must stand in the same person, as in Latin.

EXAMPLES: Eur. Suppl. 1094 οὐκ ἄν ποτ' εἰς τόδ' ἦλθον, εἰς ὃ νῦν κακόν, ὅστις (τοῦ υἱοῦ) στερίσκομαι. Od. β. 41 οὐχ ἑκὰς οὗτος ἀνήρ (i. e. ἐγώ), ὃς λαὸν ἤγειρα. Her. 2. 115 ἐγὼ ἄν σε ἐτισάμην ὃς ἔργον ἀνοσιώτατον ἐργάσαο, § 139. in. 35 a. Here belongs also Eur. IA. 991 οἰκτρὰ πεπόνθαμεν, ἡ κενὴν κατέσχον ἐλπίδα, by § 129. n. 14.

NOTE 1. When the relative clause refers to a *Vocative*, it must of course stand in the second person; as Il. κ. 278 κλῦθί μοι, Διὸς τέκος, ἥτε μοι αἰεὶ παρίστασαι. The following passage can be regarded only as a very rare exception: Il. ρ. 248 ὦ φίλοι, Ἀργείων ἡγήτορες ἠδὲ μέδοντες, οἵτε παρ' Ἀτρείδης δήμια πίνουσιν, καὶ σημαίνουσιν λαοῖς.

3. When a relative refers to *several* single objects, the same rules hold good in respect to it, as in § 129. 4, 5, 10.

EXAMPLES: Isocr. Panath. p. 278 ταῦτα δ' εἶπον, οὐ πρὸς τὴν εὐσέβειαν οὐδὲ πρὸς τὴν δικαιοσύνην οὐδὲ πρὸς τὴν φρόνησιν ἀποβλέψας, ἃ σὺ διῆλθες. De Pac. init. ἥκομεν ἐκκλησιάσοντες περὶ πολέμου καὶ εἰρήνης, ἃ μεγίστην ἔχει δύναμιν ἐν τῷ βίῳ. Od. β. 283 οὐδέ τι ἴσασιν θάνατον καὶ κῆρα μέλαιναν, ὃς δή σφι σχεδόν ἐστιν. Dem. p. 274 καλῶ τοὺς θεοὺς πάντας, καὶ πάσας, ὅσοι ἔχουσι τὴν Ἀττικήν. Is. p. 163 τὴν πόλιν οἰκήσομην, ἀπαλλαγέντες πολέμων καὶ κινδύνων καὶ ταραχῆς, εἰς ἣν νῦν καθέσταμεν.

4. Further, according to the analogy of § 129. 12, when in a relative clause the predicate is expressed by a *substantive*, the relative agrees with this latter, and not with the antecedent noun to which it strictly refers.

EXAMPLES: Plat. Legg. p. 699 ὁ φόβος, ἣν αἰδῶ ἐν τοῖς ἄνω εἴπομεν.— Crat. p. 405 τὸν οὐρανόν, οὓς δὴ πόλους καλοῦσιν.—Phileb. p. 40 λόγοι μήν εἰσιν ἐν ἑκάστοις ἡμῶν, ἃς ἐλπίδας ὀνομάζομεν.—Contra, Legg. p. 629. d, τὸ μέν, ὃ καλοῦμεν στάσιν.

5. The construction κατὰ σύνεσιν, *ad sensum*, (§ 129. 11,) is also here very frequent, as follows:

a) The general indefin. relative (ὅστις, ὃς ἄν) in the Singular often refers to a Plural antecedent; since the idea of the Plural is already implied in the unlimited nature of this relative.

EXAMPLES: Il. τ. 260 (θεοὶ) ἀνθρώπους τίνυνται, ὅτις κ' ἐπίορκον ὀμόσσῃ. Plat. Rep. p. 566 προσγελᾷ καὶ ἀσπάζεται πάντας, ᾧ ἂν περιτυγχάνῃ.

b) *Vice versa*, the relative can stand in the *Plural*, when the antecedent idea is a collective.

EXAMPLES: Il. π. 368 (Ἕκτωρ) λεῖπε λαὸν Τρωικόν, οὓς ἀέκοντας τάφρος ἔρυκεν. Plat. Phædr. p. 260 (ὁ ῥήτωρ μανθάνει) τὰ δόξαντα ἂν πλήθει, οἵπερ δικάσουσι.—Freer or more poetical are the following: Od. μ. 97 κῆτος, ἃ μυρία βόσκει ἀγάστονος Ἀμφιτρίτη, comp. Il. ξ. 410. Dem. Cor. p. 328 ἀνδρὶ καλῷ τε κἀγαθῷ, ἐν οἷς οὐδαμοῦ σὺ φανήσει γεγονώς.

c) The relative often accords with the *natural* gender of its antecedent.

EXAMPLES: Il. ε. 638 οἷόν τινά φασι βίην Ἡρακληείην (i. e. Hercules himself), ὅς κτλ. ib. χ. 87 φίλον θάλος (Hector), ὃν τέκον αὐτή. Comp. the example Od. ζ. 156, in § 129. 11.

d) The relative sometimes refers to an antecedent, which is only implied *in the sense* of the main sentence.

EXAMPLES: Thuc. 6. 80 ἀπὸ Πελοποννήσου παρέσται ὠφελία, οἳ (sc. οἱ ὠφέλειαν φέροντες) τῶνδε κρείσσους εἰσὶ τὰ πολέμια. Eur. Hec. 420 ἄνυμφος, ἀνυμέναιος, ὧν (sc. ὑμεναίων) μ' ἐχρῆν τυχεῖν. So too the pron. demonstr. Thuc. 1. 36 ὁ Θεμιστοκλῆς φεύγει ἐς Κέρκυραν, ὧν αὐτῶν (sc. Κερκυραίων) εὐεργέτης.

6. That the postpositive article sometimes retains its original demonstrative power, has already been shewn in § 126. On the other hand, the usage so common in Latin, that a relative clause comes in place of a subjoined demonstrative clause and consequently stands independent, is far less frequent in Greek; and has for the most part a colouring of emotion, or belongs to the poetic language and especially to the dramatic dialogue, or falls within a later Latinizing period.

EXAMPLES: Plat. Apol. p. 35 εἰ οὖν οἱ δοκοῦντες διαφέρειν τοιοῦτοι ἔσονται, αἰσχρὸν ἂν εἴη.... οἳ ἐμοὶ δοκοῦσιν αἰσχύνην τῇ πόλει περιάπτειν. Soph. OT. 723 τοιαῦτα φῆμαι μαντικαὶ διώρισαν. ὧν ἐντρέπου σὺ μηδέν. Eur. Or. 424 (in dialogue) MEN. Παλαμήδους σε τιμωρεῖ φόνος. OP. οὗ γ' οὐ μετῆν μοι· διὰ τριῶν δ' ἀπόλλυμαι.—Apollod. 1. 1. 3 Κρόνος πρώτην μὲν Ἑστίαν κατέπιεν, εἶτα Δήμητραν καὶ Ἥραν, μεθ' ἃς Πλούτωνα καὶ Ποσειδῶνα.

7. When two successive co-ordinate relative clauses both refer to one and the same antecedent, but each of them requires a different case of the relative, there arises a twofold construction, viz. a) Either the relative stands only in the *first* clause, in the case required by it; and then serves at the same time for the following clause. b) Or instead of the relative in the second clause the *demonstrative* (αὐτόν, αὐτῷ, Hom. ἕ, οἷ, μίν, etc.) is introduced, in the required case.

EXAMPLES: a) Plat. Alcib. I. p. 134. e, ᾧ γὰρ ἂν ἐξουσία μὲν ᾖ ποιεῖν ὃ βούλεται, νοῦν δὲ μὴ ἔχῃ, τί εἰκὸς συμβαίνειν; Phæd. p. 82. d, ἐκεῖνοι οἷς τι μέλει τῆς ἑαυτῶν ψυχῆς, ἀλλὰ μὴ σώματα πλάττοντες ζῶσι, ταύτῃ τρέπονται. Il. α. 162 ᾧ ἔπι πόλλ' ἐμόγησα, δόσαν δέ μοι υἷες Ἀχαιῶν. Plat. Prot. p. 313. b, Πρωταγόρας, ὃν οὔτε γιγνώσκεις, οὔτε διείλεξαι οὐδεπώποτε. b) Il. α. 79 Ἀγαμέμνων, ὃς μέγα πάντων Ἀργείων κρατέει, καί οἱ πείθονται Ἀχαιοί. Plat. Meno. p. 90. e, παρὰ τούτων, οἳ μήτε προσποιοῦνται διδάσκαλοι εἶναι, μήτ' ἐστὶν αὐτῶν μαθητὴς μηδείς, see § 148. 2. e. Dem. Ol. p. 35 οἱ πρόγονοι, οἷς οὐκ ἐχαρίζονθ' οἱ λέγοντες, οὐδ' ἐφίλουν αὐτοὺς ὥσπερ ὑμᾶς οὗτοι νῦν, τῶν Ἑλλήνων ἦρξαν. Comp. Thuc. 2. 74. Od. a. 70. β. 54, 113.

8. When to a relative clause another minor clause is subordinate, in which latter there would naturally be a demonstrative referring to the main antecedent, but in a different case from the relative, the two clauses flow together into *one relative clause*, in which the relative takes the case of the demonstrative, and the demonstrative falls away.* See also § 127. 1. d.

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* We find the like construction in clauses with γάρ, especially in Herodotus; e. g. Hdot. 2. 101 τῶν ἄλλων βασιλέων οὐ γὰρ ἔλεγον οὐδεμίαν ἔργων ἀπόδεξιν,

EXAMPLES : Isocr. de Pac. p. 168 αὐτόμολοί εἰσι, οἷς, ὁπόταν τις διδῷ πλείω μισθόν, μετ᾽ ἐκείνου ἐφ᾽ ἡμᾶς ἀκολουθήσουσιν, instead of οἵ, ὁπόταν αὐτοῖς κτλ. —Dem. Phil. 3. p. 128 πολλὰ ἂν εἰπεῖν ἔχοιεν Ὀλύνθιοι νῦν, ἃ τότ᾽ εἰ προ- είδοντο, οὐκ ἂν ἀπώλοντο.—Plat. Rep. p. 466 οἱ φύλακες, οἷς ἐξὸν πάντα ἔχειν τὰ τῶν πολιτῶν, οὐδὲν ἔχοιεν, see § 145. n. 10. 2.

9. Every relative clause, in order to be complete, must have in it a finite verb. Yet the omission of the *copula* is not unus-ual. Comp. § 129. 20.

EXAMPLES. Il. η. 50 προκάλεσσαι Ἀχαιῶν ὅστις ἄριστος. Eur. Phœn. 745 ἑλοῦ προκρίνας οἵπερ ἀλκιμώτατοι. Plat. Rep. p. 466 ἄξουσι τῶν παίδων εἰς τὸν πόλεμον ὅσοι ἁδροί. Sometimes, though very seldom, the Subjunctive copula is thus omitted : ib. p. 370. e, κομίζονται, ὧν ἂν αὐτοῖς χρεία.

NOTE 2. A like omission of the copula occurs also in the very common *attraction* with the relatives οἷος, ὅσος, ἡλίκος, etc. for which see below, no. 16, and § 151. I. 5.

NOTE 3. When the predicate of a relative clause would be the same with that of the main clause, the predicate may be *omitted* in the relative clause, in order to avoid repetition ; e. g. Od. λ. 413 κτείνοντο σύες ὣς ἀργιόδοντες, οἵ ῥά τ᾽ . . . ἢ γάμῳ ἢ ἐράνῳ sc. κτείνονται. For this elliptical usage, which occurs also in other minor clauses, (e. g. Xen. Hell. 1. 7. extr. κατελθών, ὅτε καὶ οἱ ἐκ Πειραιῶς sc. κατῆλθον,) see more in § 151. IV. 5, and comp. § 150. m. 8.

10. As to position, the relative clause may naturally also stand *first ;* e. g. Cyr. 1. 6. 11 ὅ,τι δ᾽ ἂν λαμβάνῃ τις, χάριν τούτων εἰκὸς εἰδέναι τῷ διδόντι.—For the frequent omission of the corre-sponding (antecedent) demonstrative, see § 127. 1. d.

11. When the relative clause thus stands first, it is a very common and peculiar usage in Greek, (as also partially in Latin,) that the following clause does not grammatically fully correspond to the preceding relative clause, but takes some other turn. Such clauses are of many and various kinds in Greek writers, who so often sacrifice strict grammatical accuracy to other considera-tions, e. g. to symmetry, ease, and vivacity. All this will be seen in the examples.

EXAMPLES : Mem. 2. 2. 6 ἃ μὲν ἂν αὐτοὶ ἔχωσιν οἱ γονεῖς ἀγαθὰ πρὸς τὸν βίον, διδάσκουσι τοὺς παῖδας · ἃ δ᾽ ἂν οἴωνται ἄλλον ἱκανώτερον εἶναι διδάξαι, πέμπουσι πρὸς τοῦτον. Plat. Euthyd. init. ὁ δὲ σὺ ἐρωτᾷς, τὴν σοφίαν αὐ-τοῖν, ὦ Κρίτων, πάνσοφοι ἀτεχνῶς. Xen. An. 6. 1. 29 ὃ δ᾽ ὑμεῖς ἐννοεῖτε, ὅτι ἧττον ἂν στάσις εἴη ἑνὸς ἄρχοντος ἢ πολλῶν, εὖ ἴστε ὅτι κτλ. Hell. 2. 3. 45 ἃ δ᾽ αὖ εἶπεν, ὡς ἐγὼ εἰμι οἷος μεταβάλλεσθαι, κατανοήσατε κτλ. Luc. Deor. Conc. 5 καὶ ὃ πάντων γελοιότατον, καὶ τὸν κύνα τῆς Ἠριγόνης ἀνήγαγεν. In this last case a clause with ὅτι or γάρ can immediately follow : Plat. Rep. p. 491 ὃ πάντων θαυμαστότατον ἀκοῦσαι, ὅτι ἓν ἕκαστον ὧν ἐπῃνέσαμεν τῆς φύ-σεως ἀπόλλυσι τὴν ψυχήν. Dem. Mid. 2 ἃ δ᾽ ἐν ὑμῖν ἐστιν ὑπόλοιπα, ὅσῳ γὰρ πλείοσιν οὗτος ἠνώχλησε, τοσούτῳ μᾶλλον ἐλπίζω τὸ δίκαιον ἕξειν. Comp. also § 151. IV. 10.

12. In Greek, as well as in Latin, it is very common, that the noun (antecedent) to which the relative refers, is omitted in its

κατ᾽ οὐδὲν εἶναι λαμπρότητος, instead of τοὺς ἄλλους βασιλέας, οὐ γὰρ αὐτῶν ἐλ. κτλ.—Thuc. 8, 30 τοῖς Ἀθηναίοις προσαφιγμέναι γὰρ ἦσαν ἄλλαι νῆες, πάσας ξυναγαγόντες ἐβούλοντο ἐφορμεῖν, instead of οἱ Ἀθ. ἦσαν γὰρ αὐτοῖς κτλ.

own (the main) clause; but is then inserted in the *relative* clause and in the same case with the relative. E.g. instead of οὗτός ἐστιν ὁ ἀνήρ, ὃν εἶδες, we find:

οὗτός ἐστιν, ὃν εἶδες ἄνδρα.

In such a construction it is to be noted, that the substantive thus transferred often loses the article, and is not put *immediately* after the relative. And not unfrequently, for the sake of emphasis, the latter clause thus formed is placed first:

ὃν εἶδες ἄνδρα, οὗτός ἐστιν.

EXAMPLES: οὐκ ἔστιν, ἥντινα οὐκ ἦρξεν ἀρχήν, *there is no public office, which he has not administered.* Il. ι. 131 τὰς μέν οἱ δώσω, μετὰ δ' ἔσσεται, ἥν τότ' ἀπηύρων κούρην Βρισῆος. Plat. Phæd. p. 61 οὓς προχείρους εἶχον μύθους τοὺς Αἰσώπου, τούτων ἐποίησα (*versified*) οἷς πρώτοις ἐνέτυχον. An. 1. 9. 19 Κῦρος, εἴ τινα ὁρῴη κατασκευάζοντα, ἧς ἄρχοι χώρας, οὐκ ἂν ἀφείλετο.

13. Here also there occurs an *Attraction*, similar to that in the construction with the Infinitive, § 142. 2. When the relative, in respect to its own verb, would stand in the Accusative, but the antecedent stands in the *Genitive* or *Dative*, and has with it no demonstrative pronoun (as οὗτος, ἐκεῖνος), the relative is then *attracted* by the antecedent, and takes the *same case*, instead of the Accusative. E.g.

μεταδίδως αὐτῷ τοῦ σίτου, οὗπερ αὐτὸς ἔχεις, *thou sharest with him the food,* WHICH *thou thyself hast;*

where οὗπερ, because of the Gen. σίτου to which it refers, stands also in the Genitive, instead of the Accus. ὅνπερ which the verb ἔχειν requires. So likewise

εὖ προσφέρεται τοῖς φίλοις, οἷς ἔχει, *he meets with kindness the friends, which he has.*

So when the proper Accusative would strictly express only a remote object; e. g. Dem. Mid. 35 δίκην ὧν ἂν ἀδικηθῇ τις λαμβάνειν, from the expression ἃ ἀδικοῦμαι, '*as to which* I am offended.' Plut. Mor. p. 334 τὸν μισθὸν ὧν ἔτερπες ἀπελάμβανες ἀντιτερπόμενος, 'the wages for that *by which* thou didst delight me.'* This attraction naturally takes place only when the relative clause contains a near and almost *adjective* qualification of the substantive; consequently not in clauses like this: ἐπῃνέθη ὑπὸ πάντων τῶν ἑαυτοῦ πολιτῶν, οὓς μεγάλα ὠφέλησεν. See § 151. I. 2.

EXAMPLES: Il. ψ. 649 οὔ σε λήθω τιμῆς, ἧς τέ μ' ἔοικε τετιμῆσθαι μετ' Ἀχαιοῖς.—Hdot. 7. 164 Κάδμος Κῶος ἐκράτησε μεγάλων χρημάτων, τῶν οἱ Γέλων ἐπετράπετο.—An. 1. 3. 16 τῷ ἡγεμόνι πιστεύσομεν, ᾧ ἂν Κῦρος δῷ.—Cyr. 3. 1. 33 χρήματα σὺν τοῖς θησαυροῖς, οἷς ὁ πατὴρ κατέλιπεν, ἐστὶ τάλαντα τρισχίλια.

NOTE 4. The ear having once become accustomed to this construction, it became usual, even where the corresponding *demonstrative* was expressed in the first clause, to let the relative still follow in the same case; e. g.

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* An example with the *Nominative* is very rare: Hdot. 1. 78 ὑπεκρίναντο ταῦτα, οὐδέν κω εἰδότες τῶν ἦν περὶ Σάρδις. Comp. Thuc. 7. 67.

396 SYNTAX. 143.

Plat. Gorg. p. 452. a, οἱ δημιουργοὶ τούτων, ὧν ἐπήνεσεν ὁ τὰ σκολιὸν ποιή-
σας.* Xen. Œc. 2. 1 ὑπό γε τούτων, ὧν σὺ δεσποινῶν καλεῖς, οὐ κωλύομαι.
This last is at the same time an example, where the Accusative-predicate,
which is dependent on the second clause (δεσποίνας), is also drawn into the
attraction.

14. Along with this *Attraction* there can also be connected the
usage described in no. 12 above ; so that the antecedent or noun
of the first clause is transferred from that clause to the second in
such a way, that, together with the relative, it remains in the
case required by the word on which it depends :

μεταδίδως αὐτῷ ο ὗ π ε ρ αὐτὸς ἔχεις σ ί τ ο υ ·
εὖ προσφέρεται ο ἷ ς ἔχει φ ί λ ο ι ς.

It sounds still more strangely to us, when to all this is added the
inversion of the clauses :

οἷς ἔχει φίλοις εὖ προσφέρεται.

EXAMPLES : ἀπολαύω ὧν ἔχω ἀ γ α θ ῶ ν.—Dem. Ol. 3. p. 35 τότε μὲν καλῶς
εἶχε τὰ πράγματα ἐκείνοις χρωμένοις, ο ἷ ς εἶπον π ρ ο σ τ ά τ α ι ς.—An. 1. 9. 14
Κῦρος, οὓς ἑώρα ἐθέλοντας κινδυνεύειν, ἄρχοντας ἐποίει ἧς κατεστρέφετο χ ώ ρ α ς.
Soph. OC. 333 ἦλθον ξὺν ᾧπερ εἶχον οἰκετῶν π ι σ τ ῷ μόνῳ.

15. When the antecedent would express no definite idea, or
has been already once mentioned, it is often omitted ; and then
the relative stands alone in a case not properly belonging to it ;
e. g.

μεμνημένος ὧν ἔπραξε,

instead of μεμνημένος τ ῶ ν π ρ α γ μ ά τ ω ν, ὧν ἔπραξεν, and this
for ἃ ἔπραξεν.—And with the *inversion :*

οἷς ἔχω χρῶμαι.

EXAMPLES : δεινότερά ἐστιν ἃ μέλλω λέγειν ὧν (i. e. τούτων ἃ) εἴρηκα.—Hell.
3. 5. 18 Λύσανδρος ξὺν οἷς εἶχεν ᾔει πρὸς τὸ τεῖχος.—Eur. Or. 564 ἐφ᾽ οἷς
δ᾽ ἀπειλεῖς, ὡς πετρωθῆναί με δεῖ, ἄκουσον κτλ.—Plat. Apol. p. 30 ἐδεήθην ὑμῶν
μὴ θορυβεῖν ἐφ᾽ οἷς ἂν λέγω.—Soph. OT. 862 οὐδὲν γὰρ ἂν πράξαιμ᾽ ἂν ὧν οὐ
σοι φίλον, i. e. τούτων ἃ ἐμὲ πρᾶξαι οὔ σοι φίλον ἐστίν.

NOTE 5. The attraction extends so far as to include *relative adverbs;*
comp. § 151. I. 8. E. g. Thuc. 1. 89 οἱ Ἀθηναῖοι διεκομίζοντο εὐθὺς ὅθεν ὑπ-
εξέθεντο παῖδας καὶ γυναῖκας, instead of ἐκεῖθεν, ὅπου. Comp. Soph. Trach. 703.

16. In one instance the *Nominative* of the relative also suffers
this attraction, viz. where in a complete sentence, the Nomina-
tive of the relative οἶος (ὅσος, ἡλίκος) would stand with the verb
εἶναι ; e. g. Xen. Mem. 2. 9. 3 πάνυ ἡδέως χαρίζονται ἀνδρὶ τοιού-
τῳ, οἶος σὺ εἶ, 'very gladly do they gratify such a man as *thou
art.*' Here not only the demonstrative, but also the verb εἶναι
is omitted, and the relative οἶος etc. is then so *attracted* by the
main clause, that together with its adjuncts it assumes the case

* It is usual to make this form of the sentence, as being the most complete, the
basis of the doctrine of attraction ; but improperly. Only the *omission* of the de-
monstrative could cause the relative to be construed with (i. e. attracted to) the
antecedent substantive, and thus the whole to be rounded off ; comp. 8 above. For
the sake of emphasis, the demonstrative could then be still further added.

of its antecedent, and is even inserted before the same ; e. g. πάνυ
ἡδέως χαρίζονται οἴῳ σοὶ ἀνδρί.   In such instances too the noun
itself often falls away ; e. g. Plat. Soph. p. 237 χαλεπὸν ἤρου καὶ
οἴῳ γε ἐμοὶ ἄπορον, 'thou askest something difficult and not
to be answered, at least by *such an one as I.'*—And further, as
the whole expression (οἴῳ σοι, οἴῳ ἐμοί) has the same relation as
an adjective to its substantive (ἀνδρί), it can therefore, like every
other adjective adjunct, take with it the article in the same case.
E. g. τῷ οἴῳ σοι ἀνδρί; or without a subst. τοῖς οἴοις ἡμῖν, τοὺς
οἴους ὑμᾶς, i. e. τοιούτους οἷοι ὑμεῖς ἐστε.

EXAMPLES: Thuc. 7. 21 πρὸς ἄνδρας τολμηρούς, οἵους καὶ 'Αθηναίους, οὐκ
ἀντιτολμῶσι. Cyr. 6. 2. 2 οἱ δὲ οἷοί περ ὑμεῖς ἄνδρες τὰ βουλευόμενα κατα-
μανθάνουσιν. Hell. 2. 3. 25 γιγνώσκομεν, τοῖς οἴοις ἡμῖν τε καὶ ὑμῖν χα-
λεπὴν εἶναι δημοκρατίαν.—Other more or less varying examples of this very
common attraction with οἷος, ὅσος, and ἡλίκος, are the following : Od. κ. 112
τὴν δὲ γυναῖκα εὗρον ὅσην τ' ὄρεος κορυφήν, κατὰ δ' ἔστυγον αὐτήν.—Arist.
Acharn. 703 εἰκὸς ἄνδρα κυφόν, ἡλίκον Θουκυδίδην, ἐξολέσθαι.—Hdot. 1. 160
παρεσκευάζοντο ἐπὶ μισθῷ ὅσῳ δή.—1. 157 Μαζάρης τοῦ στρατοῦ μοῖραν ὅσην
δή κοτε ἔχων ἐλαύνει ἐπὶ Σάρδις.—Plat. Symp. p. 220 Σωκράτης, καί ποτε ὄντος
πάγου οἴου δεινοτάτου καὶ πάντων οὐκ ἐξιόντων, ὅμως ἐξῄει.—Apol. p. 39 φημί,
ὦ ἄνδρες, τιμωρίαν ὑμῖν ἥξειν χαλεπωτέραν ἢ οἵαν ἐμὲ ἀπεκτόνατε.—Arist.
Acharn. 601 ὁρῶν νεανίας, οἴους σύ, διαδεδρακότας. Comp. Dem. Androt.
extr. Hell. 1. 4. 16.

17. When, *vice versa*, the antecedent is attracted by *the case
of the relative*, (which of course remains in its own proper case,)
this is a species of *Anacoluthon* (§ 151. II), or departure from the
construction as begun.   E. g. Xen. Ven. 1. 10 Μελέαγρος δὲ τὰς
τιμάς, ἃς ἔλαβε, φανεραί, instead of αἱ τιμαί, ἃς Μ. ἔλαβε, etc.
This more commonly takes place, when instead of a substantive
the antecedent is a general *pronominal* idea, (as ἄλλος, τὶς, ἕτε-
ρος, πᾶς,) which may be readily connected with the relative.

EXAMPLES: Plat. Meno. p. 96. a, ἔχεις εἰπεῖν ἄλλου ὁτουοῦν πράγμα-
τος, οὗ οἱ φάσκοντες διδάσκαλοι εἶναι ὁμολογοῦνται οὐκ ἐπίστασθαι τὸ πρᾶγμα ;
comp. ib. c. Hdot. 2. 106 τὰς δὲ στήλας τὰς ἴστα Σέσωστρις, αἱ μὲν πλεύ-
νες οὐκέτι φαίνονται περιεοῦσαι. Dem. Cor. p. 230 ἑτέρῳ δ' ὅτῳ κακόν τι
δώσομεν ζητοῦμεν. Hell. 1. 4. 2 Λακεδαιμόνιοι πάντων ὧν δέονται πεπραγό-
τες εἰσίν.   (Such examples therefore do not need to be explained by an in-
version : ὅτῳ δ' ἑτέρῳ, ὧν πάντων.)—Il. σ. 192 ἄλλου δ' οὔ τευ οἶδα, τεῦ ἂν
κλυτὰ τεύχεα δύω. Here τεῦ (for τίνος) stands where we should expect τοῦ
(οὗ), and has arisen out of the simple thought : οὐκ οἶδα, τίνος ἄλλου τεύχεα
δύω.

NOTE 6. The same occurs again here, as in note 5, with *adverbial* cor-
relatives ; e. g. Plat. Crit. p. 45 πολλαχοῦ μὲν γὰρ καὶ ἄλλοσε ὅποι ἂν
ἀφίκῃ, ἀγαπήσουσί σε, instead of ἄλλαχοῦ ὅποι, κτλ.

NOTE 7. The same takes place in the phrase οὐδεὶς ὅστις οὔ, nemo non,
i. e. *every one*, which is declined like a simple word ; see more in § 148. n. 8.
—Similar is the phrase often used by Plato, ὃς βούλει, Lat. quivis, i. e.
each, every one, which also is declined : ὅτου βούλει cujusvis, ὧντινων βούλει,
etc. E. g. Plat. Crat. p. 432 αὐτὰ τὰ δέκα ἢ ὅστις βούλει ἄλλος ἀριθμός.
Comp. Ion. p. 533. a.

18. A relative clause becomes more complex and difficult of
translation, when it stands in connection with other construc-

tions; e. g. with that of the Acc. c. Infin. as οὗτός ἐστιν, ὅν φημι εἶναι ἱκανώτατον. So with the participial construction, see § 144. 4; with interrogative clauses, see § 127. 5, and n. 8.

NOTE 8. For relative and other minor clauses in the Acc. c. Infin. see § 141. n. 5.

19. Finally, it is to be noted, that relative clauses often take the place of other minor clauses. Thus we have already seen them as final clauses, as causal clauses, and as ecbatic clauses; see § 139. m. 34, 35 a, 35 b. We may here further remark, that as εἴ τις, ἤν τις, often stand for ὅστις (§ 149. m. 5), so also *vice versa* ὅστις, ὅς ἄν, are sometimes put where we should naturally expect clauses with εἴ τις, etc.

EXAMPLES: Cyr. 1. 5. 13 ὅ τι γὰρ μὴ τοιοῦτον ἀποβήσεται παρ' ὑμῶν, εἰς ἐμὲ τὸ ἐλλεῖπον ἥξει. Soph. Trach. 905 ἔκλαιε δ' ὀργάνων ὅτου ψαύσειεν. Comp. also the first example under no. 11 above, and Plat. Euthyphr. p. 3. c. Thuc. 3. 45 καὶ πολλῆς εὐηθείας, ὅστις οἴεται κτλ.

§ 144. CONSTRUCTION WITH THE PARTICIPLE.

1. The Participle expresses the idea of the verb *adjectively.* It is therefore, like an adjective, put in connection with a sub-stantive; and then stands between the article and substantive (§ 125. 1), or else after the substantive with the article repeated (§ 125. 3). With the article it may also stand as a substantive; comp. § 123. 5. But it everywhere retains likewise its *verbal* nature, in the same manner as the Infinitive, in that it admits the distinction of tenses and the construction with cases.

EXAMPLES: λύκος λιμώττων· οἱ ὑπάρχοντες νόμοι, or οἱ νόμοι οἱ ὑπάρχοντες· οἱ διὰ τοῦτο αὐτῷ ξυγγενόμενοι φίλοι· ὁ χιλίαρχος ὁ τὰς ἀγγελίας εἰσκομίζων· ἡ εἰκὼν ἡ ὑπ' Ἀπελλοῦ γραφεῖσα· τῶν φίλων οἱ παρόντες· τὰ προσήκοντα, τὰ ἐμοὶ προσήκοντα, κτλ.

In the further usage of the participles, so far namely as they are substituted for *whole minor clauses*, or at least are so trans-lated by us, we may note a threefold distinction, in that they stand: 1) Instead of a relative clause. 2) Instead of a minor clause with a conjunction, e. g. *as, because, after that, if,* etc. 3) As the complement of another verbal idea.—In the last two cases the participle cannot take the article. The same holds also in the first case, except when the participle stands as a substan-tive, i. e. when it is to be translated by *is qui, talis qui, he who,* etc. while, on the other hand, those relative clauses for which clauses with a conjunction can be substituted, are expressed by a participle without the article.

EXAMPLES: Mem. 4. 2. 28 οἱ μὲν εἰδότες ὅ,τι ποιοῦσιν, ἐπιτυγχάνον-τες (*if* they attain to) ὧν πράττουσιν, εὔδοξοί τε καὶ τίμιοι γίγνονται· οἱ δὲ μὴ εἰδότες ὅ,τι ποιοῦσι, οἷς ἄν ἐπιχειρήσωσιν ἀποτυγχάνοντες ἀδοξοῦσι διὰ ταῦτα, καὶ καταφρονούμενοι καὶ ἀτιμαζόμενοι ζῶσιν.—Dem. Ol. p. 31 οὐχ εὑρήσετε τὸν γράψοντα ἃ συμφέρει, διὰ τὸ παθεῖν τι κακὸν τὸν εἰπόν-τα καὶ γράψαντα. See also § 124. n. 6, and no. 3 below.

NOTE 1. When the participle as substantive is intended to mark an *in-definite* person or thing, the article must be omitted. But since it is by the article that participles become substantives, without the article they would assume again their verbal character; thus ἦλθον ἄγοντες can only mean: *they came bringing*. Hence in such a case, either the indef. pron. τὶς must be inserted with the participle; or else the article must remain, wherever the mind anticipates (as it were) some definite object, without being able or willing to name it expressly; that is, marks as it were the class or genus; see § 124. 1.

EXAMPLES: ἦλθέ τις λέγων, *there came one saying*, one *who* said. Here the English idiom is the same with the Greek. Hell. 7. 5. 24 χαλεπὸν εὑ-ρεῖν τοὺς ἐθελήσοντας μένειν, ἐπειδάν τινας φεύγοντας τῶν ἑαυτοῦ ὁρῶ-σι. Dem. Phil. 1. p. 45 εἰσὶν οἱ πάντ' ἐξαγγέλλοντες ἐκείνῳ πλείους τοῦ δέοντος. Is. Areop. p. 144 χαλεπώτερον ἦν ἐν ἐκείνοις τοῖς χρόνοις εὑρεῖν τοὺς βουλομένους ἄρχειν ἢ νῦν τοὺς μηδὲν δεομένους. Plat. Menex. p. 236 ἤκουσε γὰρ ὅτι μέλλοιεν 'Αθηναῖοι αἱρεῖσθαι τὸν ἐροῦντα, one *who should speak*.

NOTE 2. Nevertheless the article *can* be omitted and yet the participle not lose its substantive character; when namely it cannot be confounded with any verbal construction, and the insertion of τὶς or of the article is impracticable. This may be seen in the following

EXAMPLES: Cyr. 6. 2. 1 at the beginning: ἦλθον παρὰ τοῦ Ἰνδοῦ χρήματα ἄγοντες καὶ ἀπήγγειλαν, where there can be no subject but ἄγοντες. Isocr. p. 360 ἀφικνοῦνται ἀπαγγέλλοντες ὅτι ὁ πατήρ ἀφεῖται. Hdot. 1. 42 οὐ γὰρ συμφορῇ τοιῇδε κεχρημένον οἰκός ἐστι ἐς ὁμήλικας εὖ πρήσσοντας ἰέναι, general indeed, but yet with evident reference to Adrastus, and hence the addition of τινά avoided. An. 6. 5. 9 οἱ πολέμιοι ἐμπίπτουσιν εἰς τεταγμέ-νους καὶ ἀκεραίους. Plat. Legg. p. 795 διαφέρει πολὺ μαθὼν μὴ μαθόντος και ὁ γυμνασάμενος τοῦ μὴ γυμνασαμένου, here without any perceptible differ-ence.

2. Where perspicuity is not thereby affected, minor clauses in-troduced by a conjunction may be expressed by a participle, whenever the subject of such a clause has been named in con-nection with the preceding verb; and the participle is then put in *the same case* with its subject-word. Such clauses especially may be thus expressed, which include a relation of *time* (as, when, while, after); a *cause* or *reason* (since, because); a *con-dition* (if); a *limitation* (although, see note 15); a *purpose* (that, in order that, see Text 3 below). The different relations of time regulate the choice among the different participial forms.

EXAMPLES: Ἐπεσκεψάμην τὸν ἑταῖρον νοσοῦντα, 'I visited my friend *who* was ill, or also *when* or *because* he was ill.'—τῷ μεγάλῳ βασιλεῖ οὐ πάτριόν ἐστιν ἀνδρὸς ἀκροᾶσθαι μὴ προσκυνήσαντος.—Mem. 1. 4. 8 τὸ σῶμα συνήρ-μοσταί σοι, μικρὸν μέρος λαβόντι ἑκάστου.—Dem. Phil. p. 44 οὕτω δεῖ τὰς γνώμας ἔχειν, ὡς, ἐὰν δέῃ, πλευστέον εἰς τὰς ναῦς ἐμβᾶσιν, *that, if necessary, we ourselves must embark and set sail*.

NOTE 3. In all participial constructions, there strictly lies at the basis a *relation of time*; i. e. the action of the participle, in whatever connection it may stand with that of the other verb, is almost always to be regarded either as antecedent, cotemporary, or future, in respect to that other; and is put accordingly in the required tense. But in viewing this relation, a mode of conception is often possible, different from that which is familiar to ourselves; and hence it happens, that we often find in writers the Part. Aor. where we should expect the Part. Pres. and *vice versa*. E. g. in the

Homeric *Ὡς εἰπὼν ὤτρυνε μένος καὶ θυμὸν ἑκάστου*, we should expect the Present λέγων; for IN THAT he so *speaks*, BY his discourse, the leader encourages his troops; but he must also ALREADY *have said* something persuasive, when they become moved. So also in Xen. Mem. 3. 6. 2 τοιάδε λέξας κατέσχεν αὐτόν.—But the Part. Pres. can stand, when both actions are conceived of as *continued* or constantly repeated; e. g. Xen. Mem. 1. 2. 61 (of Socrates) βελτίους γὰρ ποιῶν τοὺς συγγιγνομένους ἀπέπεμπεν. Here ποιήσας would refer only to a single instance; but the meaning is, 'he made (customarily, every time) those who came to him better, and then sent them away.'—The Part. Pres. stands also for many actions which are necessarily connected with, or presupposed by, the following one, and must almost be conceived of as one with them, as *to go, run, lead, bring*, etc. comp. § 150. m. 33 sq. E. g. Il. *a.* 179 οἴκαδ᾽ ἰὼν Μυρμιδόνεσσιν ἄνασσε, 'go home and rule—;' Il. *ρ.* 707 στῆ δὲ θέων, 'running he placed himself;' Od. *a.* 127 ἔγχος ἔστησε φέρων πρὸς κίονα, 'bearing the spear away he placed it by the column;' Plat. Charm. 2 καί με καθίζει ἄγων, 'he leads and seats me;' Hdot. 8. 118 τοὺς δὲ προσκυνέοντας ἐκπηδέειν—, because the genuflexion is conceived of as inseparable from the act of quitting the royal person.—Other instances are to be explained from a peculiar signification of the Aorist, by means of which it marks *the beginning* of an action. Thus στρατηγήσας, βασιλεύσας, ἄρξας ἐποίει, may indeed mean: *as general, king, ruler, he did* so and so; literally however: *having become general, king, ruler*, etc. See Kruger de Auth. p. 8.—Finally, it is not at all unusual to subjoin to an Aorist a cotemporary action in the aorist participle; where then by way of explanation the participle can be changed into the Indicative of the same tense and connected by καί. E. g. Cyr. 1. 3. 8 (ἔφασαν) Ἀστυάγην σκώψαντα εἰπεῖν. See Herm. ad Vig. note 224; also below in note 6, λανθάνειν.

3. Especially do the Greeks employ the participle of the **Future** to express *a purpose*, where we employ a clause beginning with *that, in order that*, or the Infinitive with *to, in order to.*

EXAMPLES: ταῦτα μαθὼν ὁ Κῦρος ἔπεμψε τὸν Γωβρύαν ἐποψόμενον, 'Cyrus sent Gobryas *to see*, or *that he might see.*' Plat. Gorg. p. 478 τὸν ἀδικοῦντα παρὰ τοὺς δικαστὰς ἄγειν δεῖ δίκην δώσοντα, *in order that he may be punished.* Dem. Ol. p. 14 τοὺς συμμάχους δεῖ σώζειν, καὶ τοὺς τοῦτο ποιήσοντας στρατιώτας ἐκπέμπειν (see no. 1 above), 'and to send out soldiers *in order to accomplish this.*'

NOTE 4. As the Present likewise often implies a purpose (*de conatu* § 137. n. 10), the same idea can also be given by the *participle* of the Present, whenever the context readily suggests the sense. E. g. ἔπεμψεν αὐτὸν ἀγγέλλοντα, *in order to announce.* Plat. Euthyphr. p. 8. πάντα ποιοῦσι καὶ λέγουσι φεύγοντες τὴν δίκην. Hdot. 8. 143 θεοῖσι συμμάχοισι πίσυνοί μιν ἐπέξιμεν ἀμυνόμενοι.

4. The Greeks can interweave into one clause what in English we express in several clauses; and this without confusion, in that they connect the participial construction with that of the relative and that of the Infinitive; insert also interrogative words; and even make one participle dependent on another. In this last case the participle cannot be connected by καί.

EXAMPLES: Ἐκεῖνα μόνον διεξῄει, ἃ τοὺς ἰδόντας ἡγεῖτο τεθνηκέναι, where we say: 'he narrated only those things, *as to* which he supposed, that *they who* saw them were now dead.' Dem. Mid. 42 τιμᾶτε αὐτῷ οὐκ ἐλάσσονος, ἢ ὅσον καταθεὶς παύσεται τῆς ὕβρεως, lay upon him no less a *punishment, than one which having suffered, he shall cease from his insolence.* Il. σ. 372 τὸν δ᾽

εὑρ' ἱδρώοντα ἐλισσόμενον περὶ φύσας, where the first participle is explained or qualified by the second.   Od. ε. 374 αὐτὸς δὲ πρηνὴς ἀλὶ κάππεσε, χεῖρε πετάσσας νηχέμεναι μεμαώς.   Comp. Eur. Suppl. 231.   Iph. T. 714 [696].   For interrogative clauses in the participial construction, see § 127. 5, and n. 8.

Note 5. With the participle also, the *constructio ad sensum* (κατὰ σύνεσιν) is not unfrequent; this here takes place not only in respect to number and gender, e. g. Cyr. 7. 3. 8 ὦ ἀγαθὴ ψυχή, οἴχῃ δὴ ἀπολιπὼν ἡμᾶς; (other examples see in § 129. 11;) but also in respect to *case*, in consequence of a change of construction mentally.   Thus the participle is put in the *Nominative* both before and after a noun or pronoun in the *Dative*; as Plat. Apol. 6 καὶ διαλεγόμενος αὐτῷ, ἔδοξέ μοι οὗτος ὁ ἀνὴρ εἶναι σοφός, i. e. ἐνόμιζον τὸν ἄνδρα κτλ. comp. Legg. p. 811. d.—Thuc. 7. 42 καὶ τοῖς Συρακοσίοις κατάπληξις οὐκ ὀλίγη ἐγένετο . . . ὁρῶντες, i. e. κατεπλάγησαν.   After the *Accusative:* Eur. Hec. 964 αἰδώς μ' ἔχει, ἐν τῷδε πότμῳ τυγχάνουσ', ὦ' εἰμὶ νῦν κτλ. i. e. αἰδοῦμαι.   After the *Genitive:* Hdot. 4. 132 Δαρείου ἢ γνώμη ἔην . . . εἰκάζων, i. e. Δαρεῖος τὴν γνώμην εἶχε.   Comp. Eurip. IT. 680 σωθεὶς δὲ κτλ.   So too the *Dative* after the Genitive: Thuc. 1. 61 ἦν δὲ γνώμη τοῦ Ἀριστέως, τὸ μὲν μεθ' ἑαυτοῦ στρατόπεδον ἔχοντι, ἐπιτηρεῖν κτλ. —Comp. further, § 145. n. 1, 2, 4, 8. § 151. II.

5. By rule the main action should always be expressed by a finite verb; and the *minor circumstances* by participles.   But the Greeks, and especially the poets, could sometimes reverse this construction, at least according to our ideas, in order to give more peculiarity to the expression.

EXAMPLES: Soph. OC. 1038 χωρῶν ἀπείλει νῦν, i. e. *begone with thy threatening;* for afterwards it is said : σὺ δ' ἡμῖν ἔκηλος αὐτοῦ μίμνε.   Plat. Gorg. p. 486 τὸν τοιοῦτον ἔξεστιν ἐπὶ κόρρης τύπτοντα μὴ διδόναι δίκην, where evidently the idea τύπτειν depends on ἔξεστι : *such a fellow one may cuff without being punished.*   Il. ι. 540 κακὰ πόλλ' ἔρδεσκεν ἔθων.   This usage is imitated by the Latin poets, especially Virgil.

Note 6. Hence may be explained a usage, which is very current in prose also in a certain number of verbs.   These, which according to our ideas would express only *minor* or *adverbial circumstances*, take in Greek the form of the main verb; while that which with us is the main action is expressed by a participle dependent on that verb.   Such verbs are the following.

τυγχάνειν and in the poets κυρεῖν, *happen, come to pass:* ὡς δὲ ἦλθον, ἔτυχεν ἀπιών, *as I came, he was* BY CHANCE *going away.*   Similar is ὑπάρχειν: Dem: Ol. p. 30 ὑπῆρχον οἱ Ὀλύνθιοι δύναμίν τινα κεκτημένοι, *they possessed* AT THE TIME *a force.*
λανθάνειν *be hid, concealed:* ταῦτα ποιήσας ἔλαθεν ὑπεκφυγών, *having done this he fled* SECRETLY, UNPERCEIVED.   Or the reference may be to the subject itself: τὸν φονέα λανθάνει βόσκων *he nourishes* UNCONSCIOUSLY *his murderer;* ἔλαθε πεσών *he fell* UNAWARES, which phrase belongs to the anomaly mentioned in note 3; because the Part. stands in the Aorist, while the verb itself is also an Aorist.   So too λάθε βιώσας 'live *unnoticed.*'   But also vice versa, ἆλτο λαθών Il. μ. 390.
φθάνειν *anticipate, come before:* ἔφθην ἀφελών *I took it away* JUST BEFORE.   See further among the phrases in § 150. m. 37.
διατελεῖν *continue:* διατελεῖ παρών, *he is* CONTINUALLY *present.*   Dem. Lept. 4 οἱ Ἀθηναῖοι ὑπὲρ δόξης τὰς ἰδίας οὐσίας προσαναλίσκοντες διετελοῦν.   So too διάγειν and διαγίγνεσθαι.   E. g. Mem. 4. 8. 4 Σωκράτης οὐδὲν ἄλλο ποιῶν διαγεγένηται ἢ πράττων τὰ δίκαια καὶ τῶν ἀδίκων ἀπεχόμενος.   Similar is: λέγων διατρίβω, *I speak long or too long,* Dem. Ol. p. 11; also λιπαρεῖν in Herodotus, c. g. 3. 51 ἐλιπάρεε ἱστορέων, *he narrated perseveringly;* comp. 1. 94. Æs. Fab. 131.

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οἴχομαι, *go, am gone*, often serves for periphrase, in that it takes with it the main idea expressed by a participle; e. g. ᾤχετο φεύγων v. ἀπιών, *he is fled and gone;* οἴχεται θανών, *he is dead and gone.*

For the omission of ὤν with such verbs, see in note 3.—In like manner the verbs χαίρειν, ἀγαπᾶν, ἥδεσθαι, ἄχθεσθαι, (see Text 6,) when followed by a participle, may often be translated *gladly, sadly*, or the like; e. g. Eur. Hipp. 7 οἱ θεοὶ τιμώμενοι χαίρουσι ἀνθρώπων ὕπο. Soph. Phil. 673 οὐκ ἄχθομαί σ᾽ ἰδών τε καὶ λαβὼν φίλον.—Comp. ἐθέλω in § 150. m. 36.

6. Not unfrequently a clause which is *the complement* of a verbal idea, and which in English we introduce by the conjunction *that*, is in Greek expressed by a participle. Here, as in other participial constructions, such a participle, considered as a verb, either has the same subject with the preceding verb, and consequently stands in the *Nominative;* or it has a different subject, and stands consequently, with the same, as a near or remote object of the preceding verb, in one of the *oblique cases.*

Yet this construction with the participle can only take place, when the latter can actually stand from its own nature, i. e. when it can be resolved into a clause with *in that, while, as one who,* etc. Where this is not the case, the Infin. is used; which indeed not unfrequently occurs in place of the participle; but never *vice versa.** The difference between the two constructions may be clearly seen in the following examples: φαίνομαι ὤν *apparet me esse*, φαίνομαι εἶναι *esse videor;—μανθάνω ὤν I learn that I am,* μανθάνω εἶναι *I learn to be;—οὐ περιορῶ σε τοῦτο ποιήσαντα I do not overlook it that thou didst this,* οὐ περ. σε τοῦτο ποιῆσαι *I do not allow thee to do this.* In like manner, μεμνῆσθαι: μέμνησο ἄνθρωπος ὤν. Plat. Charm. p. 156 μέμνημαι ἔγωγε Κριτίᾳ τῷδε ξυνόντα σε. Apol. p. 27 ὑμεῖς δέ, ὦ ἄνδρες, μέμνησθέ μοι μὴ θορυβεῖν.—αἰσχύνεσθαι: Cyr. 5. 1. 21 χάριν ὑμῖν ἀποδιδόναι οὔπω ἀξίαν δύναμιν ἔχειν μοι δοκῶ, καὶ τοῦτο μὲν οὐκ αἰσχύνομαι λέ-

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* The difference between the two constructions is founded on the difference of the two verbal forms. The participle namely, as is shewn by its more definite system of endings and declension by number, gender, etc. is a verbal form susceptible of a far greater number of relations, than the Infinitive; since this latter expresses the idea of the verb only in the most indefinite manner, and admits at the most only a distinction of time. Consequently, when one action (or condition) comes to stand in a clear and definite relation towards another,—a relation limited by a reference to place, time, or other circumstances,—the *participial* construction will naturally be preferred and applied. E. g. An. 1. 8. 16 ὁ δὲ θορύβου ἤκουσε διὰ τῶν τάξεων ἰόντος, καὶ ἤρετο τίς ὁ θόρυβος εἴη, i. e. he hears the clamour (himself) and follows its course (as it were) through all the ranks. Also Xen. Œc. init. ἀκούω Σωκράτους τοιαῦτα διαλεγομένου, i. e. 'I follow the discourse of Socrates.' Contra, Mem. 3. 1. 1 ἀκούω αὐτὸν εἰς τὴν πόλιν ἥκειν, i. e. 'I hear (from others) that he has come to the city.' But on the other hand again: Cyr. 2. 4. 12 ὁ Ἀρμένιος καταφρονεῖ σου, ὅτι ἀκούει τοὺς πολεμίους προσιόντας ἐφ᾽ ἡμᾶς, where ἀκούω indeed also implies 'to learn from others;' but the approach of the enemy stands in emphatic relation to the subject or person hearing; comp. Cyr. 1. 3. 1. Hence it is not a mere accidental construction, when verbs of internal and external perception (espec. of *seeing*), of learning, of knowing, and of an emotion of mind, are connected with a participle far more frequently than with the Infinitive; while on the other hand those verbs which express mere belief, opinion, conjecture, and all those which include a reference *to the future*, (as those of hoping, promising, etc.) are oftener connected with the Infinitive. Hence, further, verbs of *speaking* and *narrating* could take either construction; but Φίλιππος ἀγγέλλεται τὴν Ὄλυνθον πολιορκῶν is manifestly more emphatic than τὴν Ὀλ. πολιορκεῖν. The Infin. *names* an action generally; the participle *describes* it.—Finally, we may also hence see, how the Infin. as a more general verbal form may often come in place of the participle, but not *vice versa.*

γῶν· τὸ δέ, ἢν μένητε παρ' ἐμοί, ἀποδώσω, εὖ ἴστε ὅτι τοῦτο αἰσχυνοίμην ἂν
εἰπεῖν.—γιγνώσκειν: Thuc. 7. 77 γνῶτε (*know*) ἀναγκαῖον ὂν ὑμῖν ἀνδρά-
σιν ἀγαθοῖς γίγνεσθαι. Hell 4. 5. 5 ὁ δ' ('Αγησίλαος) ἔγνω (*determined*) παρα-
δοῦναι αὐτοὺς τοῖς φυγάσι, τὰ δ' ἄλλα πάντα πραθῆναι. For ἀκούειν see also
note 6 above.—Since therefore there is no particular class of verbs, with
which this construction with the participle is specially connected, but it
depends in every case simply on the nature of the whole clause; it will
be sufficient here to point out with what verbs *by preference* this construc-
tion may be employed. These are the verbs of *physical and mental per-
ception;* of an *emotion of mind* (either of joy or sorrow); the ideas of *being*
and *making public;* of *being full;* of *permitting, persevering, beginning,
ceasing, doing wrong,* and many others.

a) EXAMPLES of the *Nominative*, where also the proper subject of the
participle can be omitted, as in the construction with the Infinitive: οὐ
συνίεσαν μάτην πονοῦντες.—Hdot. 3. 1 διαβεβλημένος οὐ μανθάνεις;—
Eur. Med. 347 ἐν τῷδε δείξω πρῶτα μὲν σοφὸς γεγώς, ἔπειτα σώφρων, εἶτά σοι
μέγας φίλος.—Plat. Gorg. p. 470 μὴ κάμῃς φίλον ἄνδρα εὐεργετῶν. p. 489.
b, οὑτοσὶ ἀνὴρ οὐ παύσεται φλυαρῶν.—Xen. (Ec. 1. 23 αἱ ἐπιθυμίαι αἰκιζόμε-
ναι τὰ σώματα τῶν ἀνθρώπων καὶ τὰς ψυχὰς οὔποτε λήγουσι, ἔστ' ἂν ἄρχωσιν
αὐτῶν.—Plat. εὖ γ' ἐποίησας ἀναμνήσας με.—Thuc. 1. 53 ἀδικεῖτε, ὦ ἄνδρες,
πολέμου ἄρχοντες καὶ σπονδὰς λύοντες.—Also with ἄν, see § 139. m. 17·
Isocr. p. 311 σκοπούμενος εὕρισκον οὐδαμῶς ἂν ἄλλως τοῦτο διαπραξάμενος
i. e. 'I found that I could by no means accomplish this differently.'—Hence
also with Passives, arising out of the next following construction in lett. b:
Demosth. ὁ Φίλιππος ἐξελήλεγκται πάντ' ἕνεκα ἑαυτοῦ ποιῶν. So likewise
with the phrases δῆλος v. φανερός εἰμι v. ποιῶν, etc. which have an
analogous construction; see § 151. I. 7.

b) EXAMPLES of the *Accusative:* Cyr. 1. 2. 2 οἱ Πέρσαι διαμνημονεύουσι
τὸν Κῦρον τοιαύτην ἔχοντα φύσιν κτλ.—Il. ε. 895 ἀλλ' οὐ μάν σ' ἔτι δηρὸν
ἀνέξομαι ἄλγε' ἔχοντα.—Soph. Aj. 134 Τελαμώνιε παῖ, σὲ μὲν εὖ πράσσοντ'
ἐπιχαίρω.—Phil. 1314 ἥσθην πατέρα τὸν ἐμὸν εὐλογοῦντά σε.—Dem. οἶδα
συνοῖσον τῷ τὰ βέλτιστα εἰπόντι. See also note ᏸ.

c) EXAMPLES of the *Genitive* and *Dative:* Mem. 4. 4. 11 ἥσθηται πώποτέ
μου ἢ ψευδομαρτυροῦντος ἢ ἄλλο τι ἄδικον πράττοντος;—Æsch. Ag.
281 εὖ γὰρ φρονοῦντος ὄμμα σου κατηγορεῖ.—οὐδέποτε μετεμέλησέ μοι σι-
γήσαντι, φθεγξαμένῳ δὲ πολλάκις, an apophthegm of Simonides.—Plat.
Legg. p. 857 οὐδὲν διαφέρει τῷ κλέπτοντι, μέγα ἢ σμικρὸν ὑφελομένῳ, 'that
(whether) he has taken much or little.'

NOTE 7. The participle ὤν, ὄντα, etc. is sometimes omitted, so that then
the predicate-noun stands alone in the required case.

EXAMPLES: Plat. Alcib. I. p. 130 οὐδὲν ἄλλο ὁ ἄνθρωπος συμβαίνει ἢ ψυχή
sc. ὤν. Soph. OC. 1210 σῶς ἴσθι, from οἶδα. Soph. OT. 576 οὐ φονεὺς ἁλώ-
σομαι. Eur. Hipp. 1090 τόδ' ἔργον σε μηνύει κακόν.—So too very often with
the verbs in note 6; as Hell. 2. 3. 25 οἱ βέλτιστοι ἀεὶ ἂν πιστοὶ διατελοῖεν.
Soph. El. 313 νῦν ἀγροῖσι τυγχάνει sc. ὤν.

NOTE 8. When the subject in the participial clause remains the same as
in the main clause, it is by rule omitted. It can however be inserted, as
with the Infinitive (§ 141. n. 4), for the sake of special emphasis; but the
construction then immediately passes over (as there also) into that of the
Accusative.

EXAMPLES: Cyr. 1. 4. 4 Κῦρος οὐχ, ἃ κρείσσων ᾔδει ὤν, ταῦτα προὐκα-
λεῖτο τοὺς συνόντας, ἀλλ' ἅπερ εὖ ᾔδει ἑαυτὸν ἥττονα ὄντα. Soph. Trach.
708 ὁρῶ δέ μ' ἔργον δεινὸν ἐξειργασμένην.—Dem. Phil. p. 70 ἀμφότερα οἶδε,
καὶ ἑαυτὸν ὑμῖν ἐπιβουλεύοντα καὶ ὑμᾶς αἰσθανομένους.

NOTE 9. After verbs which have with them a *reflexive* pronoun in the
Dative, (e. g. σύνοιδα ἐμαυτῷ *I am conscious to myself,*) this participle can
stand *in either of the two cases* belonging to the verb; e. g. οὔτε μέγα οὔτε

σμικρὸν ξύνοιδα ἐμαυτῷ σοφὸς ὤν Plat. Apol. p. 21; and also: ξύνοιδα ἐμαυτῷ οὐδὲν ἐπιστάμένῳ ib. p. 22. So too we find συγγιγνώσκειν construed with both cases; Hdot. 5. 91 συγγινώσκομεν αὐτοῖσι ἡμῖν οὐ ποιήσασι ὀρθῶς. Lys. p. 164 συνέγνωσαν αὐτοί σφισιν ὡς ἠδικηκότες. Comp. Soph. Ant. 926.—An example of ὅμοιός εἰμι with the Nom. is Xen. An. 3. 5. 13 ὅμοιοι ἦσαν θαυμάζοντες.

7. All the declinable adjuncts of the participle naturally pass over with it into *the same case* in which the participle stands; and this not only with εἶναι, but also with such verbs as καλεῖσθαι, νομίζεσθαι, etc.

EXAMPLES: ὑμῖν δὲ οὖσιν Ἀθηναίοις οὐ πρέπει.—Xen. An. 7. 5. 12 ἐπορεύοντο διὰ τῶν Μελινοφάγων καλουμένων Θρακῶν.—Hdot. 6. 140 ἐνορέω ὑμῖν οὐκ οἴοισί τε ἐσομένοισι πολεμέειν Ξέρξη.—Cyr. 1. 6. 14 ἐκέλευσάς με τοῖς στρατηγικοῖς νομιζομένοις ἀνδράσι διαλέγεσθαι.

. NOTE 10. The participles καλούμενος and ὀνομαζόμενος receive in connection with a substantive and the article the signification of our *so called;* they take entirely the position of an adjective, that is, between the article and substantive; and are regularly declined. E. g. αἱ καλούμεναι ῥῆτραι, ταῖς καλουμέναις ῥήτραις.

NOTE 11. With the participial construction is connected also *the attraction with the Infinitive*, § 142. 2. b. E. g. Plat. Apol. p. 22. ᾐσθόμην αὐτῶν οἰομένων σοφωτάτων εἶναι ἀνθρώπων.

NOTE 12. A more complex participial construction takes place, when the participle suffers *attraction*. Thus the clause: ἀπαντῶσι ἐνθάδε βουλευσόμενοι, when made dependent becomes: εἴρηται αὐτοῖς ἀπαντᾶν ἐνθάδε βουλευσομένοις, *it has been notified to them to come together here in order to take counsel*, Aristoph. Lys. 13. So too Xen. Mem. 1. 1. 9 (comp. § 142. n. 1) ἃ τοῖς ἀνθρώποις ἔδωκαν οἱ θεοὶ μαθοῦσι διακρίνειν, *what the gods have permitted to men to decide by their own learning*. Here μαθοῦσι does not belong immediately to ἀνθρώποις, but to διακρίνειν, though it stands in the Dative on account of ἀνθρώποισι. Dem. p. 241 συμβέβηκε τοῖς τἆλλα πλὴν ἑαυτοὺς πωλεῖν οἰομένοις πρώτους ἑαυτοὺς πεπρακόσιν ᾐσθῆσθαι, which has arisen out of: αἰσθάνονται πρώτους ἑαυτοὺς πεπρακότες.—An. 3. 1. 5 Σωκράτης συμβουλεύει τῷ Ξενοφῶντι, ἐλθόντι εἰς Δελφοὺς ἀνακοινῶσαι τῷ θεῷ περὶ τῆς πορείας.

8. *Particles* are also frequently employed in connection with participles; as appears from the following notes.

NOTE 13. For the sake of emphasis, where the participle precedes the other verb to which it belongs, the particle οὕτως or ἔπειτα, or also εἶτα, is inserted between the two, as if to mark a *resumption* of the participle. E. g. Dem. Mid. p. 536 ἐχρῆν αὐτόν, τὰ ὄντα ἀναλίσκοντα, ὥσπερ ἐγώ. οὕτω με ἀφαιρεῖσθαι τὴν νίκην, *it was necessary for him, in that he expended what he had, like myself, so* (i. e. through this expenditure) *to deprive me of the victory.**—Xen. Hier. 7. 9 ὅταν οἱ ἄνθρωποι ἄνδρα ἡγησάμενοι εὐεργετεῖν ἱκανὸν εἶναι, ἔπειτα τοῦτον ἀνὰ στόμα ἔχωσιν ἐπαινοῦντες, . . . τὸν οὕτω τιμώμενον μακαρίζω.—An. 1. 2. 25 οὐ δυνάμενοι εὑρεῖν τὰς ὁδούς, εἶτα πλανώμενοι ἀπώλοντο, *not being able to find the way, they* THUS *perished in wandering about.* —For the particles ἔπειτα and εἶτα, see further, § 149. m. 19. For μεταξύ and ἅμα, see § 150. m. 27, 29.—In like manner phrases with prepositions, as μετὰ ταῦτα, διὰ τοῦτο, ἐκ τούτου, are put after participles; see Krüger de Auth. Anab. p. 55.

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* In a manner entirely analogous, when the participle stands with the article, and consequently instead of an *adjective* (relative) clause, the pron. οὗτος is in like manner inserted and in the same case with the participle; e. g. Hdot. 9. 67 οἱ γὰρ μηδίζοντες τῶν Θηβαίων, οὗτοι εἶχον προθυμίην οὐκ ὀλίγην. Comp. Cyr. 4. 2. 39.

Note 14. The particles ἅτε, οἷα or οἷον, are often connected with participles, when the latter express a cause or reason as real and objective. On the other hand, ὡς or ὥσπερ is employed, partly when a cause or reason is presented as existing in the mind of another (see more in § 145. n. 7), and partly in order to express an appearance, *quasi*, *as if*. More especially the participle of *the Future* with ὡς is used to express the purpose of an action (no. 3 above) as it exists in the mind of the subject.

Examples : Cyr. 1. 3. 3 Κῦρος, ἅτε παῖς ὢν καὶ φιλόκαλος καὶ φιλότιμος, ἥδετο τῇ στολῇ. ib. 2, K. εὐθύς, οἷα δὴ παῖς φιλόστοργος ὢν φύσει, ἠσπάζετο τὸν πάππον. Plat. Rep. p. 329 ἀγανακτοῦσιν ὡς μεγάλων τινῶν ἀπεστερημένοι. Soph. OT. 955 (ἥκει) πατέρα τὸν σὸν ἀγγελῶν ὡς οὐκ ἔτ' ὄντα, ἀλλ' ὀλωλότα. Cyr. 8. 1. 42 οἱ δὲ οὐ μετεστρέφοντο ἐπὶ θέαν οὐδενός, ὡς οὐδὲν θαυμάζοντες. An. 1. 1. 11 Κῦρος Πρόξενον ἐκέλευσε παραγενέσθαι, ὡς ἐπὶ Πεισίδας βουλόμενος στρατεύεσθαι, ὡς πράγματα παρεχόντων Πεισιδῶν τῇ ἑαυτοῦ χώρᾳ (comp. the cases absol. § 145. n. 7) ; and thereupon, 1. 2. 1 τὴν πρόφασιν ἐποιεῖτο ὡς Πεισίδας βουλόμενος ἐκβαλεῖν ἐκ τῆς χώρας.—So too ὡς with Part. Fut. Hell. 4. 2. 5 οἱ μὲν δὴ ξυνεσκευάζοντο ὡς ἀκολουθήσοντες· ὁ δὲ Ἀγησίλαος προεῖπε καὶ τοῖς ἱππάρχοις, ὅστις εὐιπποτάτην τάξιν παρέχοιτο, ὡς καὶ τούτοις νικητήριον δώσων.—Also with ἄν, An. 1. 1. 10 Ἀρίστιππος αἰτεῖται Κῦρον εἰς δισχιλίους ξένους, ὡς οὕτω περιγενόμενος ἂν τῶν πολεμίων. See § 139. m. 17.

Note 15. Where a participle serves to modify or limit the sense, the particle καίπερ is by rule put before it ; less often καίτοι, Plat. Prot. p. 339. c ; also simply καί, or poetic περ enclitic. Here also the peculiar usage is to be noted, that the particle ὅμως *tamen*, which belongs to the main verb, is often placed in immediate connection with the participle : Eur. Or. 669 κἀγώ σ' ἱκνοῦμαι καὶ γυνή περ οὖσ' ὅμως.—Plat. Phæd. p. 91 ὁ Σιμμίας φοβεῖται, μὴ ἡ ψυχὴ ὅμως καὶ θειότερον ὂν τοῦ σώματος προαπολλύηται. Comp. further Reisig Enarr. ad Soph. OC. 659.

9. Finally, as in all languages, so in Greek, the participle serves for various *periphrases* of the simple tenses ; as is seen in the following notes.

Note 16. This takes place mostly in connection with the verbs εἶναι, γίγνεσθαι, as auxiliaries ; and in prose writers by rule only when those verbal forms are to be supplied, which are unusual or wanting ; see § 98. 1, 4. § 137. n. 12. § 138. 4. The poets employ such periphrases without similar reasons, in order to introduce emphatic or peculiar turns of expression ; e. g. Soph. Phil. 1217 ἐγὼ μὲν ἤδη πάλαι στείχων ἂν ἦν, εἰ μή . . . ἐλευσσόμην, instead of ἔστειχον. id. Aj. 588 ἱκνοῦμαί σε, μὴ προδοὺς ἡμᾶς γένῃ, instead of προδῷς. Comp. Plat. Legg. p. 908. b, μισοῦντες γίγνονται τοὺς κακούς. Also in Herodotus often : ἦσαν ἰέντες, ἀπαρνεόμενός ἐστιν.

Note 17. Less frequent is the connection of a participle with the verbs εἶμι, ἔρχομαι, as if in order to form a new Future ; compare μέλλειν c. Infin. E. g. Soph. Phil. 1197 οὐδέποτ' ἴσθι τόδ' ἔμπεδον, οὐδ' εἰ πυρφόρος ἀστεροπητὴς βροντᾶς αὐγαῖς μ' εἶσι φλογίζων. Compare also with the English and French idiom the following : Hdot. 1. 194 τὸ δὲ ἀπάντων θῶυμα μέγιστόν μοί ἐστι, ἔρχομαι φράσων. Comp. Plat. Theag. p. 129. a.

Note 18. An idiom very current in the tragic poets, and approaching nearer to our own usage, is the periphrase for the Perfect (i. e. completion in the present), by means of the participle of a *preterite* and the verb ἔχειν. This usage has arisen out of certain turns of expression, in which the verb ἔχειν *to have* yet retains its full signification ; e. g. Hdot. 1. 28 τοὺς ἄλλους πάντας εἶχε καταστρεψάμενος Κροῖσος. Mem. 2. 7. 6 ὠνούμενοι ἀνθρώπους ἔχουσιν. On the other hand, the proper signification of ἔχειν recedes more in Soph. OC. 1140 πάλαι θαυμάσας ἔχω. El. 590 τοὺς παῖδας ἐκβαλοῦσ' ἔχεις. Antig. 32 τοιαῦτά φασι Κρέοντα κηρύξαντ' ἔχειν.

Comp. Plat. Phædr. p. 257. c. Also with Part. Pres. Eur. Tro. 318 τὸν
θανόντα πατέρα καταστένουσ' ἔχεις.

NOTE 19. There are still a number of participles in established use, which
according to our ideas are pleonastic or redundant, and which we translate
for the most part *adverbially* or in some other like way ; such are ἀρχόμενος,
τελευτῶν, ἔχων, etc. See note 3 above ; and see more on these participles
in § 150 m. 31 sq. 40 sq.

§ 145. CASES ABSOLUTE.

1. In the constructions described in the preceding section, the
participle is everywhere dependent on some noun connected with
the principal verb ; and it therefore stands in the same case with
that noun. If now some other person or thing is introduced as
a new subject, this is put with the participle in a case *independ-
ent* of the principal verb. This is called the *Case Absolute.*
2. The *Genitive* is more commonly employed in this construc-
tion ; and these

Genitives Absolute

are precisely the same as the Latin *Ablativi consequentiœ.*
Their original signification refers to *time ;* since (by § 132. 14)
the Genitive serves to mark a relation of time. Hence, accord-
ing as the reference is to time present, future, or past, the parti-
ciple is put in the present, future, or preterite form. But here it
is to be noted, that (according to § 137. 6) in the narration of
past events, the participle of the *Present* is also introduced to
mark cotemporary and continued actions.—For ἐπί as put with
this Gen. see note 5.

EXAMPLES : Πάντων οὖν σιωπώντων εἶπε τοιάδε.—Plut. Per. 29 μετὰ ταῦτα
κυμαίνοντος ἤδη τοῦ Πελοποννησιακοῦ πολέμου Περικλῆς ἔπεισε τὸν δῆμον, Κερ-
κυραίοις ἀποστεῖλαι βοήθειαν.—Thuc. 1. 105 πολέμου καταστάντος πρὸς Αἰγι-
νήτας Ἀθηναίοις ναυμαχία γίγνεται μεγάλη. id. 2. 2 οἱ Θηβαῖοι ἠβούλοντο τὴν
Πλάταιαν ἔτι ἐν εἰρήνῃ τε καὶ τοῦ πολέμου μήπω φανεροῦ καθεστῶτος, προκατα-
λαβεῖν, κτλ.

3. But this construction serves also to express many other re-
lations or connections, such as we express in English by *if, when,
since, because, in that*, etc. or by our *Nominative absolute.* We
may here remark in general, that in consequence of the greater
number of participles *Active*, the instances of the *Gen. absol.
Pass.* are much less frequent than in Latin.

EXAMPLES : Thuc. 3. 82 πᾶν τὸ Ἑλληνικὸν ἐκινήθη, διαφορῶν οὐσῶν ἑκαστα-
χόθεν. 5. 116 οἱ Μήλιοι εἶλον τὴν πόλιν, παρόντων οὐ πολλῶν τῶν φυλάκων.
καὶ ἐλθούσης στρατιᾶς ὕστερον ἄλλης, γενομένης καὶ προδοσίας τινὸς ἀφ' ἑαυτῶν,
ξυνεχώρησαν.—Mem. 3. 1. 3 Ὅλης τῆς πόλεως ἐν τοῖς πολεμικοῖς κινδύνοις ἐπι-
τρεπομένης τῷ στρατηγῷ, μεγάλα τά τε ἀγαθά, κατορθοῦντος αὐτοῦ, καὶ τὰ κακά,
διαμαρτάνοντος, εἰκὸς γίγνεσθαι, κτλ. An example of the Part. Fut. see in
note 7.

NOTE 1. Not unfrequently, however, even when the subject of the par-
ticipial clause is already contained in the main clause, the construction of
the Genitive absolute is admitted, contrary to grammatical rule. This
takes place, e. g. when the participial clause *precedes* the main clause, and

the effect of the latter is thus less prominent; but more especially in the participial construction introduced by ὡς, for which see note 8.

EXAMPLES: Cyr. 1. 4. 20 ταῦτα εἰπόντος αὐτοῦ, ἔδοξέ τι λέγειν τῷ Ἀστυάγει, instead of Nom. εἰπών.—Hdot. 9. 99 οἱ Σάμιοι, ἀπικομένων Ἀθηναίων αἰχμαλώτων, ... τούτους λυσάμενοι πάντας ἀποπέμπουσι, instead of the Acc. Ἀθηναίους ἀπ. So too even when the subject of the participle precedes in another case; Thuc. 2. 8. ib. 3. 24.—Thuc. 1. 114 διαβεβηκότος ἤδη Περικλέους, ἠγγέλθη αὐτῷ, instead of the Dat. διαβεβηκότι II.

NOTE 2. It is an Homeric usage, already referred to in § 133. n. 9, that when the Dative of a pers. pronoun is put instead of the Genitive, the participle follows *in the Genitive*; e. g. Od. ι. 458 τῷ κε οἱ ἐγκέφαλός γε ... θεινομένου ῥαίοιτο πρὸς οὔδεϊ. Comp. ζ. 156. ρ. 231.

4. When the subject is obvious from the context, the participle can stand *alone* in the Genitive.

EXAMPLES: παρόντα τὸν ἡγεμόνα ἡδοῦντο, ἀπόντος δὲ ἠσθέλγαινον, i. e. '*he* being absent.' Plat. Menex. p. 243 (in this war) ἐκφανὴς δὲ ἐγένετο ἡ τῆς πόλεως ἀρετή· οἰομένων γὰρ ἤδη (i. e. the Lacedemonians and barbarians) τὴν πόλιν καταπεπολεμῆσθαι, οἱ Ἀθηναῖοι ἐμβάντες ... ἐνίκησαν. See also Anab. 1. 2. 17. ib. 2. 1. 24.—So too all verbs which are used *impersonally* can pass over into a simple participle in a case absolute; for the details see below in notes 9, 10.

5. The *Dative absolute* is used, though seldom; partly in specifications of time, and partly in a mode of speech arising out of the *Dat. Instrumenti*. Comp. § 133. n. 8.

EXAMPLES: Xen. Hell. 3. 2. 25 περιιόντι τῷ ἐνιαυτῷ πάλιν φαίνουσι φρουρὰν ἐπὶ τὴν Ἦλιν '*the year drawing to a close*, they again announced,' etc. Xen. Agesi. 1. 2 ἔτι καὶ νῦν τοῖς προγόνοις ὀνομαζομένοις ἀπομνημονεύεται ὁποστὸς ἀφ' Ἡρακλέους ἐγένετο, i. e. by naming his ancestors.

NOTE 3. Further, according to § 133. n. 8, the Dative of a participle *apparently* absolute may be put in connection with the main verb, where we translate by *if* or *when one*, etc. Here the subject implied in the participle is the indef. τὶς or some person not expressly named along with the main verb.

EXAMPLES: Thuc. 1. 24 Ἐπίδαμνός ἐστι πόλις ἐν δεξιᾷ ἐσπλέοντι τὸν Ἰόνιον κόλπον, to one (if one is) *sailing into the Ionian gulf.* 2. 49 τὸ μὲν ἔξωθεν ἁπτομένῳ σῶμα οὔτε θερμὸν ἦν οὔτε χλωρόν. Comp. Hdot. 2. 29.

NOTE 4. *Cases absolute*, in the strict sense of the word, are properly only *Nominatives absolute*; for since the Nominative, in respect to the verb, can be only subject or predicate, it follows, that when a Nominative, in respect to the verb with which it stands, is neither of these, it must stand for itself alone, or absolutely. This however can take place only by an interruption of the sense; and all Nominatives absolute therefore belong more or less to the *Anacolutha*, § 151. II. But there is no fixed general usage in regard to them; and the particular examples are susceptible of easy explanation. E. g. Xen. Hell. 2. 3. 54 ἐκεῖνοι δὲ (οἱ ἔνδεκα) εἰσελθόντες σὺν τοῖς ὑπηρέταις, ἡγουμένου αὐτῶν Σατύρου, εἶπεν ὁ Κριτίας—, where this construction is preferred, in order to avoid a double Genitive absolute. Ib. 2. 2. 3 ἐκείνης τῆς νυκτὸς οὐδεὶς ἐκοιμήθη (i. e. all kept awake), οὐ μόνον τοὺς ἀπολωλότας πενθοῦντες, ἀλλὰ καὶ νομίζοντες κτλ. where as well πενθῶν as πενθούντων would have been unnatural. See other examples in § 144. n. 5,—To poetry especially such constructions impart a peculiar charm, as the expression of unrestrained and vigorous nature, to which language so readily sacrifices grammatical exactness. So the Homeric phrase: Il. o. 267 ὁ δ' ἀγλαΐῃφι πεποιθώς, Ῥίμφα ἑ γοῦνα φέρει μετά τ' ἤθεα καὶ νομὸν ἵππων, comp. ε. 135. Also with the like case in the main clause: Il. γ. 211 ἄμφω δ' ἑζομένω

γεραρώτερος ἦεν Ὀδυσσεύς. κ. 224 σύν τε δύ᾽ ἐρχομένω καί τε πρὸ ὁ τοῦ ἐνόησεν. Comp. here the usage with οἱ μέν, οἱ δέ, in § 132. n. 4.

Note 5. The other three cases can never in this sense become *cases absolute*. In all the above instances, they express rather, strictly considered, only remoter objects and relations of the verb with which they stand; just as (according to § 130. 4) the oblique cases are employed by themselves to mark not only time, but also causal and other relations. It was therefore very natural, in certain instances where the relation of time was to be made specially perceptible, that *prepositions* should be employed by way of distinction from those more figurative constructions. And as (according to § 147, under ἐπί) the Gen. of an historical person with ἐπί serves to name a period of time after that person, (e. g. ἐπὶ Κέκροπος *in the time of Cecrops*,) there was also often added to this expression, especially in the documentary style, a participle of the Present; thus, Dem. p. 266, 282 ἐπὶ ἄρχοντος Εὐθυκλέους, Ἡροπύθου, at the beginning of public decrees; comp. Thuc. 2. 2. Further ἐπί with the Dative (§ 133. 4. e): Hdot. 2. 22 ἐπὶ χιόνι πεσούσῃ; also μετά with the Acc. (§ 147): Hdot. 1. 34 μετὰ Σόλωνα οἰχόμενον. In like manner, in order to express an immediate succession of time (*so soon as*), ἅμα is often connected with a participial clause in the Dative; e. g. ἅμα τῷ ἦρι ἀρχομένῳ Thuc. and further μεταξύ with a Gen. absol. in order to mark what is simultaneous or parallel in time, *while*, as μεταξὺ σοῦ λέγοντος. See further in § 150. m. 27.

Note 6. Sometimes an adjunct or supplementary qualification is expressed by means of an *Accusative* or *Nominative absolute*. E. g. Hdot. 2. 41 τοὺς βοῦς θάπτουσι, τὰ κέρατα ὑπερέχοντα (with) *the horns projecting*. ib. 133 ἵνα οἱ (*to him*) δυώδεκα ἔτεα ἀντὶ ἓξ ἐτέων γένηται, αἱ νύκτες ἡμέραι ποιεύμεναι, *the nights being made days*. Comp. Cyr. 8. 3. 12 ἅρμα ἐξήγετο, φοινικίσι καταπεπταμένοι οἱ ἵπποι. The comparison of such instances shews, that strictly there is here a partial apposition; for ἡμέραι stands in the Nom. on account of γένηται, and κέρατα is to be regarded as Accusative because of θάπτουσι.—What is elsewhere taken as *Acc. absolute*, (e. g. Il. ρ. 489 οὐκ ἄν, ἐφορμηθέντε γε νῶϊ, τλαῖεν ἐναντίβιον στάντες μαχέσασθαι Ἄρηϊ. Soph. OC. 1120 μὴ θαύμαζε, τέκν᾽ εἰ φανέντ᾽ ἄελπτα μηκύνω λόγον,) may better be regarded, according to § 131. n. 7, as real *objects*, dependent as to sense upon the main idea; or else as resulting from a sudden change of construction or *Anacoluthon*, as Cyr. 2. 1. 5 τοὺς μέντοι Ἕλληνας κτλ. Comp. § 141. n. 2.

Note 7. In one instance only is the construction of the *Acc. absolute* interchanged with that of the *Gen. absolute* without essential difference. As we have seen above in § 144. n. 14, when by means of a participial adjunct a cause or reason is presented as existing in the mind of another, the particle ὡς (ὥσπερ) is put before it; and this can take place *with all cases*, according to the nature of the main clause; e. g. the *Nominative*: Plat. Rep. p. 329 ἀγανακτοῦσιν ὡς μεγάλων τινῶν ἀπεστερημένοι. The *Genitive*: Soph. Aj. 281 ὡς ὧδ᾽ ἐχόντων τῶνδ᾽ ἐπίστασθαί σε χρή. Cyr. 1. 6. 11 ὡς ἐμοῦ μηδέποτε ἀμελήσοντος (τῶν φίλων), οὕτως ἔχε τὴν γνώμην. The *Dative*: Soph. Phil. 33 στειπτή γε φυλλὰς ὡς ἐναυλίζοντί τῳ. Æsop. Fab. 181 ἔλαφος ἐπὶ τοῖς ποσὶν ἤχθετο ὡς λεπτοῖς οὖσι καὶ ἀσθενέσιν. The *Accusative*: Soph. Phil. 415 ὡς μηκέτ᾽ ὄντα κεῖνον ἐν φάει νόει. Now the same thing also takes place when the construction requires a *case absolute*; most naturally with *Genitives*, e. g. Plat. Phæd. p. 61 ἐπικελεύει μουσικὴν ποιεῖν, ὡς φιλοσοφίας μεγίστης οὔσης μουσικῆς. That however so often, instead of the Genitive, *Accusatives* are introduced, arises only from the circumstance, that a cause or reason presented as in the mind of another seems to depend on a verb of thinking (*sentiendi*) implied; e. g. ἐσιώπα, ὡς πάντας εἰδότας, *he was silent, as if all knew*, i. e. because *he thought* all knew. Mem. 1. 2. 20 οἱ πατέρες εἴργουσι τοὺς υἱεῖς ἀπὸ τῶν πονηρῶν ἀνθρώπων, ὡς τὴν τούτων ὁμιλίαν κατάλυσιν

οὖσαν τῆς ἀρετῆς, as convinced that *their intercourse is the destruction of vir-tue.* ib. 2. 3. 3 τῶν ἀδελφῶν ἀμελοῦσιν, ὥσπερ ἔκ τούτων οὐ γιγνομένους φί-λους, as *if of these none became friends.* Of such participial clauses thus introduced by ὡς the Greeks, and especially the tragic poets, often avail themselves, as imparting to style a greater vivacity as well as brevity of expression.

NOTE 8. Here too, as in note 1, the construction with the case absolute is often employed contrary to the general rules. The occasion of this may be seen in the particular examples, as follows:

EXAMPLES: Cyr. 6. 1. 37 οἱ φίλοι συμβουλεύουσιν ἐκποδὼν ἔχειν ἐμαυτόν, μή τι καὶ πάθω ὑπὸ σοῦ, ὡς ἠδικηκότος ἐμοῦ μεγάλα, where the parti-cipial-clause, although grammatically referring to the subject of πάθω, is yet put in the Genitive as expressing what is in the mind of the friends. Plat. Charm. p. 165 σὺ μέν, ὡς φάσκοντος ἐμοῦ εἰδέναι, προσφέρῃ πρός με, καὶ ὁμολογήσαντός σοι. Still more free, Hdot. 1. 84 Μήλης κατηλόγησε τού-του (τοῦ τείχεος), ὡς ἐὸν ἄμαχόν τε καὶ ἀπότομον.

NOTE 9. Every *impersonal* verb, properly so called, i. e. one which has only an indefinite subject unexpressed (§ 129. 17, 18) may pass over, as a case absolute, into the *Genitive Sing. of the participle.* E. g. σαλπίζοντος 'the trumpeter *sounding ;*' ὕοντος πολλῷ (from ὕει πολλῷ sc. ὄμβρῳ) 'it *rain-ing heavily,*' Xen. Hell. 1. 1. 16. So Plat. Rep. p. 381 οὕτως ἔχοντος. Aris-toph. Eccl. 401 περὶ σωτηρίας προκειμένου. Soph. Ant. 1179 ὡς ὧδ' ἐχόντων.

NOTE 10. Those *Impersonals* or impersonal constructions, where in strict-ness the clause dependent on the verb (commonly an Infinitive or clause with ὅτι, etc.) is the real subject of the verb (§ 129. 10), are treated as cases absolute in two different ways:

1) When the mere relation of time is to be expressed, the *Genitive* is em-ployed. This occurs chiefly with the Passives of verbs signifying *to say, announce,* etc. and then it is usually the *Genitive Plural,* where τῶνδε from τάδε can be mentally supplied. E. g. ὁ Περικλῆς ᾤχετο ἐπὶ Καύνου, ἐσαγ-γελθέντων ὅτι Φοίνισσαι νῆες ἐπιπλέουσιν, 'it (these things) having been announced,' Thuc. 1. 116. So σημανθέντων Cyr. 1. 4. 18 ; δηλωθέντος Thuc. 1. 74 ; but also in other verbs : οὕτω γιγνομένων Cyr. 5. 3. 13.

2) In all other connections the *Accusative Neuter* is employed. Thus εἰρημένον (from εἴρηται) *it having been notified ;* προσταχθέν *it having been commanded,* Lysias ; ἐξόν (from ἔξεστιν) *it being permitted ;* παρέχον *it being in one's power* Hdot. also εὖ, καλῶς παράσχον *it being well in one's power,* a good opportunity, Thuc. 1. 120. ib. 5. 14 ; χρεών, προσῆκον, δέον, *it being needful ;* τυχόν, παρατυχόν, *it happening ;* δοκοῦν, δό-ξαν,* *it seeming ;* μεταμέλον *it repenting* him, Plat. Phæd. p. 113 ; μέ-λον *it being for care.* E. g. Aristoph. Cyr. 13 εἰρημένον αὐτοῖς παρεῖναι, οὐχ ἥκουσι ' *it having been notified* to them to be present, they yet do not come.' Cyr. 7. 1. 42 αἱροῦνται ὑμᾶς σῶσαι, ἐξὸν ἀπολέσαι, *it being permitted to slay you,* i. e. although they could. Epict. ap. Arr. 3. 26 ἄπειμι πάλιν, ἐκεί-νῳ δοκοῦν (sc. ἐμὲ ἀπιέναι) 'I will go away again, since *he thinks* it prop-er.' Plat. Phæd. 235 δὶς καὶ τρὶς τὰ αὐτὰ εἴρηκεν, ὡς οὐ πάνυ εὐπορῶν, ἢ ἴσως οὐδὲν αὐτῷ μέλον τοῦ τοιούτου.—Even *adjectives,* as δυνατόν, αἰσχρόν, ἀπόρ-ρητον, are thus found, the Participle ὄν being omitted : Plat. Rep. p. 519. d, ποιήσομεν χεῖρον ζῆν, δυνατὸν αὐτοῖς ἄμεινον (sc. ζῆν) 'we shall make them live worse, *it being possible* for them to live better.' See also Cyr. 2. 2. 20. Soph. Ant. 44 ; and Herm. ad Vig. not. 214.

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* Also with a pronoun subjoined in the same case ; as δόξαν ἡμῖν ταῦτα (from ταῦτ' ἔδοξε An. 4. 1. 13) ; also Plur. δόξαντα δὲ ταῦτα καὶ περανθέντα Hell. 3. 2. 19. But also in the Genit. δόξαντος τούτου, δοξάντων τούτων, Hell. 1. 7. 32. ib. 1. 1. 36.

THE PARTICLES.

§ 146. Adverbs.

1. *Adverbs* derived from adjectives by means of the ending ὡς, have the same syntactical relations as their adjectives; e. g. ἀξίως ἡμῶν πολεμήσομεν, 'in a manner *worthy of us;*' ὁμοίως τινί, etc. In like manner, adverbs which admit of comparison, even when there exists no corresponding adjective, have the connections of the Comparative and Superlative; e. g. μάλιστα πάντων *most of all;* οἱ πένητες τῶν εὐδαιμόνων μᾶλλον δύνανται ἐσθίειν τε καὶ καθεύδειν, i. e. *better than the rich.* See § 132. 10. b, 11.

2. We have already seen, that some adverbs serve at the same time as *adjectives*, e. g. πλησίον ἐστί, σῖγά ἐστι, § 129. 13; also that *vice versa* an *adverbial sense* is often expressed by adjectives, § 123. 6; and further that, by prefixing the *article*, particles become nouns, § 125. 6, 7.

3. To the adverbs belong strictly also the *Prepositions;* since they all are of adverbial origin. To the latter, according to the definition, ought also to belong all those primitive adverbs (i. e. not derived from adjectives) on which a substantive depends in an oblique case. Nevertheless, the Greek grammar reckons among the proper (or primitive) prepositions only such as are employed in *composition*, i. e. loose composition, § 121. 2. All the rest retain the name of *Adverbs*, even when they strictly, according to the definition, have become prepositions. These last also can only be connected with one case, *the Genitive*, (except ἅμα or ὁμοῦ and ὡς, see note 1,) while the primitive prepositions are construed with one, or two, or all three of the cases.

Note 1. Of the two adverbs just mentioned, ἅμα (ὁμοῦ) is also connected as a preposition with the Dative, and then marks more strongly than σύν a direct and close conjunction in time or place; as ἅμα τῇ ἡμέρᾳ, ἅμα τῷ ἡλίῳ *together with the sun;* ὅσσοι ἅμ' Ἀτρείδης ὑπὸ Ἴλιον ἦλθον Hom.—On the other hand, ὡς is put as a preposition of place with the *Accusative*, in answer to the question *whither;* but always referring to persons alone.[*] E. g. εἰσῆλθεν ὡς ἐμέ *he entered to me;* ἀνήχθησαν ὡς τὸν βασιλέα.

4. Of those adverbs which are construed with the *Genitive*, and more or less occur only so (i. e. strictly as prepositions), are to be noted: 1) Those which are derived from the primitive prepositions by means of an adverbial ending or by composition. 2) Those which are formed in any other way; of which also many are strictly prepositions according to the definition.

Under no. 1 belong, with the endings in ω: ἄνω, εἴσω, ἔξω, κάτω, πρόσω; in ος: ἐντός, ἐκτός; in ϑεν, ϑε: πρόσθεν, ἔμπροσθεν, ὕπερθεν, καθύπερθε, ἀπό-

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[*] The instances where ὡς does not refer to persons, when such passages occur in good writers, are, as has been shewn by modern criticism, most probably corrupt; and instead of it, εἰς should everywhere be read.

πρόθεν (also -θι), ἀπάνευθεν, προπάροιθε ; further ἄντα, ἀντίον, ἀντία (see ἀντί), ἀντικρύ (καταντικρύ), ἀμφίς, μεταξύ.

Under no. 2 belong : ἄ ν ε υ, ἄτερ, *sine ;* π λ ή ν, νόσφιν, χωρίς, δίχα, *præter, extra ;* π έ ρ α ν, πέρα, *trans ;* ἕ ν ε κ α, χάριν, *causa ;* δίκην *instar ;* κρύφα, λάθρα, *clam ;* μέχρι, ἄχρι, *usque ad, tenus ;* εὐθύ, ἰθύς, *obviam ;* ὄπισθεν *pone ;* so too the ideas *near* and *far from,* as ἄγχι, ἐγγύς, πέλας, πόρρω, ἑκάς, τῆλε, with all their forms of comparison and derivation, as ἆσσον, ἐγγύτατα, τηλόθι, and the like.

Note 2. Of the preceding adverbs, ἀ μ φ ί ς, *asunder, apart,* is construed with the Gen. only in epic usage ; e. g. ἀμφὶς ὁδοῦ *out of the road* Il. ψ. 393 ; Διὸς ἀμφίς, 9. 444. Different from this is ἀμφίς, when in Homer especially before vowels it is only a secondary form of the preposition ἀμφί, *about, round about ;* e. g. Il. ε. 723. λ. 633. ξ. 374 Κρόνον ἀμφίς.—Ἄ τ ε ρ is a poetic form instead of ἄνευ, and is by rule put after its substantive, ἄτης ἄτερ ; while ἄνευ very rarely has this position, and only in poets and after a relative : ὦν ἄνευ.—Π λ ή ν is used also without any construction with a case, like our *except ;* that is, it is put *adverbially* before every case at pleasure : οὐκ ἀφικνεῖται, πλὴν ἡ τοῦ φιλοσοφήσαντος (sc. ψυχή) ; παντὶ δῆλον πλὴν ἐμοί Plat. οὐκ ἔδωκεν ἱππέας πλὴν μετρίους τινάς Xen. Further, it also connects whole clauses, and thus becomes a conjunction, and then stands often in connection with other conjunctions, as πλὴν εἰ.—Ἕ ν ε κ α (§ 117. 2) stands sometimes before and sometimes after its substantive. Originally it signified *in respect to, ratione habita alicujus rei ;* as Hdot. 1. 42 ἀπήμονα τοῦ φυλάσσοντος εἵνεκεν προσδόκα τοὶ ἀπονοστήσειν (παῖδα) ; comp. 3. 122. In connection with γε it receives a peculiar modifying power : Plat. Charm. p. 158 εἴ σοι φίλον, ἐθέλω σκοπεῖν, εἰ δὲ μή, ἐᾷν. Ἀλλὰ πάντων μάλιστα, ἔφη, φίλον, ὥστε τούτου γε ἕνεκα σκόπει, *as it respects this indeed,* so far as respects this. Mem. 4. 3. 3 εἰ μὴ τὸ φῶς εἴχομεν, ὅμοιοι τοῖς τυφλοῖς ἂν ἦμεν, ἕνεκά γε τῶν ἡμετέρων ὀφθαλμῶν. Comp. Plat. Phæd. p. 85.—Δ ί κ η ν is often used by some writers, e. g. Æschylus, Plato, as a periphrase for the more usual ὡ ς ; as Agam. 3. κυνὸς δίκην. Phædr. p. 249 ὄρνιθος δίκην βλέπων ἄνω.— Χ ά ρ ι ν stands almost always after its noun, and is in like manner most used by the poets. As being originally a noun, like the Lat. *gratia, causa,* it is put with the *possessive pronoun* in the same case, thus : ἐμὴν χάριν, σὴν χάριν, *on my (thy) account ;* and in a similar way Euripides writes even πατρῴαν χάριν, i. q. πατρὸς χάριν, Heracl. 241.—Μ έ χ ρ ι is used in prose, sometimes as a preposition with the Genitive ; sometimes as a conjunction, *until, donec,* where it strictly should read in full : μέχρις οὗ, An. 1. 7. 6.— Ἄ χ ρ ι (ς) is not found in good prose ; and occurs also very seldom in Homer and Hesiod.

Note 3. When ἐγγύς, πέλας, and other adverbs, e. g. ἐκποδών, ἐμποδών, etc. are connected *with the Dative,* they are not so construed as prepositions, but form them with the verb (εἶναι, γίγνεσθαι, ἵστασθαι, etc.) a *predicate-idea,* to which the Dative belongs. E. g. Cyr. 2. 3. 2 ὁ μὲν ἀγὼν ἐγγὺς ἡμῖν, sc. ἐστί. Eur. Phœn. 40 τυράννοις ἐκποδὼν μεθίστασο. Hel. 783 ἥκεις ἐμποδὼν ἐμοῖς γαμοῖς.

5. Other adverbs refer to verbs, and in this way connect two clauses together. So especially relative adverbs ; e. g. παρέσομαι ὁπότε κελεύεις, *I will be present whenever thou shalt command.* This is the origin of *Conjunctions ;* for the construction of which with the different moods, see § 139 ; and for their further usage, §§ 149, 150.

§ 147. Prepositions.

1. Besides the *adverbial* prepositions mentioned in the preceding section, the following are the ordinary *primitive Prepositions* (§ 115. 2) with their cases; expressing originally the most simple and general relations of place:

ἀντί, ἀπό, ἐξ (ἐκ), πρό, govern the *Genitive;*

ἐν, σύν, the *Dative;*

ἀνά, εἰς, the *Accusative;*

διά, κατά, ὑπέρ, the *Genitive* and *Accusative;*

ἀμφί, ἐπί, μετά, παρά, περί, πρός, ὑπό, the *Genitive, Dative,* and *Accusative.*

2. The use of the prepositions is very various and peculiar, for these reasons: 1) In many instances the preposition is inserted, where in English and other languages a simple *case* is employed. 2) Although most of the prepositions, in their primary signification, can be referred to definite relations; yet in their general application, and especially when used *figuratively,* these relations are so obscured, that in translating one and the same Greek preposition we often have to employ in English different ones of various significations.

Note 1. Let the student endeavour to obtain, under each preposition, a clear idea of the two characteristics, *oneness of signification* and *variety of usage,* by following out the investigation here indicated. The prepositions here follow in the same order as above in no. 1.

a) Prepositions with one Case.

'ANTI. The earliest signification seems to have been *over against,* as appears from the adverbs ἀντίον, ἀντία, ἄντα, from the compounds with ἀντί (note 6), and from single examples in the epic writers, as πῶς μέμονας ἀντὶ ἐμεῖο στήσεσθαι Il. φ. 481; comp. o. 415. Hes. ε. 729, where however now-a-days ἀντί', ἄντ', is everywhere written. See Spitzn. Exc. ad Il. XVII.—By far the most current signification, but kindred with the preceding, is *instead of, for,* denoting alteration, exchange, value, etc. e. g. Il. θ. 233 κενεαυχέες ἠγοράασθε, Τρώων ἀνθ' ἑκατόν τε διηκοσίων τε ἕκαστος στήσεσθ' ἐν πολέμῳ, νῦν οὐδ' ἑνὸς ἄξιοί εἰμεν. Dem. Ol. p. 33 δεῖ τὰ βέλτιστα ἀντὶ τῶν ἡδέων ἂν μὴ συναμφότερα ἐξῇ, λαμβάνειν. Hence may be explained some peculiar idioms of expression, as Il. φ. 75 ἀντί τοί εἰμ' ἱκέταο *instead of* (i. e. *as) a suppliant.* Mem. 2. 7. 14 ἀντὶ κυνὸς εἰ φύλαξ *like a dog.* ib. 12 ἱλαραὶ ἀντὶ σκυθρωπῶν ἦσαν. An. 3. 1. 17 ἐστρατεύσαμεν ἐπὶ βασιλέα ὡς δοῦλον ἀντὶ βασιλέως ποιήσοντες *instead of* (*out of*) *a king.* So with comparatives: ὁ χρόνος μάθησιν ἀντὶ τοῦ τάχους κρείσσω δίδωσι Eur. Suppl. 420. Also the frequent constructions with ἀνθ' οὗ, ἀνθ' ὧν, *on this account that, because:* Hell. 2. 4. 17 πάντες, ἀνθ' ὧν ὑβρίσθημεν, τιμωρώμεθα τοὺς ἄνδρας. An. 7. 7. 8 σὺ εὖ ποιήσας ἡμᾶς, ἀνθ' ὧν εὖ ἔπαθες, ἀποπέμπεις, comp. § 143. 13. Eur. Andr. 389 τί καίνεις μ'; ἀντὶ τοῦ;

'ΑΠΟ marks the going forth or away *from* an object, i. e. separation, removal; and in respect to time, *from, after, since.* The wider usage of this preposition may be seen in the particular examples. E. g. Ἔφεσος ἀπέχει ἀπὸ Σάρδεων τριῶν ἡμερῶν ὁδόν Hell. 3. 2. 11; ἀπ' ἵππου θηρεύειν, μάχεσθαι, Hdot. ὁ ἀπὸ τῶν πολεμίων φόβος Xen. τρέφειν τὸ ναυτικὸν ἀπὸ προσόδων Thuc. ζῆν ἀπὸ ἰχθύων Hdot. ἀφ' οὗ, τὸ ἀπὸ τοῦδε, ἀπὸ τοῦ πρώτου ὕπνου, *since,* Thuc.—Peculiar phrases are: ἀπ' ἐλπίδων, ἀπὸ δόξης, *apart from,* i. e. *against;* ἀπὸ γλώσσης *orally;* ἀπὸ σπουδῆς *diligently;* ἀπὸ τύχης *from accident.*

'ΕΚ marks a going forth *out of* an object, *from within* it; and is thus distinguished essentially from ἀπό. Hence it serves to specify *the cause* with passive and neuter verbs; also an inward dependence and *immediate* contact both in place and time. E. g. ἰέναι ἐκ τοῦ δόμου· τὰ ἐκ τοῦ πατρὸς προσταχθέντα· τελευτᾶν ἐκ τοῦ τρώματος Hdot. ἔθανε ἐξ ἐμῆς χερός Soph. τοῦτο ἐποίει ἐκ τοῦ χαλεπὸς εἶναι Xen. ἐκ τῆς παιδείας πολὺ διενεγκόντες ἐθαυμάσθησαν id. Cyn. 1.—ἐγέλασεν ἐκ τῶν πρόσθεν δακρύων Cyr. 1. 4. 28; ἐκ κυμάτων γὰρ αὖθις αὖ γαλήν᾽ ὁρῶ Eur. Or. 269. ἐξ οὗ *since.*—δεῖν τι ἐκ πασσάλου, ἐκ τῶν ζωστήρων φορεῖν τι, κρεμάσαι τινὰ ἐκ τοῦ ποδός, *on a nail, by the foot,* etc. —Particular phrases are: ἐκ τρίτων *one of three,* the third, Plat. Symp. p. 213; ἐκ τύχης, ἐκ τοῦ προφανοῦς *publicly* Thuc. 3. 43; ἐκ βραχέος *briefly* 3. 92; ἐκ ποδός *close behind;* ἐκ πολλοῦ, ἐκ πλείστου, *from far,* Xen.

ΠΡΟ signifies *before,* both in place and time. Hence arise in a figurative sense the significations: *instead of* (ἀντί); *for* (ὑπέρ); and *before, præ,* marking preference. E. g. οἱ πρὸ αὐτοῦ βασιλέως τεταγμένοι· πρὸ ἡμέρας Xen. Ἄλκηστις ἤθελε θανεῖν πρὸ κείνου (sc. Ἀδμήτου) Eur. Alc. 18. Σωκράτης ᾤετο κάλλιον εἶναι πρὸ τοῦ φεύγειν ὑπέχειν τῇ πόλει δίκην Phæd. p. 99. διακινδυνεύειν πρὸ βασιλέως· βουλεύεσθαι πρὸ τῶν στρατιωτῶν Xen. πρὸ πολλῶν χρημάτων τιμήσασθαί τι Isocr. οὐδεὶς οὕτω ἀνόητός ἐστι, ὅστις πόλεμον πρὸ εἰρήνης αἱρέεται Hdot. 1. 87.—Particular phrases are: πρὸ ὁδοῦ εἶναι *opportunum esse;* πρὸ φόβοιο *for fear* Hom. γῆν πρὸ γῆς ἐλαύνομαι Æsch. Prom. 687.

'ΕΝ stands in answer to the question *where;* and signifies *in,* often also *by, at, among* (inter). Hence arises in respect to time the meaning *in, during;* and in a tropical sense, *in, with, penes.* E. g. ἡ ἐν Λεύκτροις μάχη, ἐν Μαντινείᾳ *at Mantinæa;* ἐν μνηστῆρσι Hom. λέγειν ἐν πᾶσι· οἰκεῖν ἐν πονηροῖς Æschin. ἐν θεῷ, ἐν ἐμοί, ἐν σοί ἐστι, compare ἐπί c. dat.—With ἐν are formed many adverbial expressions: as ἐν ὁμοίῳ, ἐν ἐλαφρῷ, ἐν κέρδεϊ ποιεῖσθαι, *to regard alike, to make light of, to make gain of,* Hdot. ἐν φροντίδι, ἐν ἡδονῇ ἐστί μοι Xen. ἐν δίκῃ *by right, jure;* ἐν καιρῷ *seasonably;* ἐν καλῷ *well, conveniently,* and with following Gen. ἡ Κέρκυρα κεῖται ἐν καλῷ τοῦ Κορινθιακοῦ κόλπου Hell. 6. 2. 9.—Further may likewise be noted the Homeric use of ἐν for εἰς with verbs of motion, as κάππεσον ἐν λήμνῳ, ἐν πυρὶ βάλλεν; as also its seemingly pleonastic use along with the Dat. of instrument, as ἐν ὀφθαλμοῖσιν ὁρῶ Hom. ἵππον ἐν χαλινῷ ἱππεύειν Xen. ἐν τούτοις εὔδηλον id.

ΣΥΝ, *with;* e. g. πειρᾶσθαι χρὴ σὺν τοῖς θεοῖς ἄρχεσθαι παντὸς ἔργου Xen. Œc. 6. 1; σὺν τῷ δικαίῳ, σὺν τῷ νόμῳ, *in accordance with law,* etc.

'ΑΝΑ signifies primarily *up, upon, on;* comp. ἄνω and the compounds. In this sense it governs in the poets also the *Dative,* Il. a. 15. Od. λ. 128. In prose it is construed only with the *Accusative;* and is used of any *allpervading* motion, strictly *from bottom to top, throughout,* in respect to both place and time. It often passes over likewise into a *distributive* sense. E. g. μνηστῆρες δ᾽ ὁμάδησαν ἀνὰ μέγαρα σκιόεντα Od. a. 365. οἱ Ἀλκμαιωνίδαι ἐβώσθησαν ἀνὰ τὴν Ἑλλάδα Hdot. 6. 131. οἱ Ἕλληνες ἀριστήϊα ἐδίδουν τῷ ἀξιωτάτῳ γενομένῳ ἀνὰ τὸν πόλεμον τοῦτον id. 8. 123. ἀνὰ πᾶσαν τὴν ἡμέραν *throughout the whole day.* But without the art. ἀνὰ πᾶσαν ἡμέραν, ἀνὰ πᾶν ἔτος, *daily, yearly;* and so ἐπορεύθησαν ἀνὰ τέτταρας *by fours,* ἀνὰ πέντε παρασάγγας τῆς ἡμέρας Cyr. 1. 2. 8. An. 4. 6. 4.—We may also note: ἀνὰ χρόνον *for a time,* ἀνὰ τὸν ποταμόν *up along the river,* ἀνὰ κράτος *up to full strength,* i. e. strongly, vigorously.

ΕΙΣ, ἐς, Æol. and Dor. also ἐν Pind. Pyth. 2. 21. ib. 5. 50; see Greg. Corinth. Dor. 159. It stands in answer to the question *whither,* and signifies *into,* often also *to, as far as to, towards;* and in a still more general sense, *in respect to, as to.* E. g. ἐς μὲν Μενέλαον ἐγὼ κέλομαι ἐλθεῖν Od. γ. 317; καλέει τέ μιν ἐς ἑ ἕκαστος Il. ψ. 203; εἰς σὲ ἥκω Soph. Phil. 500;*

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* On this mainly epic use of εἰς with *persons* after verbs of motion, see Spitzn. Exc. ad Il. 35. In Attic prose we find instead of it regularly ὡς (by § 146. n. 1);

ἐκ θαλάττης εἰς θάλατταν Xen. οἱ μὲν ἔδραμον εἰς τοὺς πολεμίους id. οὐ μέν τι κακῷ εἰς ὦπα ἐῴκει Od. a. 411; εἰς μαλακίαν σκώπτειν τινά Dem. ἡ πόλις εὖ ἔχει εἰς τὰ πολεμικά Xen. ἀσκεῖν τὰ εἰς τὸν πόλεμον id. Κῦρος πολὺ διήνεγκεν εἰς τὸ ἄρχειν ἀνθρώπων Cyr. 1. 1. 6; εἰς τι to what end? wherefore? why? —In specifications of time, it marks about the point up to which any thing happens or is to happen; e. g. ὁ Ἀρμένιος προεῖπεν εἰς τρίτην ἡμέραν παρεῖναι Cyr. 3. 1. 42; μάχεσθαι ἂν βούλησθε, ἥκετε εἰς τὴν τριακοστὴν ἡμέραν, i. e. within 30 days, Cyr. 5. 3. 6; εἰς αὔριον, εἰς τὴν ἐπιοῦσαν, εἰς τὸν ἔπειτα χρόνον.—With numbers it signifies either about, circa, and then ὡς often stands with it: ὡς ἐς ἑπτακοσίους; or else it is distributive: εἰς ἕνα, εἰς δύο πορεύεσθαι, to go one by one, etc. Xen.—When εἰς is put with verbs of rest, (as vice versa with ἐν,) the idea of previous motion must be supplied; thus often with κεῖμαι (for τέθειμαι); στὰς ἐς μέσον Hdot. παρεῖναι, φανῆναι εἰς τὴν πόλιν, etc.—Adverbial expressions are: εἰς καιρόν comp. in ἐν; ἐς κενόν in vain, frustra; ἐς τοῦτο, ἐς τοσοῦτο (with foll. Gen.) so far, so much; εἰς δύναμιν, εἰς τὸ δυνατόν as far as possible, εἰς τάχος, etc.

b) Prepositions with two Cases.

ΔΙΑ c. Genit. signifies: 1) through, both of place and time; and here too belong e. g. εὐδοκιμεῖν διὰ πάντων τῶν Ἑλλήνων, throughout, among; ἔπρεπε διὰ πάντων, before, Hdot. Hom. also the signif. after of time: διὰ τρίτης ἡμέρας, δι᾽ ἐτέων εἴκοσι, δι᾽ ὀλίγου Hdot. Thuc. 2) through, spoken of the means or instrument, especially with persons, but also of things, which also can stand in the Dative. So too with the Passive, where in Lat. per, not a, would stand, i. e. when the person is the means, and not the efficient cause; see in ὑπό and ἐκ. Thus: ἀνερωτᾶν τινα διὰ ἑρμηνέως, ἔλεξαν δι᾽ ἀγγέλων, but also δι᾽ ὤτων, δι᾽ ὀφθαλμῶν αἰσθάνεσθαί τι Xen. διὰ γυμνασίων τὴν ὑγίειαν ποριζόμεθα Æl. 2. 5. τοῦτο μέγιστόν ἐστι ἐν παντὶ ἔργῳ, ὅπου τι δι᾽ ἀνθρώπων γίγνεται, καὶ ἐν γεωργίᾳ δέ Xen. Œc. extr. ταῦτα διὰ τοῦ ἱπποκόμου διατελεῖται id.—Various peculiar turns of expression are formed by διά and the verbs εἶναι, γίγνεσθαι, ἔχειν, e. g. διὰ στόματος ἔχειν τινα to have in one's mouth, upon the lips; διὰ χειρὸς ἔχειν τι to have in hand, to be occupied with; δι᾽ ὀργῆς, δι᾽ ἐπιθυμίας ἔχειν, 'to be angry or eager;' διὰ χαρίτων, δι᾽ ἀθυμίας, δι᾽ ἔχθρας γίγνεσθαι, 'to be graceful, despondent, hostile;' δι᾽ ἡσυχίας, διὰ φόβου εἶναι.—Adverbial expressions are: διὰ τάχους, διὰ ταχέων Hell. 7. 5. 6; διὰ βραχυτάτων Dem. etc.

— c. Accus. signifies on account of, propter, (not causa.) and marks the ground or motive from which I do or suffer anything: μυρίας ἡμῖν ἀσχολίας παρέχει τὸ σῶμα διὰ τὴν ἀναγκαίαν τροφήν Plat. Phæd. p. 66. διὰ τοῦτο, διὰ σέ, διὰ τοὺς θεοὺς εὖ πράττω, etc.—In epic writers it sometimes stands for διά c. Gen. as ἀμβρωσίην διὰ νύκτα, Κρονίδεω διὰ βουλάς.

ΚΑΤΑ c. Genit. implies direction down, down from, as appears from the compounds, and from the adv. κάτω. E. g. κατὰ τῶν πετρῶν ῥίπτειν τινά, to cast down from the rocks; βῆ δὲ κατ᾽ Οὐλύμποιο καρήνων Il. β. 167; καταχεῖσθαι ὕδωρ κατὰ χειρός Aristoph. Also of rest, as οἱ κατὰ γῆς Xen.—In a trop. sense it implies towards, upon, against, concerning (de), for the most part in respect to personal objects: λέγειν, ὀμνύναι κατά τινος, καθ᾽ ὑμῶν ἐγκώμιον Dem. ταῦτα μὲν κατά (de) πάντων Περσῶν ἔχομεν λέγειν Cyr. 1. 2. 16.

— c. Accus. can be fully given by no corresponding preposition; because it either marks relations which are in fact entirely general; or else expresses definite relations in a manner so general, that the context alone decides in every case what definite relation is intended. So in the following examples: κατ᾽ ἀγρόν in the country, ruri; οἱ Ἀθηναῖοι ἦρχον κατὰ γῆν καὶ κατὰ θάλατταν Xen. οἱ κατὰ τὴν Ἀσίαν ὑπὸ βασιλεῖ ὄντες id. ὁ Ἕρμος ἐκδιδοῖ ἐς

while εἰς is only employed of persons when it signifies among; consequently only with Plurals or collective words, e. g. εἰς ὑμᾶς, εἰς τοὺς κριτάς, εἰς τὴν στρατιὰν ἐλθεῖν.

θάλασσαν κατὰ Φωκαίην πόλιν Hdot. 1. 80. (ἀνὴρ) τοῦ κλέος εὐρὺ καθ' Ἑλλάδα καὶ μέσον Ἄργος Od. a. 344.—Also of *time:* κατὰ Ἄμασιν βασιλεύοντα, κατὰ πάντα τὸν πλόον Hdot. κατὰ τοὺς αὐτοὺς χρόνους Thuc. κατ' ἐμέ *in my time.* —Only seldom does κατά *c. Acc.* express a *motion forth ;* and that, only when the indefiniteness of the direction, or mere approximation towards it, is to be expressed ; e. g. οἱ δὲ ἀνείλοντο τὰ ναυάγια τὰ κατὰ σφᾶς ἐξενεχθέντα, ' *into* or *upon* their territory,' Thuc. 1. 54. Also ἰέναι κατὰ θέαν, κατὰ ληΐην, Thuc. Hdot. where ἐπί would be more definite.—In a *tropical* sense, likewise, it marks only the most general relations towards an object ; hence it is some-times put with the Accus. treated of in § 131. 7, as ἴδρις κατὰ γνώμην Soph. OT. 1087 ; and it stands especially where the Accus. alone could not stand, as with a substantive to form a periphrase for an adjective, e. g. αἱ κατὰ τὸ σῶμα ἡδοναί, ἐπιθυμίαι, Plat. or for the Genitive : τὰ κατὰ Παυσανίαν, 'the deeds, fortunes of P.' Thuc. 1. 138. With verbs of *saying, believing,* etc. it expresses *of, concerning, de,* as κατὰ τὴν τροφὴν τῶν παίδων τοσαῦτα ἔλεγον Hdot. while with some others it may be rendered *on account of, propter:* οὗτος (ὁ προδότης) τιμώμενος ἐξ ἀρχῆς, κατὰ τὸν πατέρα Ἄγνωνα, Hell. 2. 3. 30. κατά τι *wherefore ? why ?* αἰτίαν, καθ' ἥντινα αἰκίζεταί με, σαφηνιῶ, Æsch. Prom. 226. In other instances it has the more definite signif. *after, accord-ing to, secundum ;* as κατὰ νόμον, κατὰ δύναμιν, κατ' ἐμαυτόν *after my way :* κατὰ τὸ μαντεῖον, ποιήσω κατὰ τοῦ βασιλέως γράμματα. Here belongs also the *distributive* use, in κατὰ κώμας *vicatim,* κατ' ἄνδρα *viritim, man by man,* καθ' ἡμέραν *daily,* κατὰ μῆνα, καθ' ἕνα, etc.—To be noted is also the current phrase : αὐτὸς καθ' ἑαυτόν, *by* or *for oneself,* as ἐξοπλίσθητε καθ' ὑμᾶς αὐτούς, *by* or *for yourselves alone,* Xen. Cyr. 6. 3. 32.—Adverbial phrases are : κατὰ μικρὸν *by little and little,* by degrees ; κατὰ κράτος *very ;* κατὰ τὸ ἰσχυρόν *by force, vi ;* καθόσον *in so far as ;* καθάπερ *according as ;* κατὰ τάχος, etc.

ὙΠΕΡ *c. Genit.* 1) *over, above,* expressing what is or happens *over* any person or thing ; e. g. Mem. 3. 8. 9 ὁ ἥλιος ὑπὲρ ἡμῶν αὐτῶν καὶ τῶν στεγῶν πορεύεται. Thuc. 1. 46 ἔστι δὲ λιμὴν καὶ πόλις ὑπὲρ αὐτοῦ. 2) *for, for the sake of, because of ;* as πράττειν v. εἰπεῖν ὑπὲρ τοῦ κοινοῦ, also δειμαίνειν v. θαρρεῖν ὑπέρ τινος 'for the sake of any one ;' εὐδαιμονίζω ὑμᾶς ὑπὲρ τῆς ἐλευ-θερίας An. 1. 7. 3, comp. the Gen. alone in § 132. n. 15. It is used also in-stead of περί, *de, of, concerning,* without the accessory idea of advantage to any one ; but more in later writers, as Polybius, etc.

— *c. Accus.* expresses that *over* or *beyond* which anything goes, Lat. *super ;* as ὑπὲρ τὰ τεσσαράκοντα ἔτη *over forty years ;* ὑπὲρ ἡμίσεις, etc. Hence : δύναμις ὑπὲρ ἄνθρωπον *super-human power* Hdot. 8. 140. 2 ; ὑπὲρ ὅρκια *against the oath* Il. 9. 47 ; ὑπὲρ θέον *invito deo* Il. ρ. 327 ; ὑπὲρ ἐλπίδα *beyond hope, contra spem,* Soph. Ant. 366.

c) Prepositions with three Cases.

ὙΠΕΡ ἈΜΦΙ and ΠΕΡΙ, *about, around, round about,* agree together essentially in their meaning ; except that primarily ἀμφί signifies *on both sides,* as ἀμφί-στομος ; while περί implies *on all sides,* and is in prose far more usual. With the *Dative* they express the being *round about* a place or object (in prose only περί) ; e. g. τελαμὼν ἀμφὶ στήθεσσιν Hom. χρυσοῦς ἀμφὶ κρατὶ πλόκος Eur. θώραξ περὶ τοῖς στέρνοις καὶ γέρρον ἐν τῇ ἀριστερᾷ Cyr. 1. 2. 13. —In a *tropical* sense, *about, on account of, for the sake of,* (in prose only περί and this but seldom,) e. g. οὐ νέμεσις, Τρῶας τοιῆδ' ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα πάσχειν ; Il. γ. 157. θαρρεῖν, δεῖσαι περί τινι, Plat. Thuc. comp. περί *c. Gen.* just below.—Wholly poetic is the signif. *præ, for, by reason of,* in ἀμφὶ τάρβει, περὶ φόβῳ.

— *c. Accus.* also very commonly *round about :* φύλακες ἀμφὶ τὴν οἴκησιν· ἡ περὶ τὴν χώραν θάλαττα Xen. Also as implying direction : θώρακας περὶ τὰ στέρνα καὶ γέρρον εἰς τὴν ἀριστεράν Cyr. 2. 1. 9. Of time, *about :* περὶ μέσας νύκτας, ἀμφὶ δείλην Xen. and so of numbers : ἦν ἀμφὶ τὰ τριάκοντα ἔτη · περὶ τέτταρα τάλαντα, Xen.—In connection with ἔχειν and εἶναι both prepositions

imply : *to be employed about, to be occupied with ;* e. g. οἱ περὶ τὰ ἐπιτήδεια ὄντες· ὁρῶ σε ἀμφ' ἵππους ἔχοντα, Xen.—Finally, περί alone stands with the Accus. in many connections in a sense precisely similar to κατά *c. Accus.* e. g. ἐξαμαρτεῖν περὶ τοὺς θεούς *about the gods,* i. e. towards, against ; ἔχειν v. εἶναι περί τινα, 'to be disposed *towards* any one,' Cyr. 4. 5. 29 ; Σωκράτης περὶ θεοὺς ἐπειρᾶτο σώφρονας ποιεῖν τοὺς συνόντας Mem. 4. 3. 2.—The periphrase οἱ περί v. ἀμφί τινα, see in § 150. m. 25.

— *c. Genit.* also *about,* i. e. *concerning, of,* corresponding to the Lat. *de* in almost every respect. Yet here too ἀμφί belongs almost wholly to the poets. Thus we find : λέγειν, φοβεῖσθαι, φιλονεικεῖν, μάχεσθαι, ἀπολογεῖσθαι περί τινος. Further : περὶ μὲν τροφῆς, ἐπείσθην ἱκανὸν εἶναι ὅ,τι παρέξει Κυαξάρης Cyr. 1. 6. 15 ; οἴκτισαι ἀμφὶ τέκνων με ἱκέταν Eur. Suppl. 278 ; also the phrases περὶ πολλοῦ, πλείονος, πλείστου ποιεῖσθαι, *to make much of,* etc.

ἘΠΙ *c. Genit.* is used : 1) Of *place,* in answer to the question *where,* and then it marks the two relations : *on, upon,* and *at, by,* i. e. near by ; e. g. ἐφ' ἵππου* ὀχεῖσθαι, μεῖναι ἐπὶ τοῦ ποταμοῦ, etc. and in a similar sense, ἐπὶ δύο μαρτύρων *before,* in presence of. Especially Attic is the usage of ἐπί *c. Gen.* in answer to the question *whither,* in order to mark the direction or *aim* of the motion ; as πλεῖν ἐπὶ Σάμου, ἐπ' οἴκου. 2) Of *time,* in answer to the question *when ;* as ἐπ' εἰρήνης Hom. ἐπὶ τῶν νυνὶ καιρῶν Æschin. In prose for the most part only when the specification of time is connected with a personal idea ; as ἐπὶ Κέκροπος Thuc. 2. 15 ; ἐπ' ἐμοῦ *in my time,* ἐπὶ Τιμοθέου Dem. ἐπὶ τῶν ἡμετέρων προγόνων. Also in connection with the Part. Pres. by § 145. n. 5, e. g. ἐπὶ ἄρχοντος Εὐκλείδου. 3) In other relations, not referring to place or time, we often have to render ἐπί by various and different English prepositions ; yet it always expresses (contrary to κατά *c. Accus.*) a *definite* relation, a *near* and almost *immediate* connection and belonging together ; to which then there also comes the more free poetic usage of this preposition. Hence we may explain the following examples : Φίλιππος οὐχ οἷόστ' ἐστὶν ἔχων ἃ κατέστραπται μένειν ἐπὶ τούτων Dem. Phil. p. 42. τίς ἂν κωλύσαιτ' αὐτὸν πράττειν ταῦτα, ἐφ' ὧν ἐστι νῦν ib. p. 66. οἱ ἐπὶ τῶν πραγμάτων *those over the affairs,* managers, Dem. p. 309. ταχθῆναι ἐπί τινος *to* or *over* anything, Hdot. Κυδίας εἶπεν, ἐπὶ καλοῦ λέγων παιδός κτλ. Plat. Charm. p. 155. Especially with verbs of shewing, perceiving, etc. *by :* ἐπὶ πολλῶν τεκμηρίων ἀποδείξω σοι Plat. ἐπὶ πολλῶν ἄν τις ἰδεῖν δοκεῖ μοι τὴν παρὰ τῶν θεῶν εὔνοιαν φανερὰν γιγνομένην τῇ πόλει Dem. Ol. 2. init. also with verbs of naming, *after :* καλεῖσθαι, ὄνομα ἔχειν ἐπί τινος Hdot. ἡ ἐπ' Ἀνταλκίδου καλουμένη εἰρήνη Xen.—Poetic : καθῆστο Κάδμου λαὸς ἀσπίδων ἔπι, Eur. Phœn. 1467. ἐπὶ προσπόλου μιᾶς χωρεῖν (leaning upon) Soph. OC. 746.—Further to be noted is the *distributive* use : ἐφ' ἑνός, ἐπὶ τριῶν *three and three,* Xen. Thuc. And finally the frequent phrase, ἐφ' ἑαυτοῦ *by oneself,* apart (comp. κατά) : Σκιρῖται ἀεὶ ταύτην τὴν τάξιν (the left wing) μόνοι Λακεδαιμονίων ἐπὶ σφῶν αὐτῶν ἔχουσιν Thuc. 5. 67. Hence ἐφ' ἑαυτοῦ οἰκεῖν, *to be independent,* 2. 63.

— *c. Dat.* marks in like manner, as to place, a *near* and immediate relation ; in good prose especially the ideas : *at, by, near, to,* rarely *on* (see the marg. note) : μένειν ἐπὶ τοῖς ὅπλοις· στῆναι (also γενέσθαι *to come*) ἐπὶ τῇ εἰσόδῳ· ἐπὶ τῷ δείπνῳ, ἐπὶ τελευτῇ τοῦ βίου Xen. ἐσθίουσι πάντες ἐπὶ τῷ σίτῳ ἄρτον Mem. 3. 14. 2. ὄγχνη ἐπ' ὄγχνη γηράσκει Od. η. 120. φόνος ἐπὶ φόνῳ, ἐπὶ δ' ἄλγεσιν ἄλγεα Eur.—In *time* it marks immediate succession, *after ;* as ἐπὶ τούτοις *after these things, thereupon ;* ἡμέρα ἐπὶ τῇ νυκτὶ ταύτῃ. —From the same idea come readily the *tropical* senses : *pence,* i. e. *in, with, in the power of* (see in ἐν) : ἐφ' ὑμῖν ἐστι κολάζειν αὐτούς Dem. Chers. init. γίγνεσθαι ἐπὶ βασιλεῖ *under the power of the king ;* ἐφ' ἡμῖν ποιεῖν, etc. Also

* In Cyr. 5. 2. 1, ἐφ' ἵππου is now correctly read instead of ἐφ' ἵππῳ, since in good prose ἐπί *c. Dat.* will scarcely be found in this sense.

over, in such phrases as ἐπὶ τοῖς πράγμασιν εἶναι *to be over the affairs* Dem. Ol. p. 21, see in the Gen. above; ναύαρχος ἐπὶ ταῖς ναυσίν Xen.*—Peculiar for ἐπί c. *Dat.* are further three modes of usage very common in prose, viz. 1) When it marks an agreement under certain *conditions;* e. g. ἐπὶ τούτοις τὴν βασιλείαν παρέλαβον Xen. τὴν μνᾶν δανείζειν ἐπὶ ὀκτὼ ὀβολοῖς Dem. δοῦναί τι ἐπὶ τεσσαράκοντα μναῖς, etc. For ἐφ᾽ ᾧτε see in § 150. m. 9. 2) When it marks the *purpose* with which an action takes place, comp. in Accus. below; as ἐπὶ τούτῳ *for this purpose*, e. g. Xen. Conv. init. Πρωταγόρᾳ πολὺ ἀργύριον δέδωκα ἐπὶ σοφίᾳ, *for wisdom*, in order to learn wisdom; ἄγειν τινὰ ἐπὶ γάμῳ, etc. 3) When it is put before the Dative described in § 133. 4. b, especially with verbs signifying an *emotion* of mind; e. g. ἐπ᾽ οὐδεμιῇ αἰτίῃ Hdt. 3. 35; γελᾶν, μέγα φρονεῖν, χαίρειν, ἀγανακτεῖν ἐπί τινι. Also with adjectives, as εὐδόκιμος, διαβόητος, and others.—Poetic: Od. η. 216 οὐ γάρ τι στυγερῇ ἐπὶ γαστέρι κύντερον ἄλλο, almost like στυγερῆς γαστέρος.

— c. *Accus.* marks simply *approach to* or *towards* an object; hence again πλεῖν ἐπὶ Σάμον, *to sail for Samos*, differing in the mode of conception, but not in sense, from πλεῖν ἐπὶ Σάμου. Also with the secondary relation of *purpose*, comp. ἐπί c. Dat. e. g. ἰέναι ἐπὶ τὴν θήραν, ἐλθεῖν ἐπὶ πῦρ, ἐφ᾽ ὕδωρ, i. e. *for fire, water*, in order to fetch it.—The specifications of *duration of time* are to be explained from the idea of the Accusative itself, where then ἐπί appears rather as an adverbial addition; e. g. οἱ Ἀθηναῖοι, σχόντες τῆς Ἡλείας, ἐδῄουν τὴν γῆν ἐπὶ δύο ἡμέρας Thuc. 2. 25. οὐκ ἐγίγνετο τὰ ἱερὰ ἐπὶ τρεῖς ἡμέρας, *for three days*, An. 6. 4. 36. So too in *adverbial* phrases: as ἐπὶ χρόνον *for a time* Hom. ἐφ᾽ ἡμέραν Thuc. 4. 69. Hence also ἐπ᾽ ἦμαρ εἶχον Eur. Phœn. 412. ἐπ᾽ ἑκατοστά, ἐπὶ τριακόσια, *a hundred (three hundred) fold*, Hdot. 4. 198. ἐπὶ πολύ, ἐπὶ πλεῖστον, ἐπὶ πᾶν *omnino;* ἐπὶ πόδα ἀναχωρῆσαι *to withdraw gradually* Xen. Polyb.

META c. *Genit.* both of persons and things, signifies *with;* e. g. μετὰ σοῦ *with thee*, with thy help; ὅστις ἑαυτὸν φιλεῖ, μετ᾽ ἐμοῦ μαχέσθω Cyr. 7. 1. 13. μετά τινος εἶναι *to be with any one*, of his party; μετὰ δόλου καὶ τέχνης Isocr. μετὰ παιδιᾶς καὶ οἴνου Thuc. 6. 28. μετὰ πολλῶν κινδύνων Dem. etc.

— c. *Dat.* *with, among, in*, is everywhere poetic: μετὰ πᾶσιν ἀτιμότατος, μετὰ μνηστῆρσιν, etc. Sometimes it is put almost pleonastic with the Dative: πηδάλιον μετὰ χερσὶν ἔχειν Il. γ. 281. μῆτιν ὑφαίνειν μετὰ φρεσίν Hes. Sc. 28.

— c. *Accus.* *after*, both in time and in order or succession; as οἱ μετ᾽ ἐκεῖνον βασιλεῖς Xen. μετ᾽ ὀλίγας ἡμέρας, etc. Sometimes, especially in the poets, it serves to express motion *after* or *among*, as αἴσσων ὥστ᾽ αἰγυπιὸς μετὰ χῆνας. Or it marks *aim* or *purpose*, (like ἐπί c. Acc.) *after, in quest of;* as πλέων μετὰ χαλκόν, μετὰ πατρὸς ἀκουήν Hom.—Special is the very common μεθ᾽ ἡμέραν *interdiu*, during or on the day; also μετὰ χεῖρας ἔχειν (e. g. ἐγχειρίδια) *between* or *in the hands* Xen. Agesi. 2. 14; comp. in Dat. above.

ΠΑΡΑ c. *Genit.* *from the side of, from beside, from;* as ἦλθε παρὰ Κυαξάρους ἄγγελος. So espec. with the verbs μανθάνειν, πυνθάνεσθαι, ἀκούειν, etc. which also take the simple Genitive: ταῦτ᾽ ἤκουσα παρὰ Γωβρύου, etc. With passive verbs it is put in the same manner as ὑπό, but oftener when the secondary idea *from the side of* is implied; clearly in παρὰ πάντων ὁμολογεῖται *apud omnes constat* An. 1. 9. 1; less clearly in τοῦτο παρὰ σοῦ ἐπιδεικνύσθω Cyr. 5. 5. 20.—It is to be noted, that by means of the article and παρά c. Gen. various substantive and verbal ideas are often indicated, which in each instance may be easily filled out from the nature of the construction and from the context; comp. in § 125. n. 6. E. g. οἱ παρὰ Κύρου i. e. am-

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* Thuc. 2. 35 ἀγορεύειν ἐπὶ τοῖς θαπτομένοις, lit. *to speak over those buried*, i. e. directly after or at the burial of the slain, as if *over* their grave. Comp. Plat. Menex. init. ἐρεῖ ἐπὶ τοῖς ἀποθανοῦσι. Dem. Epit. init.

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bassadors; τὰ παρὰ Κύρου i. e. commands; τὰ παρὰ θεῶν, ἡ παρὰ τούτων εὔ-
νοια, etc.

— c. Dat. signifies: by the side of, by, as παρὰ τῷ ποταμῷ, etc.

— c. Accus. of place, to the side of, i. e. to, espec. of persons; more com-
monly alongside of, near, by, both with verbs of motion and of rest, the
latter in answer to the question where. E. g. οἱ παρὰ βασιλέα πορευόμενοι ·
παρὰ θάλατταν πορεύεσθαι · παρὰ πόλιν πολεμίαν ἄγειν τὸν στρατόν (by, past)
Xen. τοὶ δὲ παρ' αὐτὸν ἄνδρες κοιμήσαντο Od. ξ. 523. παρὰ τὴν πόλιν ἥν πυρα-
μὶς λιθίνη An. 3. 4. 9. Also tropically: τὴν νῦν παρ' ἐμὲ ἐοῦσαν δύναμιν Hdot.
8. 140.—Used of time, it marks duration, as παρὰ πάντα τὸν χρόνον Plat.
παρὰ τὸν πόλεμον, παρὰ τὴν πόσιν during Hdot. 2. 121. 4.—Tropically it is
used in three different senses, arising out of the primary idea: 1) aside
from, against, beyond; e. g. παρ' ἐλπίδα, παρὰ τοὺς νόμους, παρὰ φύσιν, παρὰ
δόξαν, παρὰ τὸ δέον, etc. hence παρ' ἐν πάλαισμα ἔδραμε νικᾶν Hdot. 9. 33.
2) along with, i. e. by, on account of, propter: Φίλιππος οὐ παρὰ τὴν αὑτοῦ
ῥώμην τοσοῦτον ἐπηύξηται, ὅσον παρὰ τὴν ἡμετέραν ἀμέλειαν Dem. Phil. p. 43.
ἡ σωτηρία πολλοῖς ἤδη παρὰ τοῦτο ἐγένετο Xen. Hipp. 1. 5; comp. Dem. p.
688. 3) It implies the placing together of different objects side by side for
the sake of comparison; hence it is used especially after comparatives, as
also after ἄλλος, ἕτερος, and the like, which often gives rise to peculiar
turns; e. g. ἡλίου ἐκλείψεις πυκνότεραι παρὰ τὰ μνημονευόμενα ξυνέβησαν, as
compared with, Thuc. 1. 23. παρὰ τὰ ἄλλα ζῷα ὥσπερ θεοὶ οἱ ἄνθρωποι βιο-
τεύουσι Mem. 1. 4. 14. Ἀχιλλεὺς τοῦ κινδύνου κατεφρόνησε παρὰ τὸ αἰσχρόν
τι ὑπομεῖναι, Achilles disdained danger rather than suffer anything shameful,
Plat. Apol. p. 28. Ἀγησίλαος ἐπόνει παρὰ τοὺς ἄλλους, beyond (more than)
others, Xen. Ag. 5. 3.—Adverbial are: παρὰ μικρόν by a little, well-nigh,
almost; παρὰ πολύ by much.—An example with all the three cases see in
Xen. Mem. 1. 3. 4.

ΠΕΡΙ, see in ἀμφί, p. 415.

ΠΡΟΣ c. Genit. accords in its main signification with παρά; yet it marks
much more comprehensively not only the idea from the side of, as πρὸς μη-
τρός v. πατρός from (on) the maternal or paternal side, ξεῖνος ὅδ' ἵκετ' ἐμὸν δῶ
ἠὲ πρὸς ἠοίων ἢ ἐσπερίων ἀνθρώπων Od. θ. 28; but also alongside of, towards,
against, as παρήγγειλε τοὺς λοχαγοὺς πρὸς τῶν Καρδούχων ἰέναι, οὐραγοὺς δὲ
καταστήσασθαι πρὸς τοῦ ποταμοῦ An. 4. 3. 26.—In a tropical sense it ex-
presses what goes forth or proceeds from a person or thing; or more gener-
ally, what belongs or is appropriate to, also promotive or worthy of a person
or thing; e. g. πρὸς Διός εἰσιν ἅπαντες ξεῖνοί τε πτωχοί τε Od. ζ. 207. οὐκ ἦν
πρὸς τοῦ Κύρου τρόπου, ἔχοντα μὴ ἀποδιδόναι An. 1. 2. 11. ἄτοπα λέγεις, ὦ
Σώκρατες, καὶ οὐδαμῶς πρὸς σοῦ Mem. 2. 3. 15. σπονδὰς ἐποιήσατο πρὸς Θη-
βαίων μᾶλλον ἢ πρὸς ἑαυτῶν, for the benefit of; δεξιοῦ πρὸς ἀνδρός ἐστι Aristoph.
οὐ πρὸς ἰατροῦ σοφοῦ θρηνεῖν Soph. (comp. § 132. n. 13); ἄδικος, ἀσεβὴς πρὸς
τῶν θεῶν καὶ τῶν ἀνθρώπων before (in the eyes of) gods and men; τιμὴν, δόξαν
ἔχειν, ἀρέσθαι πρὸς πάντων Il. π. 84; comp. Thuc. 1. 71. An. 2. 5. 20. ib. 1.
6. 6. ib. 5. 7. 12.—Further, πρός stands more frequently than παρά after
passive and neuter verbs to mark the author or cause, as ὁμολογεῖται πρὸς
πάντων An. 1. 9. 20. τὰ λεχθέντα πρός τινος, ἀποθνήσκειν, ὀλέσθαι πρός τινος.*
So too with verbs of hearing or learning, Hdot.—Peculiar for πρός is its use
in oaths, protestations, etc. as πρὸς τῶν θεῶν, ὦ πρός σε γονάτων sc. ἱκετεύω
Eurip. See more in § 151. III. 6.

— c. Dat. by, near by, like παρά; e. g. οἱ Ἀθηναῖοι ὥρμουν πρὸς τῇ πόλει
Xen. It is also according to Homeric idiom to say: ποτὶ δὲ σκῆπτρον βάλε
γαίῃ Il. a. 245; comp. under ἐν above.—Further, πρός also very commonly

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* Hence may be explained the poetic usage of πρός in the sense, to do anything
by command of, by the will of: καί κεν ἐν Ἄργει ἐοῦσα πρὸς ἄλλης ἱστὸν ὑφαίνοις Il. ζ.
456. ἄκουσα πρὸς τοῦ θηρὸς (the Centaur) ποιῶ τάδε Soph. Trach. 935.

implies *addition*; as πρὸς τούτοις *to this*; πρὸς δὲ τούτῳ εἵλοντο Ἀδείμαντον *to him (besides him) they chose Adimantus.*

— *c. Accus.* Here πρός is the appropriate preposition to express both in place and time, and also tropically, a *direction* or *motion towards* or *to* an object.* This comprehensive idea again shapes itself in the particular instances so variously, that here too in translating we have to use various and different English prepositions; most frequently *towards, to, upon, against,* as may be seen in the following examples: ἀνατείναι τὰς χεῖρας πρὸς τὸν οὐρανόν Xen. ναίειν πρὸς ἠῶ ἠέλιόν τε Hom.—πρὸς ἑσπέραν, πρὸς τὴν σελήνην, marking time.—λέγειν πρὸς τοὺς Ἀθηναίους (*to*), ὁ πρὸς Λεπτίνην λόγος (*against*), πρὸς τὸ βέλτιστον λέγειν (*for*); οἱ εἵλωτες πολλὰ κλέπτοντες ἐπώλεον πρὸς τοὺς Αἰγινήτας Hdt. 9. 80. οὐδὲν πρὸς λόγον *nothing to the purpose* Plat. σκοπεῖτε τὰ ὑμέτερ᾽ αὐτῶν πρὸς τὰ τῶν ἄλλων ἀνθρώπων Dem. πρὸς τὴν ἀξίαν ἑκάστῳ διδόναι Xen. πρὸς τί; *wherefore? why?* ταχθῆναι πρός τι, φρονῶ τὰ πρὸς σέ, etc.—Like παρά (*c. Acc.* 3), it marks the placing together of objects for *comparison*; e.g. Mem. 1. 3. 4 Σωκράτης πάντα τἀνθρώπινα ὑπερεώρα πρὸς τὴν παρὰ τῶν θεῶν ξυμβουλίαν. 3. 5. 4 τεταπείνωται ἡ τῶν Ἀθηναίων δόξα πρὸς τοὺς Βοιωτούς, ἐπῆρται δὲ τὸ τῶν Θηβαίων φρόνημα πρὸς τοὺς Ἀθηναίους. Dem. p. 185 ἐν ταύτῃ τῇ πόλει χρήματ᾽ ἔνεστιν πρὸς ἁπάσας τὰς ἄλλας πόλεις. Id. Lept. 9 πρὸς ἅπαντα τὸν ἐκ τῶν ἄλλων ἐμπορίων ἀφικνούμενον, ὁ ἐκ τοῦ Πόντου σῖτος εἰσπλέων ἐστίν, i. e. the grain from Pontus exceeds that from all other markets.—Less closely it may be rendered *with,* e. g. συμμαχίαν ποιεῖσθαι πρός τινα, ἐννοῶ πρὸς ἐμαυτόν.—Adverbial are: πρὸς βίαν *perforce, per vim,* different from βίᾳ, see § 133. n. 12; πρὸς χάριν, πρὸς καιρόν, πρὸς οὐδὲν δίκαιον *unlawful,* πρὸς τὸ καρτερόν, etc.

ΥΠΟ *c. Genit.* signifies in respect to place, not only *under,* as τὰ μετέωρα καὶ τὰ ὑπὸ γῆς Plat. Apol. init. but also *from under,* as αὗτις ἀναστήσονται ὑπὸ ζόφου ἠερόεντος Il. φ. 56. To this same signif. belongs also: λύειν ἡμιόνους ὑπ᾽ ἀπήνης, *from the car,* Od. η. 5, and βοῦν λαβεῖν ὑπὸ ἁμάξης An. 6. 2. 25.—But the main use of ὑπό is: 1) With verbs *passive* and *neuter,* (which last thus become passive,) when a person and sometimes a thing is named as the author or cause of the action or condition implied in the verb; e. g. τὰ ὑπὸ Κύρου πραχθέντα, ἵππος ὑπὸ τοῦ χαλινοῦ (comm. Dat. χαλινῷ) πεισθείς· ἀποθανεῖν v. τελευτᾶν ὑπό τινος, i. e. *to be slain;* ἀπολέσθαι ὑπὸ λιμοῦ· τὰ πράγματα συνίσταται ὑπ᾽ εὐνοίας Dem. Ol. p. 20; πῶς ὑμῖν ὑπὸ τῶν χρηστῶν τούτων (ironical) τὰ πράγματα ἔχει; p. 35. We find too the following construed in like manner: πάσχειν, φεύγειν *to flee, to be banished;* also as an Attic law-term: δίκην φεύγειν ὑπό τινος *to be put on trial by* any one; δίκην διδόναι *to be punished;* εὖ ἀκούειν, ἔπαινον ἔχειν, ἐν ἀξιώματι ἔχειν, *to be honoured, praised.* 2) With verbs implying *action,* when things or abstract ideas are the moving cause or occasion of the action, i. e. *through, for, from, out of,* Lat. *præ*; e. g. δακρύειν ὑπὸ λύπης, οὐ σιγᾶν ὑπὸ τῆς ἡδονῆς, καταδύεσθαι (*to sink down*) ὑπὸ αἰσχύνης, ὑπ᾽ ἀπειρίας ἁμαρτεῖν, ὑπὸ θήρας *from love of hunting,* ἐπιλαθέσθαι τι ὑπό τινος.—More poetic is the usage, when an action is not directly caused *by,* but yet stands in close and immediate connection *with* something else; e. g. χορεύειν ὑπὸ φορμίγγων *to dance* (accompanied) *by harps* Hes. ὑπὸ λαμπάδων *with torches* Eur. and so too ὀρύσσειν ὑπὸ μαστίγων Hdt. ὑπ᾽ οἰωνῶν καλῶν, ὑπ᾽ εὐκλείας θανεῖν Eurip.

— *c. Dat.* is *under,* both of place, and trop. of circumstances; as κώμη ἐστὶ ὑπὸ τῷ ὄρει· ὑπὸ Λακεδαιμονίοις εἶναι v. γενέσθαι An. 7. 2. 2; τὴν πόλιν ὑφ᾽ αὑτοῖς ποιήσασθαι Xen.—The poets employ ὑπό *c. Dat.* in most of the senses of ὑπό *c. Gen.* see § 134. 3.

— *c. Accus.* signifies *under,* in answer to both the questions *where* and

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* Strictly *towards* or *to the side of;* which idea in παρά *c. Accus.* is just the least frequent; on the other hand, ἐπί *c. Acc.* is *towards* or *to a point,* etc. In κατά and περί *c. Acc.* the idea of *motion* is less prominent.

whither, comp. παρά. E. g. ὑπὸ γῆν *sub terra; ὁποῖοί τινες ἂν ὦσιν οἱ προστάται, τοιοῦτοι καὶ οἱ ὑπ' αὐτοὺς ὡς ἐπιτοπολὺ γίγνονται* Cyr. 8. 8. 5. ἦγεν ὑπ' αὐτὰ τὰ τείχη Xen. Αἴγυπτος πάλιν ὑπὸ βασιλέα ἐγένετο.—Of *time* it corresponds to the Lat. *sub*, i. e. *about, towards, near;* as ὑπὸ τὸν αὐτὸν χρόνον Thuc. 5. 3. ὑπὸ τὴν κατάλυσιν τοῦ πολέμου.—It sometimes alternates with πρός, yet with some little difference: Xen. Conv. 6. 3 ἦ οὖν βούλεσθε, ὥσπερ Νικόστρατος τετράμετρα πρὸς τὸν αὐλὸν κατέλεγεν, οὕτω καὶ ὑπὸ τὸν αὐλὸν ὑμῖν διαλέγωμαι.—Special is ὑπ' αὐγὰς ἰδεῖν, *to look at by the light*, Plat.

NOTE 2. When two or more substantives following one another are dependent on *the same preposition*, and are connected together by copulative conjunctions (τέ, καί, or also ἤ), the preposition is usually written only *once*, and that before the *first* substantive; e. g. ὑπό τε ἀνδρῶν καὶ γυναικῶν. The poets in such instances are fond of placing the preposition only before the *second* noun: ἢ ἁλὸς ἢ ἐπὶ γῆς Od. μ. 27. ποτὲ μὲν κακὸν ἄλλοτ' ἐπ' ἐσθλὸν ἕρπει Soph. Ant. 367.—But when in relative and other corresponding clauses, the *relative* or other like word is dependent on the same preposition as is the antecedent in the other clause; in such cases the preposition is by rule inserted before *both* words, and very rarely only once; e. g. Eur. Hipp. 474 ἐς δὲ τὴν τύχην πεσοῦσ', ὅσην σύ, πᾶς ἂν ἐκνεῦσαι δοκεῖς; So too Od. δ. 413 λέξεται ἐν μέσσῃσι, νομεὺς ὡς πώεσι μήλων. In dialogue: Plat. Soph. p. 243, περὶ τοῦ μεγίστου νῦν σκεπτέον. Τίνος δή, λέγεις.

NOTE 3. The prepositions are sometimes *separated* from their noun at the beginning of a clause by the small particles τέ, γέ, γάρ, μέν, etc. as with the article § 125. 9; e. g. ἐν μὲν τῇ χώρᾳ, etc.—Other like separations belong rather to a freer position of the words; as Plat. Rep. p. 564. a, ἐξ, οἶμαι, τῆς ἀκροτάτης ἐλευθερίας. Od. ε. 155 παρ' οὐκ ἐθέλων ἐθελούσῃ. Pind. Pyth. 10. 83 ἐπ' ἄλλοτ' ἄλλον θύνει λόγον.—For πρός σε γονάτων see § 151. III. 6.

NOTE 4. Sometimes the case of a preposition is apparently *wanting*, viz. when instead of it a whole phrase or clause is inserted. E. g. Soph. Phil. 469 πρὸς πατρός, πρὸς εἴ τί σοι κατ' οἶκόν ἐστι προσφιλές, 'by thy father (I conjure thee), by—if anything is dear to thee,' i. e. by all that is dear to thee.

NOTE 5. Sometimes however the object of the preposition is really not expressed, because it would only be a repetition of a word already once given. In such instances most languages employ an adverb, (e. g. *thereby, therefor, therein,*) and when the prepositions themselves are so used, they stand *adverbially*. In Greek this commonly takes place in prose only with πρός, and then only in connection with καί and δέ; e. g. καὶ πρός, πρὸς δέ, *and thereto, and further, besides, moreover,* etc.* In Ionic and later writers we find too μετά thus used; as μετὰ δέ, *but afterwards.*—The poets however can use most of the prepositions *adverbially;* e. g. ἐκ δ' (*therefrom*) ἀργύρεον τελαμῶνα ·—σὺν δ' αὔτως ἐγώ ·—ἐν δὲ λιμὴν εὔορμος ·—ὑπὸ δ' ἡμίονοι ἀδμῆτες. So especially παρά, *thereby.* This usage is often imitated by Herodotus.—The preposition περί (or πέρι, § 117. n. 3) takes in the epic poets, as adverb, the signification *very.*

NOTE 6. In this manner have arisen all the instances of *composition* with prepositions. They all consist of the radical word with a preposition taken *adverbially;* as διαβαίνω 'I go *throughout*,' etc. § 121. 2. In such compounds the prepositions often take all the different meanings which they have when not in composition. Hence we may refer in general to the preceding explanations; and call attention here only to some peculiarities.

ἀμφι- with the idea of *two sides*, see above in ἀμφί.
ἀνα- *up;* but often also ἀνα- and ἀπο- *back, re-*, e. g. ἀναπλεῖν *to sail back*, ἀποδοῦναι, etc.

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* The passage in Aristoph. Ran. 611, is corrupted, and should read: κλέπτοντα πρόσθ' ἀλλότρια.

ἀντι- *against, contrary;* also it has the idea of *likeness* (ὡς), e. g. in
ἀντίθεος; see above in ἀντί.

δια- expresses what is *reciprocal, mutual,* e. g. διαλέγεσθαι, διᾴδειν. It
also takes the sense of the Lat. and Engl. *dis-, in two, apart;* e. g.
διασπᾶν to pull in two, *in pieces;* διαζευγνύναι *disjungere, to disjoin,*
to separate.

ἐν- often stands in answer to the question *whither,* e. g. ἐγχεῖν *to pour*
into.

κατα- most commonly expresses the idea of *completion;* e. g. καταπράτ-
τειν *perficere, to finish;* καταστρέφειν *to turn around;* καταπιμπράναι
to burn up.—Hence arises then the idea *to make an end of, destroy;*
e. g. κατακυβεύειν τὴν οὐσίαν *to gamble away one's fortune.*—In both
instances it corresponds to the Latin *per-* and to the Germ. *ver-*.

μετα- takes the sense of *transposition, change,* Lat. *trans-;* e. g. μετα-
βιβάζειν *to carry to another place, to transport;* μετανοεῖν *to change*
one's mind.

παρα- in some compounds derives from the signif. *præter,* the sense *to*
miss, fail of, etc. e. g. παραβαίνειν τοὺς νόμους *to miss* or *mistake* (pur-
posely) *the laws,* i. e. *to transgress;* παρορᾶν *not to see perfectly, to*
overlook; παράσπονδος *truce-breaker,* from σπονδαί.

περι- often expresses *a high degree,* like πέρι *very;* e. g. περικαλλής, etc.

ὑπερ- implies *excess;* as ὑπερμέγας *very, too great;* ὑπεραλγεῖν *to grieve*
excessively.

ὑπο- in many compounds signifies *somewhat, a little;* also like Lat. *sub-*,
by little and little, underhand, secretly; e. g. ὑπόδασυς *somewhat*
rough, etc.

NOTE 7. From the circumstance that the prepositions, as above men-
tioned, are in composition to be regarded strictly as adverbs, the poets are
able so frequently to separate the preposition from its verb by means of
other intervening words.   This is called

Tmesis.

E. g. διά τε ῥήξασθαι ἐπάλξεις for καὶ διαρρήξασθαι. Homer especially
can separate the preposition entirely from the verb, and even places it after
the verb; so that the preposition sometimes comes to stand before a case
which is not dependent on it; e. g. πόλεμον περὶ τόνδε φυγόντες, for περιφυγόν-
τες τόνδε τὸν πόλεμον ·—ἐκ θυμὸν ἑλέσθαι for ἐξελέ σθαιθυμόν ·—κατὰ βοῦς
Ὑπερίονος Ἡελίοιο ἤσθιον ·—ἐνάριζον ἀπ' ἔντεα (more accurately ἀπο § 117.
n. 3) for ἀπενάριζον ἔντεα, etc. The perusal of Homer therefore is very
much facilitated, by assuming that he has properly *no compound verbs,* but
merely simple verbs with adverbial prepositions standing either near or re-
mote from, before or after, the verbs.—Hence comes the like usage in Ionic
prose, especially with ὦν for οὖν; e. g. Hdot. 2. 39 ἀπ' ὦν ἔδοντο, for ἀπέ-
δοντο οὖν. Hence too it comes, that in those emphatic repetitions to be
mentioned in § 149. m. 12, instead of the compound verb, the preposition only
is repeated; e. g. Hdot. 3. 126 ὁ δὲ κατὰ μὲν ἔκτεινε Μιτροβάτεα—, κατὰ
δὲ τὸν Μιτροβάτεω παῖδα.—In the tragic poets the *tmesis* occurs only where
small words thrust themselves in, as it were, between the preposition and
verb; e. g. ἐκ δ' ἔπνευσε, κατὰ δ' ἔκτεινας, διά μ' ἔφθειρας, διά τ' εὐνάσαι, Eur.
Phœn. 904. Hipp. 1373 ; and with the preposition following: Hec. 502 ἧκω
Ἀγαμέμνονος πέμψαντος, ὦ γύναι, μέτα.—Even in Attic prose we must refer
to the same usage the insertion of the qualifying τὶ, *somewhat,* between an
adjective and the preposition ὑπό (*sub, a little*), which serves to diminish
the signification of the adjective; e. g. ὑπό τι ἀσεβές *somewhat impious,* ὑπό
τι ἄτοπον, etc. Heind. ad Plat. Phædr. 43.

NOTE 8. But in ordinary prose, likewise, there are some prepositions,
which, though standing in compounds, are still to be taken as if *separate.*
So especially πρός and σύν. Every verb, whether already compound or

not, could always be again compounded by the Greeks, chiefly with one of
these two prepositions, merely in order to shew that the thing took place
besides or *in addition to* something else (πρός), or *in connection with* some
other person (σύν τινι). E. g. συστρατεύομαί σοι 'I make a campaign *with*
thee ;' συνεξαιρεῖ αὐτοῖς Σελλασίαν 'he assists them to conquer Sellasia,'
Xen. Hell. 7. 4. 12 ; ἀλλὰ καὶ προσδιέβαλέ με 'but also *in addition to* this he
has calumniated me.' So too Thucydides says, 3. 13 μὴ ξὺν κακῶς ποιεῖν
αὐτοὺς ἀλλὰ ξυνελευθεροῦν, and Plato Gorg. p. 520 ἀντ' εὖ πείσεται, which
words strictly should all be written in one, see § 121. n. 1.—More rarely
we find other prepositions used in the same manner ; e. g. ἐμμελετᾶν,
ἐγγυμνάζεσθαι, 'to exercise oneself *in* any thing,' Plat. Phædr. 5.—
Æschin. c. Ctes. p. 75 ὁ Φειδίας εἰργάσατο τὴν 'Αθηνᾶν ἐνεργολαβεῖν καὶ ἐν-
επιορκεῖν Δημοσθένει 'Phidias has sculptured his Athena for Demosthenes,
in order that the latter may have his profit *by her* and perjure himself *by
her*.' Thuc. 2. 44 τούτοις ἐνευδαιμονῆσαί τε ὁ βίος ὁμοίως καὶ ἐντελευτῆσαι
ξυνεμετρήθη. Hdot. 9. 7 πεδίον ἐπιτηδεώτατον ἐμμαχέσασθαι.—So also ἀπο-
πολεμεῖν, a compound which probably occurs nowhere else, means in
Plato, on occasion of mentioning a horse, (Phædr. p. 260. b,) *to fight from*
sc. the horse, i. e. on horseback ; so ἀποζῆν *to live from*, see § 139. m. 57.
Further, προαναρπάζειν Dem. Mid. 35 ; προοφείλειν, προαδικεῖν, ibid. 23.

NOTE 9. Not only in the compounds just mentioned, but in many others,
the preposition, in certain constructions, still governs its own *separate case* ;
e. g. ἐνεῖναί τινι *to be IN something* (comp. § 133. 3), ἀφεστάναι τινός *to be dis-
tant FROM something*, ἀπεπήδησαν Σωκράτους *they sprang away FROM Socra-
tes*, etc. Elsewhere, in the full construction, the preposition is usually re-
peated before the case. This occurs more frequently in Homer, and con-
firms the remark made above, that in him every compound must be regard-
ed as separate ; since in him the prepositions sometimes, as we have seen,
remain in compounds what they really are, *adverbs ;* and sometimes be-
come actual prepositions : Il. ψ. 121 ἔκδεον ἡμιόνων 'they bound (the wood)
so that it hung *from* the mules.'

NOTE 10. That the prepositions with a change of accent sometimes stand
after their cases by *anastrophe*, and sometimes also for their compounds
with εἶναι, has been mentioned in § 117. 3. With this is to be connected
the like transposition of monosyllabic prepositions, as ἔξ § 13. 4 ; 'Αρτέμιδι
ξύν Hom.

§ 148. PARTICLES OF NEGATION.

1. The Greeks have two simple negative particles, οὐ and μή,
from which all more definite negative words are formed by com-
position. Every clause in which one or more of these more
definite negatives occur, is for the most part rendered negative
in precisely the same manner, as if the simple negative with
which it is compounded stood alone in the clause. Consequent-
ly, all that we may here say of οὐ, holds good also for οὐδέ,
οὐδείς, οὐδαμῶς, etc. and the same is also true in regard to μή,
μηδείς, etc.

2. But between οὐ and μή, and their respective compounds,
there is an entire difference of usage, running through the whole
language. To comprehend this usage fully a course of accurate
study is necessary, for which we can here give only an outline
of the general principles.*

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* It is particularly recommended to compare here the views of Hermann, which

a) Οὐ is the *direct* and full negation, which expresses the negative judgment independently and absolutely; e. g. οὐκ ἐθέλω, οὐ φιλῶ, 'I will not, I love not;' οὐκ ἀγαθόν ἐστιν, οὐδεὶς παρῆν, etc. Such a complete and direct proposition can never be denied by μή, μηδείς, etc.—As a matter of course. direct interrogations, and also clauses which are expressed in the tone of moderation (i. e. in the Opt. with ἄν, § 139. m. 15), can, as independent clauses, be made negative by means of οὐ; e. g. τί γὰρ οὐ πάρεστι;—οὐκ ἂν βουλοίμην·—τίς γὰρ οὐκ ἂν οἴοιτο, etc.

b) Μή on the other hand is everywhere only a *dependent* negative. Hence it stands in all propositions, which represent the negation not as a fact, but as something dependent on the *idea* or *thoughts* of some subject. Thus it is, first of all, the necessary particle in all negative *conditions* and *suppositions*, e. g. οὐ λήψομαι, εἰ μὴ σὺ κελεύεις·—εἴ τι τῶν τότε νῦν μὴ ἀξιόχρεων δοκεῖ εἶναι, ἐῶμεν, 'if any of those former things appear now not to be important, we will let them go.' Hence μή always stands with εἰ *if*, ἐάν, ἤν, ὅταν, ἐπειδάν, ἕως ἄν, etc. because all these serve to express a thing not as fact, but as supposition; and it stands also with ὅτε, ὁπότε, etc. so often as these are in the same circumstances. On the other hand, ἐπεί, ἐπειδή, *since, inasmuch as,* and ὅτι, διότι, *because,* have οὐ, because these always refer to actual facts; e. g. Il. φ. 95 μή με κτεῖν᾽, ἐπεὶ οὐχ ὁμογάστριος Ἑκτορός εἰμι.*

he has so acutely developed, ad Viger. no. 267. He there lays down the principle, that οὐκ always denies the *thing* itself, and μή only the *idea* of the thing; or that οὐ denies *objectively*, and μή *subjectively*. I acknowledge, that, by assuming this theory, we can bring under it most of the actual appearances; and at all events nothing is more useful or more strengthening for the critical judgment and tact, than to follow out such a philosophical principle with all possible impartiality, or even to take some pains in order to find it confirmed. With all this, however, I cannot deny, that I have not yet been able so to reduce under this theory all which occurs, that I could not in the same manner have brought under it much which does *not* occur. It will easily be seen on comparison, that I have made use of Hermann's views. A better principle of unity than his, I could not give; but yet I did not wish to bring under a theory by force, that which according to my conviction could not come under it. Let my theory therefore stand as it may, by the side of his; or let it be thrown into the shade.

* There occur some passages, where εἰ is construed with οὐ. Such of these as are found in epic writers, e. g. Il. ο. 162. Od. β. 274, I would not in any way endeavour to refer to the common usage; because in my opinion they are well enough accounted for by the remark, that at that period the more exact grammatical rules were not settled with entire consistency. The case is different with the examples in Attic writers. Hermann (ad Vig. not. 309, and p. 890) considers them as sufficiently explained by the remark, that in such cases οὐ does not stand for itself separately, but forms with the following word one idea. I acknowledge this in such passages as Soph. Ajax 1131, Εἰ τοὺς θανόντας οὐκ ἐᾷς θάπτειν παρών, i. e. *forbiddest.* Lysias in Argoratum p. 135. 27, Εἰ μὲν οὐ πολλοὶ ἦσαν, καθ᾽ ἕκαστον ἂν περὶ αὐτῶν ἠκούετε, 'if there were *few*;' where also belongs the οὐκ εἶναι in the comic-philosophic passage in Athen. 3. p. 99. a. But I regard this explanation as admissible only in instances, where the negative thus stands directly for the opposite idea; so that οὐ may be considered as forming a sort of compound with the following word. In οὔ φημι, οὐ φάσκειν, this seems to have become an established rule; so that even ἐάν is used in connection with them; see below in § 148. n. 2. In other cases we must seek in the context some perceptible ground for the choice of the unconditional οὐ instead of μή. Thus in the example from Andocides de Myst. p. 5, εἰ δὲ οὐδὲν ἡμάρτηταί μοι, καὶ τοῦτο ὑμῖν ἀποδεικνύμι σαφῶς, δέομαι ὑμῶν αὐτὸ φανερὸν τοῖς Ἕλλησι πᾶσι ποιῆσαι, the purpose of the orator to assert his innocence in the most positive manner, is evident: 'since, as every one knows, I have committed no fault at all.' In Eurip. Med. 87, Εἰ τούσδε (his children) γ᾽ εὐῆς οὕνεκ᾽ οὐ στέργει πατήρ, the form οὐ στέργει expresses this circumstance as notorious, and the εἰ refers solely to the specified cause, εὐῆς οὕνεκα. The case is different with the three examples in Herm. ad Eur. Med. p. 344, 361. All these three belong to the construction with μέν and δέ (see § 149. m. 11–14), of which the last

c) To that which exists only in idea belongs also *purpose ;* and hence μή stands in like manner everywhere with the particles ἵνα, ὡς, ὅπως, ὥστε, whenever these actually denote a purpose or intended result. In the same manner therefore it necessarily stands with all expressions which imply *wish, entreaty, prohibition.* In all these instances it corresponds to the Latin *ne ;* and it stands also, like this particle, at the beginning of a clause,— the idea of wishing, etc. being not expressed, but retained in the thought; e. g. μὴ γένοιτο, *let it not be !* i. e. I wish that it may not be !

d) Further, an appearance of dependence belongs also to whatever is brought forward as the opinion, conclusion, conjecture of any one ; either as introduced by ὅτι, ὡς, etc. with the Indic. and Optative, or as expressed in *sermone obliquo,* Acc. c. Infin. Nevertheless, as this species of discourse differs only in external form from the judgment which is *directly* expressed, usage has here in most cases preferred the direct and independent οὐ, and we therefore find νομίζει οὐ καλὸν εἶναι ·—οὐκ ἐθέλειν φησίν. An. 7. 2. 27 σὺ ἀπεκρίνω, ὅτι οὐδὲν τούτου ἔνεκα δέοι τελεῖν οὔτε σοι οὔτ' ἄλλῳ. In many such cases however μή can also stand, e. g. Xen. Hell. 3. 2. 27 ἐνόμισαν αὐτὸν μὴ βούλεσθαι μᾶλλον, ἢ μὴ δύνασθαι.—The dependent or indirect *question,* with εἰ *whether,* commonly has μή.

e) To the conditions and suppositions (in lett. b) belong also all *relatives,* whenever they refer not to definite antecedents, but to such as are merely implied in the thought. Thus e. g. οὐδεὶς λήψεται χρήματα, ὅστις μὴ παρέσται 'no one will receive money who is not present,' indefinite ; on the other hand οὗτοί εἰσιν, οἳ οὐδ' ὁτιοῦν τοὺς πολεμίους βλάπτουσι Xen. Cyr. 6. 1. 28, definite, 'these are they, who do not injure the enemy at all.'—The relative clauses with μή are consequently for the most part of a general nature ; and therefore can also be changed into *conditional* clauses.

f) Hence all those shorter phrases, which can be referred back to one of the dependent constructions, have always μή. Thus the prepositive *article* when put briefly for the relative with the verb εἶναι, e. g. τὰ μὴ καλά, for ἅτινα μὴ καλά ἐστιν, *whatever* (i. e. *all that) is not handsome.* So Xenophon says (An. 4. 4. 15) of a man of veracity, that he had constantly stated τὰ μὴ ὄντα ὡς οὐκ ὄντα. Here τὰ μὴ ὄντα is the abridged form of the dependent

half only is the proper object of the thought, while the first is merely the antithesis of the second. We give here the passage from Thuc. 1. 121, literally :

ἢ δεινὸν ἂν εἴη, εἰ οἱ μὲν ἐκείνων ξύμμαχοι ἐπὶ δουλείᾳ τῇ αὑτῶν φέροντες οὐκ ἀπεροῦσιν, ἡμεῖς δὲ ἐπὶ τῷ τιμωρούμενοι τοὺς ἐχθροὺς καὶ αὐτοὶ ἅμα σώζεσθαι οὐκ ἄρα δαπανήσομεν. Here the οὐκ in the first clause is necessary and natural, because a notorious fact is expressed. But in the second, the οὐκ appears so much the more strange, because the matter is even represented as impossible ; in which case consequently μή would seem to be just as necessary, as in the similar example in § 149. m. 11, αἰσχρόν ἐστιν εἰ . . . μηδὲ τοὺς λόγους κτλ. The case is the same with the two passages adduced by Hermann p. 361, from entirely different writers, where similar double clauses are introduced by δεινὸν εἰ, and οὐ stands with equal strangeness in the second half. All this seems to point to some common cause ; which I find in the circumstance, that the clause with δεινὸν εἰ, which expresses surprise, after the insertion of the first clause, passes imperceptibly over, by means of οὐ, into the *interrogative tone* of surprise and censure. Consequently, the above sentence from Thucydides closes with the interrogation, οὐκ ἄρα δαπανήσομεν ; in like manner in Hdot. 7. 9, by Ἕλληνας δὲ . . . οὐ τιμωρησόμεθα; and in Andocides de Myster. p. 13, ἐν ὑμῖν δὲ . . . . οὐ σωθήσομαι ; which seems to me to be a very natural turn of the thought. In this way also other passages, which may still remain, can probably be explained by further criticism. In Hdot. 6. 9 εἰ . . . οὐ ποιήσουσι, the manuscripts give μή. In Eurip. Cyclop. 428 εἴτ' οὐ χρῄζετε, the εἰ has the signification *whether,* which is susceptible of both constructions. See the note to Plat. Meno. 23, and Herm. ad Eurip. Med. p. 344, where in the passage cited from Plat. Protag. 77, εἰ οὐκ αἰσχύνομαι 'whether I am not ashamed,' the οὐκ is occasioned by the transition from the direct question, οὐκ αἰσχύνει ;

clause ἅτινα μὴ ἦν, *whatever was not*, i. e. 'the unreal;' but οὐκ ὄντα is the participle of the definite and direct negation οὐκ ἔστι; for with the finite verb it must necessarily stand thus: τὰ μὴ ὄντα οὐκ ἔστιν, 'what is not, is not.' So further *Participles* without the article, when they stand more briefly for one of the above constructions, e. g. ἥδιον ἂν ἐχρώμην τῷ Ἀλκιβιάδῃ μηδὲν κεκτημένῳ 'I would rather have intercourse with Alcibiades possessing nothing,' i. e. εἰ μηδὲν ἐκέκτητο 'even if he possessed nothing;' but οὐδὲν κεκτημένῳ 'rather with Alcibiades *who* possesses nothing.'

g) But every negation is likewise dependent, which is governed by another verb. Hence with all *Infinitives*, (those excepted which are mentioned in lett. d, as belonging in *sermone obliquo*,) μή is by far most frequently employed. The ground of this is partly to be sought in what is said above; since most Infinitives can be referred back to such propositions as those already described, e. g. τὸ μὴ τιμᾶν γέροντας ἀνόσιόν ἐστι, i. e. 'if one does not honour,' consequently a supposition. But even when the negation in question is a fact, the Infinitive still retains μή, e. g. τὸ μὴ πεισθῆναί μοι αἴτιόν σοι τῶν κακῶν, i. e. the fact that thou hast not believed me. In this manner μή stands not only after all such verbs, as δέομαι, κελεύω, ὑπισχνοῦμαι, etc. but also after δεῖ, ἀνάγκη, and the like, even when these words do not imply a necessity founded on the will of a person, but a physical necessity; because there is connected with them the idea of *prohibition*, which always requires μή.

h) To this general principle can also be referred most of those instances, according to which some Grammarians assert, that οὐ serves to render negative *entire* propositions, and μή only *parts*; e. g. Plat. Phædr. p. 258 τίς οὖν τρόπος τοῦ καλῶς τε καὶ μὴ γράφειν; Here certainly μή only renders negative the καλῶς; but even if it stood alone it must also read, τίς οὖν τρόπος τοῦ μὴ καλῶς γράφειν; and the μή has consequently its ground in the dependence of the Infinitive γράφειν,—fully, τίς οὖν τρόπος, εἴ τις βούλεται μὴ καλῶς γράφειν; See further the similar phrases § 151. IV. 6.—So in the question ἆρα δεῖ με παραγενέσθαι, ἢ μή; this last means: 'or shall I not?' and the μή then renders negative merely the dependent Infinitive παραγενέσθαι. The force of δεῖ is not thereby destroyed; it means: 'am I compelled *not to be present?*' Were it ἢ οὔ, then the δεῖ would become negative, ἢ οὐ δεῖ; 'or is it *not necessary?*' In like manner: τούτοις ἔξεστι μὲν πείθεσθαι, ἔξεστι δὲ μή sc. πείθεσθαι, Plat. Phædr. p. 252.

NOTE 1. It is however easy to conceive, that it very often depends solely on the will of the speaker or writer, in the case of a negation in itself dependent, to treat it nevertheless, either for the sake of perspicuity, or of some distinction or emphasis, as a direct negation and only interwoven in the construction; and that *vice versa* many a negation which is founded on complete reality, but is nevertheless interwoven with the participial construction, is for the same reason given with μή. An example of this last is Demosth. Cor. p. 276. 6 ἦν δὲ (ὁ Φίλιππος) οὔτ' ἐν τῇ θαλάττῃ τότε κρείττων ὑμῶν οὔτ' εἰς τὴν Ἀττικὴν ἐλθεῖν δυνατός, μήτε Θετταλῶν ἀκολουθούντων, μήτε Θηβαίων διιέντων, 'the Thessalians neither following him, nor the Thebans suffering him to pass through.' This refers to actual facts, and the negation is not that of any mere idea or supposition, nor of any thing dependent; and therefore in every other such case οὔτε would stand with these participles. But here οὔτε had already been used; and hence if οὔτε had stood here again instead of μήτε, it would necessarily (by no. 6 below) have expressed the meaning, 'Philip could not enter Attica, *neither* if the Thessalians followed him, *nor* if the Thebans let him pass through.' Consequently μήτε stands here, in a negation not indeed dependent, but still subordinate, simply for the sake of *distinction* from the preceding οὔτε.

NOTE 2. The particle οὐ has with some words the power, not merely of rendering them negative, but of giving them the directly *contrary* sense.

Thus especially οὐ πάνυ is to be translated not by *not wholly*, but by *not at all, by no means ;* οὔ φημι means not 'I do not say,' but *I deny ;* οὐκ ἔφασαν ἰέναι 'they *refused* to go ;' οὐκ ὑπισχνοῦντο συνδειπνήσειν 'they *declined* the invitation,' Xen. Conv. 1. 7 ; οὐχ ὑπεδέκετο *refused,* Hdot. 3. 50 ; οὐχ ἥκιστα *not least,* i. e. most of all. In dependent clauses, both negatives are employed in this manner by the best writers ; e. g. Plat. Gorg. p. 457 ἐὰν περί του ἀμφισβητήσωσι καὶ μὴ φῇ ὁ ἕτερος τὸν ἕτερον ὀρθῶς λέγειν, χαλε-παίνουσιν. In Plat. Apol. Socr. p. 25 (§ 12), instead of ἐάν τε — μὴ φῆτε, Bekker has adopted οὐ φῆτε out of the best manuscripts ; so that οὐ stands even after ἐάν (compare the marg. note to no. 2. b, above) ; and in Lysias in Agor. p. 137. 3 ἐὰν δ' οὐ φάσκῃ has always stood.—For other examples of μή, see also Plat. Gorg. p. 481. e. Lycurg. 34. p. 152.

NOTE 3. Both οὐ and μή are placed immediately before substantives, in order to render these alone negative, and thus form with them a species of compounds ; comp. the same practice with the adverbs, § 125. 6. E. g. ἡ οὐκ ἀπόδειξις, ἡ οὐ διάλυσις, 'the not showing, the not destroying ;' τὰ μὴ εἴδεα 'the non-species ;' ἡ μὴ ἐμπειρία 'the not knowing, ignorance.' Both of these are abridged forms of clauses in which either οὐ or μή occurs ; e. g. ἡ οὐ διάλυσις τῶν γεφυρῶν *the not breaking down of the bridges,* i. e. 'the circumstance, *that* the bridges *are not* broken down,' a direct and real negation with οὐ. So δεινόν ἐστιν ἡ μὴ ἐμπειρία 'it is a great evil, *if* one has *no* experience,' a mere assumption with μή.

3. We have seen (no. 2. c), that μή stands particularly in clauses implying *wish, entreaty, command.* Whenever it appears as *wish*, it is always followed by the Optative ; e. g. μὴ γένοιτο,— μὴ ἴδοις τοῦτο *mayst thou never behold this !* In negative *entreaties* and *commands*, according as the required action is to be expressed as continued or as momentary, which is often arbitrary, it takes the Present or the Aorist (§ 137. 5) ; but with this limitation, viz. that it is followed

in the Present only by the *Imperative*, in the Aorist only by the *Subjunctive.*

Thus, μή με βάλλε, or μή με βάλῃς. To the extremely rare exceptions from this rule belong some Homeric passages, as Il. δ. 410. Od. π. 301. ω. 248. The *third* pers. of the Imperat. Aor. in connection with μή is not unfrequent ; e. g. μὴ δοκησάτω τινι Æsch. μηδεὶς νομισάτω Xen.

4. The expression of *fear* or *anxiety*, which we make positive, 'I fear *that* something will happen to him,' is introduced by the Greeks, as also by the Latins, with a negative : δέδοικα μή τι πάθῃ, *vereor ne quid illi accidat,* Engl. *I fear lest,* etc.

NOTE 4. The construction of these verbs in respect to moods (Subj. Opt. Future), and the examples, see in § 139. m. 50, comp. m. 23.

NOTE 5. Sometimes also with the sense of *fear* or *anxiety*, μή constitutes a clause or proposition by itself ; e. g. μὴ τοῦτο ἄλλως ἔχῃ. Il. a. 26 μή σε, γέρον, κοίλῃσιν ἐγὼ παρὰ νηυσὶ κιχείω. The greater part of such clauses can be explained by supplying before them φοβοῦμαι *I fear*, or ὅρα *see to it, take care.* Often however this assumption would be too unwieldy ; and therefore it is perhaps better to say, that the Greek language by means of this μή with the Subjunctive and a certain tone of emphasis, formed an independent clause expressing care or foresight ; see § 139. m. 6.

5. Often also μή (or ἆρα μή, § 149. m. 18) is merely an emphatic *interrogative* particle; the negative form of which has its ground in the indefinite and doubting tone of the question; and it may therefore expect in answer either *yes* or *no*, according to the context and the tone; as in Engl. *perhaps, perhaps not, perhaps not indeed*. E. g. μὴ δοκεῖ σοι τοῦτο εἶναι εὔηθες; *seems this to thee perhaps to be foolish?* Soph. OC. 1502 τίς ἠχεῖται κτύπος; μή τις Διὸς κεραυνός, ἤ τις ὀμβρία χαλάζα; Æschyl. Pers. 344 μή σοι δοκοῦμεν τῆδε λειφθῆναι μάχῃ; Plut. Mor. p. 181 καὶ μή τι ἄλλο; *shouldst thou wish nothing else?* For μῶν μή, see § 149. m. 18.—On the other hand, οὐ (or ἆρ᾽ οὐ, § 139. m. 62) is the *negative interrogative*, by which the inquirer lets it be understood that he expects an *affirmative* answer; e. g. οὐ καὶ καλόν ἐστι τὸ ἀγαθόν; *is not the good also beautiful?*

6. When to a sentence already made negative, other qualifications of a more general kind are to be added, such as *sometimes, some one, somewhere*, or the like, these are all commonly subjoined in words compounded with the *same* negative particles; e. g. οὐκ ἐποίησε τοῦτο οὐδαμοῦ οὐδείς ' no one has anywhere done this;' Plat. Parmen. extr. τἆλλα τῶν μὴ ὄντων οὐδενὶ οὐδαμῇ οὐδαμῶς οὐδεμίαν κοινωνίαν ἔχει. And, in the same manner, to the negation of the whole is subjoined the negation of the parts; e. g. οὐ δύναται οὔτ᾽ εὖ λέγειν οὔτ᾽ εὖ ποιεῖν τοὺς φίλους, where we say 'he can *neither . . . nor*.' Consequently, in Greek, these co-ordinate negatives of the same kind in the same clause do not (as in Lat. *non nunquam* and the like, and as in modern languages) serve to destroy each other, but thus strengthen one another. Only when the simple negative stands *last*, does it destroy the preceding ones; see note 7 sq.

Note 6. In some phrases both the particles οὐ and μή are united for the sake of emphasis, viz.

1) οὐ μή in assurances which refer to a *future* time (hence the construction in § 139. m. 6), and in the confiding *entreaty* arising from them. The two connected particles can also be separated by other words; and instead of οὐ, its compounds (οὐδέ, οὐδείς, etc.) can also stand; see the examples in § 139. m. 6.

2) μὴ οὐ, but only in the simple form of both, and not separated; most commonly before *Infinitives* instead of μή alone, e. g. ποῖον παραμύθιον ποιήσεις αὐτῷ, μὴ οὐχὶ ἀπειπεῖν; 'what consolation wilt thou give him, that he may not despair?' αἰσχύνομαι μὴ οὐ ποιεῖν τοῦτο 'I am ashamed not to do this.' Sometimes also before *Participles*, instead of εἰ μή with the verb. Schæfer Melet. p. 108. Soph. OC. 360.

Note 7. But from this and also from the general rule, that two or more negatives only strengthen each other, there are two principal exceptions, where the negatives actually destroy each other, as in Latin and in the modern languages:

a) When μή is not merely a negative, but also a conjunction; and consequently in clauses implying *purpose, fear, anxiety, wish*, etc. E. g. Il. a. 28, where Chryses is *ordered* to depart, with the threat μή νύ τοι οὐ χραίσμῃ σκῆπτρον καὶ στέμμα θεοῖο ' lest the sceptre and fillet of the god afford thee *no* aid.' So too after verbs of *fear* when μή is rendered

simply *that*; e. g. φοβοῦμαι μὴ οὐ καλὸν ᾖ 'vereor *ne non* honestum sit,' *I fear* THAT *this is not honourable.* Eur. Phœn. 270 δέδοικα, μή με δικτύων ἔσω λαβόντες οὐ μεθῶσι. The reason why οὐ here stands in a dependent clause, is apparent; inasmuch as only a single word is rendered negative by οὐ (but a whole clause by μή), and negatives of the same kind would only strengthen each other.

  b) When the two negatives belong to two different verbs, even where one is a participle; e. g. Hom. οὐδ' οὐκ ἐθέλοντα μάχεσθαι. Commonly however, for the sake of perspicuity, one of the negatives is then made by the strengthened μὴ οὐ; e. g. μὴ οὐχὶ μισεῖν αὐτὸν οὐκ ἂν δυναίμην, 'I should not be able not to hate him,' i. e. I must hate him.

Note 8. Two negatives destroy one another also in the phrase οὐδεὶς ὅστις οὐ, *nemo non;* because strictly the verb εἶναι is here always omitted after the first negative; that is to say, if fully written, it would be οὐδεὶς (ἔστιν) ὅστις μὴ ποιήσει, 'there is no one, who will not do this,' i. e. *every one will do it.* But this omission of ἔστι is so entirely forgotten, that not only has μή gone over into οὐ; but also in construction, except in the Nominative, οὐδεὶς (by a form of attraction explained in § 143. 17, and n. 7) is entirely attracted to the following principal verb; so that it stands thus: οὐδενὶ ὅτῳ οὐκ ἀρέσκει, *nemini non placet, it pleases every one.*—Dem. p. 657 ὑμεῖς μέν, ὦ ἄ. 'Α. οὐδένα προὐδώκατε τῶν φίλων, Θετταλοὶ δὲ οὐδένα πώποθ' ὅντινα οὐ sc. προὔδωκαν, i. e. 'they have betrayed all their friends.'*

Note 9. But as the Greeks were in general so accustomed to the rule, that one negative only strengthens another, it often happens that a verb, which in itself implies a negative, is still construed with another negative. This is the case with verbs signifying *to hinder, deny, beware, disbelieve,* and the like; as ἐπέχειν, εἴργειν, κωλύειν, καταρνεῖσθαι, ἔξαρνον εἶναι, ἀπαγορεύειν, παύειν, λήγειν, ἀπέχεσθαι, φυλάσσεσθαι, ἀπιστεῖν, ἐκφεύγειν, etc. E. g. Hdot. 3. 128 Δαρεῖος ἀπαγορεύει ὑμῖν μὴ δορυφορέειν Ὀροίτεα. Also ἠναντιώθην αὐτῷ μηδὲν ποιεῖν παρὰ τοὺς νόμους 'I opposed myself to him, i. e. *I hindered* him from doing anything against the laws;' Xen. Anab. 1. 3. 2 μικρὸν ἐξέφυγε τοῦ μὴ καταπετρωθῆναι 'he but just *escaped* being stoned.' See the Index to Plat. Meno. v. μή. Exc. XI. ad Dem. Mid. and comp. Dem. Ol. 1. p. 15, 16, without μή.

Note 10. For the phrase εἰ δὲ μή, see § 151. IV. 7.

§ 149. Various Particles.

1. The use of the particles in Greek is so various, and in some respects so difficult, that we select here several of the most important for particular illustration.

1   ὡς as a *relative Adverb* has the following significations: 1) *as, so as.* 2) It strengthens the *superlative* (§ 123. n. 9), chiefly with adverbs, e. g. ὡς τάχιστα as *swiftly as possible;* and with some adverbs also the *positive,* especially in ὡς ἀληθῶς *really, most certainly,* ὡς ἑτέρως, and some other examples; see in Heindorf ad Plat. Apol. Socr. 23. Praef. The instances where it stands after the adverb, θαυμαστῶς ὡς, ὑπερφυῶς ὡς, are explained in § 151. I. 5. 3) *about, nearly,* ὡς πεντήκοντα *about fifty.* 4) To the prepositions ἐπί, εἰς, πρός, in answer to the question *whither,* e. g. in ἐπορεύετο ὡς ἐπὶ τὸν ποταμόν, it gives the signification *towards, in the direction of, versus;* lit. *as if* he would go to the river; leaving it undetermined whether he reaches it. Thuc. 6. 61 ἀπέπλεον μετὰ τῆς Σαλαμινίας ἐκ τῆς Σικελίας ὡς ἐς Ἀθήνας. Hence it can everywhere be used of a journey not yet complet-

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* The omission of ὅστις in this phrase in the passage Xen. Conv. 1. 9, is doubtful (see Schneider's note); but it is certain in the oracle in Hdt. 5. 56.

ed; e. g. Soph. Philoct. 58 πλεῖς δ᾽ ὡς πρὸς οἶκον, 'thou sailest for home.'
5) Before certain words or qualifying phrases, it often signifies *as, as being,
according as*, like Lat. *ut;* e. g. An. 4. 3. 31 ἦσαν ὡπλισμένοι, ὡς ἐν τοῖς ὄρε-
σιν, 'as is customary or possible in mountains.' Thuc. 4. 84 Βρασίδας ἦν
οὐδὲ ἀδύνατος, ὡς Λακεδαιμόνιος, εἰπεῖν, *he was by no means unable, as being*
(although he was) *a Lacedæmonian*, etc.—ὡς ἐκ τῶν δυνατῶν v. ὑπαρχόντων,
etc. 6) In a laxer construction it sometimes stands in the place of a *rela-
tive* pronoun; e. g. Il. η. 407 μῦθον Ἀχαιῶν ἀκούεις, ὥς τοι ὑποκρίνονται, comp.
ξ. 44. ψ. 50. Soph. OC. 1124 σοὶ θεοὶ πόροιεν, ὡς ἐγὼ θέλω, lit. 'as I wish,'
ὡς for ἅ.

ὡς as *Conjunction* signifies: 1) *that*, see § 139. G. 2) *that, in order that,*
§ 139. E. 3) *so that*, with the Infinitive, more commonly ὥστε, § 139. F.
§ 140. 4. 4) *as*, of time, § 139. C. 5) *as, inasmuch as, because*, in the par-
ticipial construction, § 144. n. 14, and especially § 145. n. 7.—Hence also:
6) *as, since, for,* L it. *quippe;* e. g. κράτιστον ἔσται συγχωρῆσαι, ὡς σὺ δοκεῖς
οὐκ ἀφήσειν με, FOR *thou seemest not* willing *to let me go.*

ὡς as *Preposition*, see in § 146. n. 1.

ὡς for οὕτως is very frequent in the poets, especially the Ionic. In prose
it is mostly found only in the phrases: καὶ ὡς, οὐδ᾽ ὡς, μηδ᾽ ὡς; see § 116. 5.

ὥσπερ, *as, even as, just as,* a relative *adverb* or strengthened ὡς in its
first signification above; used both before single words and whole clauses.
Its connection with *Participles*, see in §§ 144, 145.—Connected with εἰ, (as
ὥσπερ εἰ, also ὥσπερ ἂν εἰ,) it becomes a *conjunction* signifying *as if,* Lat.
tanquam, quasi, also *ut si.* It must however be noted, that wherever either
the main clause or the apodosis contains ἄν, the form ὥσπερ ἂν εἰ is always
used; so that consequently this ἄν in the conjunction, as being already an-
ticipated, belongs to the main clause, and not to the dependent clause.
Hence the Indicative can so often stand after ὥσπερ ἂν εἰ; comp. the same
construction after καὶ εἰ in m. 4 below; and for the double ἄν, see § 139. m.
20. E. g. Plat. Gorg. init. ὥσπερ ἂν εἰ ἐτύγχανεν ὢν δημιουργός, ἀπεκρίνατο
ἄν.—There are found also some elliptical terms with this conjunction; for
which see § 151. IV. 3.

οὕτως and ὧδε, *so, thus,* are distinguished like the corresponding ad-
jective pronouns, οὗτος and ὅδε.—We may here note further the use of οὕ-
τως . . . ὡς in clauses of *wishing;* e. g. Luc. Philops. 27 οὕτως ὀναίμην τού-
των, ὡς ἀληθῆ πρὸς σὲ ἐρῶ. Comp. Il. ν. 825.—In Homer ὧδε often occurs
in a *local* sense; e. g. πρόμολ᾽ ὧδε, νῦν δ᾽ ὧδε ξὺν νηὶ κατήλυθον Il. σ. 392.
Od. a. 182.

ὅπως as adverb, signifies *as;* as a conjunction, *that, in order that.* For 2
its construction, see § 139. E.

ἵνα as adverb, *where;* as a conjunction, *that, in order that,* § 139. E.—
Also ἵνα τί, *wherefore?* as if: 'in order that *what?* should happen.'

ὥστε, *so as, so that,* § 139. F. § 140. 4. § 142. 4.—Herodotus uses it in
the manner of ἅτε before participles, § 144. m. 14; e. g. Hdot. 6. 44 ὥστε
θηριωδεστάτης ἐούσης τῆς θαλάσσης ταύτης, διεφθείροντο.

ὅτι 1) *that*, § 139. G; for δῆλον ὅτι, εὖ οἶδ᾽ ὅτι, see § 151. IV. 4. 2) *be-* 3
cause, § 139. D; elliptically for διὰ τοῦτο ὅτι, or abbreviated διότι; but in
later writers διότι also often stands for ὅτι, *that.* 3) It strengthens all su-
perlatives (comp. ὡς), e. g. ὅτι μέγιστος *the greatest possible*, ὅτι μάλιστα, etc.
But here after ὅτι we cannot add δύνασθαι or the like, as after ὡς.—For
οὐχ ὅτι, ὅτι μή, see § 150. m. 1, 3.

οὕνεκα, for τοῦ ἕνεκα, οὗ ἕνεκα. 1) *on which account.* 2) *because.*—But
in the poets further: 1) For ἕνεκα, *on account of.* 2) For ὅτι, *that.*

ὁθούνεκα, see § 29. n. 10; in the tragic poets i. q. οὕνεκα, *because, that.*

4　εἰ 1) *si*, *if*, § 139. A. 2) In an indirect question, *whether*, § 139. m. 63. § 148. 2. b. 3) *that*, after θαυμάζω, see § 139. m. 60.

εἰ καί with the Indic. *although*. On the other hand, καὶ εἰ and κὰν εἰ, *even if*, *even supposing that;* which last formula, notwithstanding the ἄν, takes the Indicative; since this ἄν (as in ὥσπερ ἂν εἰ in m. 1) strictly belongs to the apodosis, which however is often retained in the mind, or follows another construction. See the note to Dem. Mid. 15. Heindorf ad Plat. Soph. 69.

5　εἴτις, εἴτι, lit. *if any one, if any thing;* but this expression stands fully in place of the pronoun ὅστις, with greater emphasis: Xen. Hell. 7. 1. 20 ἔφθειρον εἴτι χρήσιμον ἦν ἐν τῷ πεδίῳ, i. e. *whatever, all that*, etc. Comp. the converse in § 143. 19.

εἰ γάρ, Lat. *utinam! O that!* in wishing; for which elsewhere εἴθε. § 139. m. 7.

ἐπεί, ἐπειδή 1) Lat. *postquam, after.* 2) Lat. *quoniam, since, because*, § 139. C, D. 3) Before questions and before Imperatives, *since, for;* e. g. ἐπεὶ πῶς ἂν διακρίνοιμεν αὐτό; *for how then could we distinguish it?* ἐπεὶ θέασαι αὐτός *for see then thyself.*—Compounds with ἄν are: ἐπεάν, ἐπειδάν.

6　ὅπου 1) *where*, there where. 2) As conjunction, *since, siquidem*, Cyr. 2. 3. 11.

ὅποτε, ὅτε, stands likewise often for *since*, like Lat. *quandoquidem:* Dem. Ol. 1. init. Soph. El. 38.—Also ὅτε, *that*, § 139. m. 59.

ἐάν, ἤν, ἄν, also ὅταν, ἐπειδάν, see in § 139; comp. Index.—For ἐάν espec. after verbs signifying *to examine, see too*, see in § 139. m. 66.

7　ἤ *or;* which signification it always retains likewise in *interrogations;* e. g. οὕτως ἐστίν· ἢ οὐκ οἴει; 'thus it is; *or* dost thou not think so?' πόθεν ἥκει; ἢ δῆλον ὅτι ἐξ ἀγορᾶς; 'whence does he come? *or* is it plain (and therefore the question unnecessary) that he comes from the market?'—The disjunctive ἤ...ἤ in epic writers takes also the particles μέν and δέ, as ἤ μέν...ἤ δέ; but then commonly signifies *as well...as also;* hence ἠδὲ (ἰδέ) standing alone in Homer signifies *and*.

In comparisons ἤ signifies *than, quam;* e. g. σοὶ τοῦτο μᾶλλον ἀρέσκει ἢ ἐμοί. If the first part be *negative* (or interrogative) then in the second part ἀλλά can stand instead of ἤ; e. g. Thuc. 5. 99 οὐ νομίζομεν ἡμῖν τοὺς ἠπειρώτας δεινοτέρους, ἀλλὰ τοὺς νησιώτας. 1. 83 ἔστιν ὁ πόλεμος οὐχ ὅπλων τὸ πλέον ἀλλα δαπάνης. Or else in such a case the negative is *repeated* after ἤ, and is then redundant, as with the Infin. § 148. n. 9; e. g. Hdot. 4. 118 ἥκει ὁ Πέρσης οὐδέν τι μᾶλλον ἐπ᾽ ἡμέας ἢ οὐ καὶ ἐπὶ ὑμέας. Hell. 6. 3. 15 τί οὖν δεῖ ἀναμένειν μᾶλλον ἢ οὐχ ὡς τάχιστα εἰρήνην ποιεῖσθαι; Comp. Thuc. 3. 36.

Less accurately and with a certain anacoluthon, instead of ἤ, after *comparatives* we find ὡς (ὅσον, οἷον); e. g. Theocr. 9. 33 οὐ γὰρ μελίσσαις ἀνθέα γλυκερώτερα, ὅσσον ἐμὶν Μοῖσαι φίλαι. Hence sometimes οὕτως likewise stands with a comparative, e. g. Plat. Apol. p. 36. d, οὐκ ἔσθ᾽ ὅ,τι μᾶλλον πρέπει οὕτως, ὡς τὸν τοιοῦτον ἄνδρα ἐν πρυτανείῳ σιτεῖσθαι. So too after οὐκ ἄλλο and the like ἤ should follow by rule; yet we find ὡς, as with comparatives; e. g. Eurip. Fragm. 75 οὐκ ἔστι λύπης ἄλλο φάρμακον βροτοῖς, ὡς ἀνδρὸς ἐσθλοῦ καὶ φίλου παραίνεσις.—*Vice versa*, this comparative ἤ can likewise be put after the *positive*, or generally after all those predicates, which either include in themselves the idea of comparison (as αἱρεῖσθαι), or else receive it by means of this ἤ. E. g. Hdot. 9. 26 ἡμέας δίκαιον ἔχειν τὸ ἕτερον κέρας, ἤπερ Ἀθηναίους. Il. a. 117 βούλομ᾽ ἐγὼ λαὸν σόον ἔμμεναι ἢ ἀπολέσθαι. Lys. p. 171 ζητοῦσι κερδαίνειν ἢ ὑμᾶς πείθειν.

When the comparative refers to a *relation* or *proportion*, it is followed by ἤ πρός or ἤ κατά; e. g. μείζων ἢ κατ᾽ ἄνθρωπον *greater than according to man;* ἢ δόξα ἐστὶν ἐλάττων ἢ πρὸς τὸ κατόρθωμα, *the renown is less than in proportion to the merit;* Lat. *quam pro.*

ἦ is wholly different from ἤ, and originally signifies *certainly.* In common usage it is simply an interrogative particle, *num, whether.*—For ἦ μήν see below, m. 29.—Further, ἦ γάρ; in dialogue signifies always: *not so?* Germ. *nicht wahr?*

καί and τέ correspond entirely to the Lat. *et* and *que;* and καί has also 8 the significations *also, even,* etc.—When τέ precedes καί, the former means *not only,* the latter *but also;* e. g. αὐτός τε τύραννος ἐγένετο, καὶ τοῖς παισὶ τὴν τυραννίδα κατέλιπεν. In other cases, *both . . . and.* Still this double connection is often used in Greek, where we employ a single *and.*

τέ moreover in epic poetry seems very often entirely superfluous. This arises from the circumstance, that in the most ancient language this particle first lent to many classes of words that connective power, which afterwards, as the language became more cultivated, they retained for themselves alone without the τέ. Hence in the epic poets we find so often μέν τε, δέ τε, γάρ τε, and even καί τε (*also*), for μέν, δέ, γάρ, καί, alone. Most commonly however the particle τέ follows the *relatives* of all kinds, because all these in the ancient language were already forms of the demonstrative, which by means of this τέ acquired a connective power (*and this*), and so became relatives (*who, which*). But so soon as the relative sense was *exclusively* allotted to these forms, the τέ fell away as superfluous. Hence in Homer so frequently still ὅς τε, ὅσον τε, etc. for ὅς, ὅσον, and the like. In the common language are further derived from this ancient usage the particles ὥστε and ἅτε, and the phrases οἷός τε and ἐφ' ᾧτε, for which see § 150. m. 9, 10.

καί alone, in the signification *also,* is likewise in familiar discourse very often apparently superfluous; e. g. Plat. Alcib. I. 6 'I permit all thy questions ἵνα καὶ εἰδῶ, ὅ,τι καὶ ἐρεῖς, where we should use some other particle, e. g. '*only that I may know,* what thou wilt say.'

Peculiar is the usage of καί (also τὲ καί) in connecting an adjective with such ideas as πολύς, ὀλίγος, etc. where we do not use *and;* e. g. ξυνῄδει αὐτῷ πολλὰ καὶ πονηρά· πολλά τε καὶ ἀνόσια εἰργασμένος.

Before μάλα and πάνυ also καί has a peculiar emphasis; e. g. τοῦτο γὰρ καὶ μάλα ἀκριβῶς οἶδα, *for I know this, and indeed very accurately.*

Further, καί after ὁ αὐτός *the same,* ὁμοίως, ὡσαύτως, and the like, may be rendered *as,* like Lat. *atque;* e. g. Plat. Ion. p. 531 οὐχ ὁμοίως πεποιήκασι καὶ Ὅμηρος. Hdot. 6. 58 νόμος δὲ τοῖσι Λακεδαιμονίοισί ἐστι ωὐτὸς καὶ τοῖσι βαρβάροισι.—For καὶ . . . δέ, see m. 10.

δέ *but,* is far from always having an adversative signification; in most 9 cases it is simply a particle of transition and connection, in order to introduce *something else,* where we either employ the conjunction *and,* or often also put nothing. The Greeks, whose best writers do not admit the *Asyndeton,* (i. e. a clause or phrase beginning in the midst of discourse and not connected with what precedes, see § 151. IX,) unless some rhetorical purpose is thus to be accomplished, always employ the particle δέ wherever the discourse is in itself connected, without however requiring one of the other more specific modes of connection or construction. In the more ancient language δέ supplied also the place of other connecting particles, viz. of γάρ *for,* e. g. Od. δ. 369 αἰεὶ γὰρ ἰχθυάασκον· ἔτειρε δὲ γαστέρα λιμός. In Homer therefore it is necessary always to observe the context, in order to determine which of the three principal significations *and, but, for,* it has in each instance. Often too in the same writer, a specification of time, which is elsewhere connected by ὡς, ὅτε, etc. is merely put in juxtaposition by means of δέ; e. g. Od. β. 313 (ὑμεῖς τὸ πάροιθεν ἐκείρετε κτήματ' ἐμά· ἐγὼ δ' ἔτι νήπιος ἦα. This usage is often imitated by Herodotus.

Even after *Vocatives,* the next clause is introduced by δέ; e. g. Il. a. 282 Ἀτρείδη, σὺ δὲ παῦε τεὸν μένος. Eur. Or. 615 Μενέλαε, σοὶ δὲ τάδε λέγω. Mem. 2. 1. 26 ὦ γύναι, ἔφη, ὄνομα δέ σοι τί ἐστιν. The same takes place

also with other adversative particles, as ἀτάρ, ἀλλά, and also not unfrequently with γάρ; as Il. η. 328 Ἀτρείδη, πολλοὶ γὰρ τεθνᾶσι καρηκομόωντες Ἀχαιοί, etc.

10　When καί and δέ come together in one sentence, καί can only have the sense of *also;* e. g. καὶ οὗτος δὲ παρῆν, *but he also was present.* But very often this junction occurs where we say *and also;* for since in Greek one cannot say καὶ καί, in such cases the looser connective δέ supplies the place of καί or our *and.* E. g. Cyr. 3. 3. 44 νῦν περὶ ψυχῶν τῶν ὑμετέρων ἐστὶν ὁ ἀγών, καὶ περὶ γυναικῶν δὲ καὶ τέκνων. If now we should here translate καὶ ... δέ literally: '*but* also for your wives and children,' this would give an entirely false emphasis to the construction; it means simply: 'the contest is now for your own lives, *and also* (and in addition) for your wives and children.' In the common language this junction of καί and δέ occurs only in such a way, that the principal word to which καί refers always stands before δέ; while in the epic language, on the contrary, the two particles always stand together, καὶ δέ; e. g. Il. ι. 708 Καρπαλίμως πρὸ νεῶν ἐχέμεν λαόν τε καὶ ἵππους Ὀτρύνων, καὶ δ᾽ αὐτὸς ἐνὶ προμάχοισι μάχεσθαι.

11　μέν and δέ are two particles belonging together, which have nearly the same character as δέ alone. They serve to form a connection, like our *indeed ... but;* but are far more frequently employed than these English particles, which usually require a strong *antithesis;* while μέν and δέ only place two propositions or clauses in a connection, which with us is either not expressed at all, or at most by *but* alone. Thus very frequently a chapter or longer division of a book ends in this way: καὶ ταῦτα μὲν οὕτως ἐγένετο, *these things then were so;* and then the following chapter must necessarily begin something in this way; τῇ δ᾽ ὑστεραίᾳ, *but on the following day.* Μέν must be given by *indeed,* only when the context *manifestly* requires it.

But μέν and δέ are often employed also to connect two clauses, of which only the second properly belongs in the connection; while the other is merely inserted in order to heighten by contrast the effect of the second. E. g. Dem. Ol. II. p. 25 ἀλλ᾽ ἐκεῖνο θαυμάζω, εἰ (*that*) Λακεδαιμονίοις μέν ποτε ὑπὲρ τῶν Ἑλληνικῶν δικαίων ἀντήρατε, καί, ἵνα οἱ ἄλλοι τύχωσι τῶν δικαίων, τὰ ὑμέτερα αὐτῶν ἀνηλίσκετε εἰσφέροντες· νυνὶ δ᾽ ὀκνεῖτε ἐξιέναι, καὶ μέλλετε (*ye delay*) εἰσφέρειν ὑπὲρ τῶν ὑμετέρων αὐτῶν κτημάτων. Here it is not the *first* conduct that Demosthenes *wonders* at, that the Athenians once defended the rights of all the Greeks against the Spartans; but the *second,* viz. that they, *who once did this,* should not now be ready to defend even their own possessions. Id. Cor. p. 281 αἰσχρόν ἐστιν, εἰ ἐγὼ μὲν τοὺς πόνους ὑπέμεινα, ὑμεῖς δὲ μηδὲ τοὺς λόγους αὐτῶν ἀνέξεσθε. Here one easily sees that the first part is praiseworthy, and only the second shameful; though not in itself. but from the contrast with the first. How attentive one must be to this form of connection, may be seen in the following example, which has been misunderstood by most; Eurip. Iph. Taur. 115:

Οὔτοι μακρὸν μὲν ἤλθομεν κώπη πόρον
Ἐκ τερμάτων δὲ νόστον ἀροῦμεν πάλιν.

Here the negative belongs strictly only to the second clause, and the first can be made to follow as the antithesis: 'We will not again turn back from the goal, after we have once made so long a voyage;' but the sense is stronger and more emphatic, when both clauses are united into one negation: 'It shall not be said of us, that we have made so long a voyage, and at the very goal have again turned back.' The same sense remains, if we regard the whole as a question indicating displeasure. See Seidler.*

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* The Latins also have this mode of expression sometimes, but, in accordance with their Syntax, without such particles: Hor. Sat. 1. 2. 84, 'Quod venale habet, ostendit, nec, si quid honesti est, Jactat habetque palam, quærit, quo turpia celet.'

This *μέν* . . . *δέ* furnishes also an emphatic manner of connecting two 12
ideas belonging to the same clause, instead of the more usual *τέ* . . . *καί*,
viz. in such a way that some word of the clause is repeated ; e. g. Xen.
Mem. 2. 1. 32 *ἐγὼ δὲ σύνειμι μὲν θεοῖς, σύνειμι δ' ἀνθρώποις τοῖς ἀγαθοῖς*, in-
stead of the feebler *σύνειμι θεοῖς τε καὶ ἀνθ. τ. ἀ.* And in the same manner
also without *μέν* in the first part, when the ordinary form of connection
would be with *καί* only ; so in Soph. Philoct. 827. Comp. § 147. n. 7.

In general, *μέν* can strictly never be used, unless *δέ*, or at least some 13
other particle of a similar meaning (*ἀλλά, μέντοι*), corresponds to it in the
succeeding clause. But nevertheless : 1) On rhetorical grounds the apod-
osis is sometimes omitted, or otherwise expressed ; e. g. Plat. Charm. 2 *παρ-*
εγένου μέν, ἦ δ' ὅς, τῇ μάχῃ ; Παρεγενόμην. 2) In some common expressions,
where the apodosis is to be regarded as entirely obliterated, *μέν* is employed
(like *quidem*) merely to insulate some person or thing, and thus to exclude
everything, which one perhaps might otherwise expect ; so especially *ἐγὼ*
μέν (equidem) Cyr. 2. 2. 10. etc. See Heind. ad Plat. Charm. 36. Theæt.
49.—For *μέν* instead of *μήν* in epic writers, see m. 29.

From *μέν* . . . *δέ*, come the forms *ὁ μέν* . . . *ὁ δέ*, or *ὃς μέν* . . . *ὃς δέ*, which 14
we have already seen in § 126. Similar distributives are formed with the
help of the same particles, for the various adverbial relations ; and indeed
not only the demonstrative and relative forms, but also the indefinite forms
are so employed : *ποτὲ μέν* . . . *ποτὲ δέ, sometimes . . . sometimes,* or *once . . .*
again ; and so also with *τοτέ* and *ὁτέ* (§ 116. n. 9). So further *τῇ μέν* . . .
τῇ δέ ; or *πῇ μέν* . . . *πῇ δέ, in one way . . . in another way,* etc. *ἔνθα μέν* . . .
ἔνθα δέ, etc. In respect to all such distributives it is to be remarked, that
sometimes such a formula stands without a verb in reference to a preceding
clause ; where consequently *μέν* in itself alone seems to have an affirmative
sense, something like our *indeed, forsooth ;* e. g. *πάντας φιλητέον, ἀλλ' οὐ τὸν*
μέν, τὸν δ' οὔ, ' one must love all, and not the one indeed, but the other not ;'
παρῆσαν οὐχ ὁ μὲν ὁ δ' οὔ · ἀλλὰ πάντες, ' they were present, not the one for-
sooth, and the other not, but all.'

οὔτε, μήτε΄ οὐδέ, μηδέ. Both these forms express a negative con- 15
nection, and correspond to the Latin *neque, and not.* There is between them,
however, this difference, that *οὔτε, μήτε,* affect *parts* of clauses, or represent
that which is denied as belonging to that with which they connect it ; while
οὐδέ, μηδέ, on the contrary, rather connect whole clauses and senses, partly
by way of strong contrast, and partly by way of transition and in the regu-
lar progress of discourse. *Οὔτε* and *μήτε* are more copulative, like the
affirmative *καί ; οὐδέ* and *μηδέ* more disjunctive, corresponding to *δέ.* The
same difference is found when either particle is repeated ; as *οὔτε* . . . *οὔτε*,
οὐδὲ . . . *οὐδέ, μήτε* . . . *μήτε,* etc. like Lat. *neque* . . . *neque*, i. e. *neither* . . . *nor.*
Here too it must be noted, that, according to the nature of the clause-mem-
bers thus connected, at one time the direct, and at another time the de-
pendent negative may be employed ; e. g. Dem. Phil. p. 138 *τοῦτο μήτε*
γένοιτο, οὔτε λέγειν ἄξιον.—When one of the two members is positive, we
find *τέ* . . . *οὔτε (οὐδέ),* or *οὔτε* . . . *τέ*, etc. like Lat. *et* . . . *neque,* and *neque* . . .
et ; e. g. Hdot. 5. 49 *οὔτε γὰρ οἱ βάρβαροι ἄλκιμοί εἰσι, ὑμεῖς τε ἐς τὰ μέγιστα*
ἀνήκετε ἀρετῆς πέρι. Soph. OC. 367 *αὐτοῖς ἦν ἔρις, Κρέοντί τε θρόνους ἐᾶσθαι,*
μηδὲ χραίνεσθαι πόλιν. Comp. Eurip. IT. 698 *ὄνομά τ' ἐμοῦ κτλ.* On the
other hand, in Eur. Herc. F. 1106, *οὔτε Σισύφειον εἰσορῶ πέτρον Πλουτῶνά*
τ', the negative avails also for *τέ*, which consequently stands for *οὔτε.*

Besides this simple connective power, moreover, the forms *οὐδέ, μηδέ,* cor-
respond to the special significations of the particle *καί ;* for as this in affirma-
tion denotes : 1) *also,* 2) *even ;* so these denote in negation : 1) *also not,*
2) *not even ;* which last signification these particles always have when
they stand in the middle of a clause ; e. g. An. 3. 1. 15 *ἐγὼ μὲν οὔτε καθεύ-*
δειν δύναμαι, ὥσπερ οἶμαι οὐδ' ὑμεῖς, οὔτε κατακεῖσθαι ἔτι.

E E

Primarily οὐδέ and μηδέ signify *but not ;* and so we must frequently still understand them in epic poetry ; where also they are often written separately οὐ δέ, μὴ δέ.* In the common language this concurrence of δέ with the negative was avoided, either by placing the words differently, or by using ἀλλά or ἀτάρ.

16   ἀλλά has the strengthened sense of δέ, *but,* and corresponds at the same time to the Germ. *sondern.*—Besides this, it has in animated style a great variety of uses, which can be learned only by practice. It stands especially in an abrupt manner at the beginning of paragraphs or of whole books ; where it is sometimes to be translated by *well !* sometimes by *indeed, truly ;* but often also not at all. Peculiar is the connection of ἀλλά and γάρ ; by which the adversative signification of the whole clause is united with a secondary causal relation in the clause into one conjunction, ἀλλὰ γάρ ; e. g. Soph. Phil. 81 ἀλλ' ἡδὺ γάρ τοι κτῆμα τῆς νίκης λαβεῖν τόλμα, where no point is to be put after ἀλλά, as is shewn by Eur. Phœn. 1310 ἀλλὰ γὰρ Κρέοντα λεύσσω δεῦρο στείχοντα, παύσω τοὺς γόους. Comp. Soph. Phil. 874.

The compounds οὐ γὰρ ἀλλά, οὐ γάρ τοι ἀλλά, οὐ μέντοι ἀλλά, οὐ μὴν ἀλλά, bring out again prominently the negation of a preceding clause, and then let the antithesis follow with ἀλλά ; e. g. Aristoph. Nub. 230 οὐκ ἂν ποθ' εὗρον · οὐ γὰρ ἀλλ' ἡ γῆ βίᾳ ἕλκει πρὸς αὑτὴν τὴν φροντίδα.— When no negation precedes they are only a strengthened ἀλλά, arising perhaps from the thought : ' for I mean (or say) nothing else but,' etc. e. g. Plat. Meno. p. 86 βούλει σκοπῶμεν ; Πάνυ μὲν οὖν · οὐ μέντοι ἀλλ' ἔγωγε ἐκεῖνο ἂν ἥδιστα τὸ πρῶτον σκεψαίμην, *yet nevertheless I would,* etc. Id. Euthyd. p. 286. c, οὐ γάρ τοι ἀλλὰ θαυμάζω, emphatic.

17   γάρ, *for,* always stands in a sentence after other words, like Lat. *enim.* —The use of this particle is very various and elliptical, especially in dialogue, where we must commonly supply before it in thought small phrases, like ' I believe it,' ' no wonder,' and others, which attention to the context will readily suggest. Here belongs too its use in questions ; where we nevertheless in English very commonly use *then ;* as *who then ? is then—?* etc. Cyr. 8. 3. 4 σὺ δέ, ὦ Κῦρε, πότε κοσμήσῃ ; οὐ γὰρ νῦν, ἔφη ὁ Κ. δοκῶ ὑμῖν αὐτὸς κοσμεῖσθαι, ὑμᾶς κοσμῶν ;—After a preceding *demonstrative* it is either not to be rendered in English at all, or at most by our *namely :* e. g. Xen. Mem. 1. 1. 6 ἀλλὰ μὴν ἐποίει καὶ τάδε πρὸς τοὺς ἐπιτηδείους · τὰ μὲν γὰρ ἀναγκαῖα συνεβούλευε πράττειν κτλ. i. e. ' he did for his friends all *this,* viz. that which was necessary he advised them,' etc. See also Plat. Lys. 14. Heind.

18   οὖν *therefore, consequently,* stands only after other words in a clause.— For the οὖν appended to words (ὁστισοῦν, etc.) see § 80. 1. § 116. 9.

ἆρα is the most general interrogative particle, Lat. *-ne ;* e. g. ἆρα τοῦτό με ἐρωτᾷς ;—The negative ἆρ' οὐ, *nonne,* awaits an affirmative answer : ἆρ' οὐ τοῦτο κάλλιστον ;—The formula ἆρα μή gives to the question a tone of more doubt : *is it then so ? not surely so ?* comp. § 148. 5. E. g. Plat. Phæd. p. 103 ἆρα μή που καί σέ τι τούτων ἐτάραξεν ὧν ὅδε εἶπεν ; and with the next following ἄλλο τι ἤ, ib. 64 ἆρα μὴ ἄλλο τι ἢ τὴν τῆς ψυχῆς ἀπὸ τοῦ σώματος ἀπαλλαγὴν (ἡγούμεθα τὸν θάνατον ;)

ἄλλο τι ἤ, a very common particle of direct interrogation, which awaits the answer : ' nothing else,' i. e. affirmative ; e. g. Plat. Gorg. p. 481 εἰ μὲν γὰρ τυγχάνει ταῦτα ἀληθῆ ὄντα, ἃ λέγεις, ἄλλο τι ἢ ἡμῶν ὁ βίος ἀνατετραμμένος ἂν εἴη. But ἤ can also be omitted ; e. g. Plat. Rep. p. 369. d, ἄλλο τι γεωργὸς μὲν εἷς, ὁ δὲ οἰκοδόμος, *anything else ?* i. e. *not so ? one is a husbandman, the other a builder ?*

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* Also even in Ionic prose : Hdot. 5. 35 πολλὰς εἶχε ἐλπίδας μετήσεσθαι (of being dismissed) ἐπὶ θάλασσαν · μὴ δὲ νεωτερόν τι ποιεύσης τῆς Μιλήτου (but Miletus making no new movement), οὐδαμὰ κτλ.

μῶν, contr. for μὴ οὖν, an interrogative particle, strictly : *but surely not ?*
is it then ? It loses for the most part its negative tone, (like interrog. μή
simply, § 148. 5,) and then is either not to be rendered at all, or at most by
our *perhaps.* The answer can be *yes* or *no,* according to circumstances.—
The compounds μῶν οὖν and μῶν μή are only a strengthening of the sim-
ple particle; the latter like ἆρα μή. See Eur. Hec. 754. Plat. Lys. p. 208.
c. e, μῶν μή τι ἠδίκησας τὸν πατέρα ; Μὰ Δί', οὐκ ἔγωγε.

οὐκοῦν, οὔκουν. The particles οὐκ and οὖν express in the tone of asser-
tion an inferential negative, *consequently not, therefore not.* Hence arose in
daily language a manifold use of these particles, which is in general obvi-
ous from the connection, and is in part also indicated by the accentuation.
1) Put *interrogatively* they express the thing denied as being, in the opinion
of the speaker, affirmative : Eurip. Orest. 1238 Οὐκοῦν ὀνείδη τάδε κλύων ῥύ-
σει τέκνα ; 'wilt thou *then,* hearing these reproaches, *not* save thy children ?'
Plat. Phædr. p. 258. b, Οὐκοῦν, ἐὰν μὲν οὗτος ἐμμένῃ, γεγηθὼς ἀπέρχεται ἐκ
τοῦ θεάτρου ; 'does he *not therefore,* if this (his work) abides, depart from
the theatre rejoicing ?' 2) This interrogative form, through the habit of
hearing it from those whose opinion affirmed that which was therein denied,
became itself an *affirmative* form without interrogation : Soph. Ant. 91 Οὐ-
κοῦν, ὅταν δὴ μὴ σθένω, πεπαύσομαι, 'therefore I will cease, when I have no
longer strength.' Plat. Phædr. p. 274. b, Οὐκοῦν τὸ μὲν τέχνης τε καὶ ἀτεχνίας
λόγων πέρι ἱκανῶς ἐχέτω, 'let this *therefore* be enough said on art and want
of art.' 3) Wholly different from these is οὔκουν, when, without imply-
ing an inference, it expresses simply an emphatic *negation ;* Soph. Aj. 1336
Ἀλλ' αὐτὸν ἔμπας ὄντ' ἐγὼ τοιόνδε μοι Οὔκουν ἀτιμάσαιμ' ἄν, 'but although he
was wholly such towards me, yet I would *by no means* dishonour him.'
Soph. Philoct. 872 Οὔκουν Ἀτρεῖδαι τοῦτ' ἔτλησαν εὐφόρως Οὕτως ἐνεγκεῖν, ἀγα-
θοὶ στρατηλάται, 'not lightly did the Atridæ bring themselves to bear this.'
—This sameness of the accent in the forms under 1 and 2 (οὐκοῦν), in distinc-
tion from that in 3 (οὔκουν), is given in general by tradition in the editions.
With this coincides also the testimony of the ancient Grammarians ; see in
Hermann ad Vig. not. 261 ; to which may be added Apollon. de Conjunc-
tione p. 496. 9. Phrynich. Bekk. p. 57 ; all of whom assume this difference
only as between the *illative* and the *negative* words.* From the form in 3
it is not usual to distinguish the direct illative negation, *consequently not,*
with the accentuation οὔκουν. Since however it is customary to distin-
guish such compound particles as retain their original signification un-
changed, by writing them separately, it seems to me that this is also the
most natural here, and also no violation of the tradition ; e. g. Plat. Phædr.
p. 275. a, where Thamus, after saying to Theuth that men would become
forgetful through this security, continues : Οὔκουν (better Οὐκ οὖν) μνήμης,
ἀλλ' ὑπομνήσεως φάρμακον εὗρες, 'therefore not for the memory, but for the
recollection, hast thou found a medicine.' Eurip. Or. 1640 : Men. Ὅστις
δὲ τιμᾷ μητέρ' —. Or. Εὐδαίμων ἔφυ. Men. Οὔκουν (better Οὐκ οὖν) σύγε,
'consequently thou not.'

εἶτα and ἔπειτα both mean : 1) *after, afterwards ;* 2) *then,* see Herm. 19
ad Vig. n. 239.—Both often assume a tone of censure and reproach : 1) The
ground of the indignation or surprise being first stated, e. g. Ar. Ach. 311
ταῦτα δὴ τολμᾷς λέγειν —, εἶτ' ἐγώ σου φείσομαι ; 'thou art so bold as to say
this, and *then* (after all this, notwithstanding) shall I still spare thee ?'

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* In some recent editions, Hermann and others have first begun to distinguish
the illative interrogation by the accentuation οὔκουν; which I cannot approve.
The forms under 1 and 2 have essentially one and the same affirmative significa-
tion. The tone of interrogation itself is an ethical accent, to distinguish which
by a grammatical accent, is what can be prescribed to no language. Both species
of tradition are here against it ; for the Grammarians, in all the passages above re-
ferred to, do not mention the interrogative meaning in this connection.

2) When it stands at the beginning of a sentence, with reference to the discourse of another; where we also can say : 'thou wilt *then consequently —*,' or more briefly, *therefore, itane ;* e. g. Æl. V. H. 1. 34 εἶτα τολμήσεις τὸν υἱὸν ἀποθνήσκοντα εἰσορᾶν; 'wilt thou *therefore* (or *then*) bring thyself to see thy son die ?' Xen. Mem. 1. 4. 11 ἔπειτ' οὐκ οἴει φροντίζειν (sc. τοὺς θεοὺς τῶν ἀνθρώπων) ; οἱ πρῶτον μὲν ἄνθρωπον ὀρθὸν ἀνέστησαν κτλ. In all these relations both particles are also construed with *participles,* as we have seen in § 144. n. 13. The instances, however, where εἶτα and ἔπειτα are supposed to be dependent on the *following* participle (Herm. ad Vig. not. 219), all admit of being referred also to the preceding one ; which is to be preferred as being the more natural construction.

20   αὖ 1) *again, another time ;*   2) *on the other hand, vice versa ;*   3) *further, and then also.*

πρίν *before, sooner,* is in its signification a comparative, and takes therefore the particle ἤ, *than ;* though less often among the Attics. For its construction, see § 139. m. 41.

νῦν δή *just now, this moment ;* and especially with the preterites, *just now, a moment since, before.*

21   πώ and πώποτε. In these particles, the idea *till now, hitherto,* lies at the foundation ; their usage is limited to the following cases : 1) Most commonly they are appended in this sense to *negative* particles, and then express the English *yet, still,* Lat. *dum,* as οὔπω, μήπω, *not yet, nondum ;* where however they must not be confounded with the similar epic forms, for which see § 116. n. 6. The form πώποτε however is seldom appended to the simple οὐ or μή ; but we find οὐδεπώποτε, μηδεπώποτε, *never yet ;* and indeed, in reference to the past, this form is almost solely in use, so that the form without πώ (i. e. οὐδέποτε *never*) is mostly used only in general, or in relation to the future. See Wolf ad Dem. Lept. 76. Lobeck ad Phryn. p. 458. Moreover both πώ and πώποτε can be separated from the negative particle, by the intervention of other words. 2) Except with a negative these particles stand only occasionally, and indeed emphatically, with *interrogatives,* with *relatives,* and with *participles* used instead of the construction with the relative ; e. g. Thuc. 3. 45 τίς πω ἐπεχείρησεν ; Dem. Phil. 1. extr. ὅσα πώποτε ἠλπίσαμέν τινα πράξειν ὑπὲρ ἡμῶν, ' what we always hoped.' Plat. Phæd. p. 116. c, ἄριστος τῶν πώποτε δεῦρο ἀφικομένων. Very often also in conditional clauses.

22   ἔτι alone means *yet, still, yet further ;* and with a negative οὐκέτι, μηκέτι, *no more, no further.*

23   μά and νή are particles of swearing, which are always followed by the object *by* which one swears, in the Accusative ; e. g. νὴ Δία *by Jove !*—The oath with νή is always *affirmative ;* that with μά, on the contrary, is subjoined both to affirmations and negations ; e. g. ναὶ μὰ Δία and οὐ μὰ Δία : but when it stands alone, it serves merely as a *negative ;* μὰ Δία, *no, certainly not ; nothing less.*

24   2. These and some other particles have in Greek various other uses, which require a more extensive investigation than can be given here. This is especially true of several particles, which have formerly been called *expletives, Particulæ expletivæ.* In all languages there are particles, which are often employed only for the sake of completeness, or in order to produce a well-sounding fullness, yet never without their own peculiar sense ; although they could also be omitted, since that which they express is often understood of itself. In estimating these particles in Greek, peculiar caution is necessary. Their full and

original meaning has in most cases become partially lost; and they now give to the discourse only a slight colouring, which we cannot properly feel except after long acquaintance and practice. For this purpose, however, a knowledge of the fundamental significations of these particles is necessary; for which the following may in part serve.

γέ enclitic, strictly *at least*, for which however γοῦν is more usual; while 25 γέ is almost always employed, wherever a single object, or a part, is named with reference to the whole or to a greater number. Hence it is so often appended to the pers. pron. as ἐγώ (ἔγωγε) etc. by which means one always places himself as it were over against all other men; strictly, *I at least, I for my part*. Not unfrequently it can also be translated by *certainly, truly, certe*.

ἄρα, epic ἄρ and ῥά, of which the last is enclitic; it always stands after 26 other words,* and means : 1) Most commonly, *therefore*. 2) Where it seems to be without any power, there lies at the basis the idea: *conformably to nature or custom, properly, ex ordine, rite ;* hence it serves as a transition to a clause which may be anticipated. 3) After εἰ, ἐάν, and the like, it means *perhaps*.—Different is the interrogative ἆρα, see m. 18.†

τοί enclitic, is strictly an ancient Dative for τῷ, and means *in conse-* 27 *quence of, therefore certainly ;* which significations however are in τοί itself extinct, and therefore τοιγάρ, τοιγάρτοι, τοιγαροῦν, are found as strengthened forms of them; while τοίνυν is used when one proceeds with an inference etc. as it were, ' now I further say,' *but now*.—The particle τοί by itself, retains only a sort of confirmatory sense, something like our words *indeed, forsooth, just, also, yet*, etc.

Other compounds with τοί are : καίτοι, which signifies : 1) *and truly, and yet ;* 2) *although*.—Μέντοι, from μήν, epic μέν, and τοί, comp. m. 16; it signifies : 1) *indeed, truly, certainly ;* 2) *but indeed, nevertheless*, a more emphatic form for δέ, especially after a preceding μέν.—Ἦτοι comes either from ἦ τοι, and then is often used by Homer as a particle of introduction or transition; e. g. Il. α. 68 ἦτοι ὅγ' ὣς εἰπὼν κατ' ἄρ' ἕζετο· or else from ἤ τοι, and then it is a strengthened ἤ, used also in prose.—Also τ' ἄρα, ἤ τἄρα, τ' ἄρ, (see § 29. n. 8,) are forms of ἄρα strengthened by τοί, used by the poets.

δή strictly *now, at present*, for which ἤδη is more usual. It serves in 28 various ways to increase the vivacity of discourse ; e. g. ἄγε δή *come on now ;* τί δή ; *what then ?*—It means also *certainly, in truth*.

After relatives, e. g. ὅστις δή, ὅπου δή, it serves to render them still more general, *whoever now it may be, wherever now it may be*, etc. or also *some one or other, somewhere or other*, etc.—When the strengthening ποτέ is subjoined, the whole is commonly written as one word : ὁστισδήποτε, see § 80. n. 1. § 116. 9.

δῆτα, *certainly*, serves for emphasis both in declarations and in questions : οὐ δῆτα *certainly not*.

δαί, only in colloquial language, especially in interrogative clauses expressing wonder ; commonly after τί and in unfinished clauses : τί δαί ;

μήν, Doric μάν, epic μέν and μάν, a particle strengthening affirmation : 29 1) *in truth, assuredly ;* 2) *but certainly, nevertheless;* e. g. Plat. Soph. 1 καί μοι δοκεῖ θεὸς μὲν ἀνὴρ οὐδαμῶς εἶναι, θεῖος μήν.

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* When sometimes ἄρα or ἄρ' οὖν stands at the beginning of a clause, it is in prose always to be changed to ἆρα, which in such cases is an interrogative supplying the place of a direct assertion. See Heind. ad Plat. Charm. 15. ed. 2.

† The Attic poets can nevertheless change the quantity, and use ἄρα for *therefore* and ἆρα as an interrogative ; but their position in a sentence remains the same. See Herm. ad Soph. OC. p. xvi, sq.

So in questions which in dialogue follow a negative of another speaker. e. g. πότε μήν; *when then?* τίς μήν; *who then?* i. e. *when or who else then?* Hence τί μήν; equivalent to *why not?*

γὲ μήν, epic γὲ μέν, *yet certainly, but truly;* hence likewise a stronger δέ; see Exc. I, ad Arat.—Also καὶ μήν, *and truly, yea;* in contradictions, *atqui, and yet, nevertheless.* In the tragic poets a person is often first introduced by the chorus thus: καὶ μὴν ὁρῶ Εὐριδίκην, *yea truly I behold Eurydice!* Soph. Ant. 1180.

ἦ μήν, Ionic and epic ἦ μέν, is the usual formula of *oaths* and *affirmations;* sometimes with the Indicative, ἦ μὴν ἐγὼ ἔπαθον τοῦτο, 'I swear, that I have suffered this;' and sometimes with the Infinitive, dependent from other verbs, as ὄμνυμι ἦ μὴν δώσειν, 'I swear to give.' Also in the third person: ὑπεδέξατο ἦ μὴν μὴ ἀπορεῖν αὐτοὺς τροφῆς, 'he undertook, solemnly promised, that they should not want for food.'

οὐ μήν, 1) *yet not, assuredly not;* 2) As a negative assertion corresponding to the affirmative ἦ μήν. In dependent clauses, μὴ μήν.

30 ϑήν enclitic, (peculiar to the Ionic and Doric poets,) also a particle strengthening affirmation; which however gives to the discourse much the same tone, as when we say, *I thought though;* hence especially in a contemptuous and sarcastic sense: ἦ ϑην, οὔ ϑην, *but yet though, but not though.*

νύ, νύν, short and enclitic; only in the Ionic dialect and in the poets: 1) Strictly the same with νῦν, for which it also sometimes stands; 2) For οὖν, *therefore, now;* 3) Like our expletive *now, then,* e. g. ϑνητὸς δέ νυ καὶ σὺ τέτυξαι 'and thou too *now* art born mortal,' Il. π. 622.

πέρ enclitic (probably derived from περί in the sense of *very,* ¶ 147. n. 5). *wholly, entirely.*—Hence ὥσπερ lit. *entirely as;* καίπερ *although,* with participles, ¶ 144. n. 15.

31 πότε enclitic, *once, ever, some time or other.* In interrogatives it expresses surprise, e. g. τίς ποτέ ἐστιν οὗτος; *who now can this be?*

πού enclitic: 1) *somewhere;* 2) *perhaps;* 3) In conversation, when one says anything half interrogatively, in order to found something upon the answer, *yet, but yet, yet perhaps.* See Ind. ad Plat. Meno. in voce.—The same with greater emphasis is δήπου; and when to this is joined a tone of half contemptuous defiance, so that the opposite assertion is represented as inconceivable, this particle becomes δήπουϑεν, less strong δῆϑεν. Dem. Mid. 26 ἱστάναι γὰρ ἐξέσται δήπουϑεν αὐτῷ 'for there, I think, he is likely to be allowed to stand.'

¶ 150. Particular Words and Phrases.

1 οὐχ ὅτι and οὐχ ὅπως. These two forms of expression are often regarded as synonymous, though they are in reality opposed to each other. Before each of them some verb like λέγω is to be supplied. When the form οὐχ ὅτι then follows, the clause is affirmative; e. g. Xen. Mem. 2. 9. 8 καὶ οὐχ ὅτι μόνος ὁ Κρίτων ἐν ἡσυχίᾳ ἦν, ἀλλὰ καὶ οἱ φίλοι αὐτοῦ, where μόνος belongs only to Κρίτων. Dion Cass. 42. p. 285 Δανειζόμενος οὐχ ὅτι παρὰ τῶν ἰδιωτῶν, ἀλλὰ καὶ παρὰ τῶν πόλεων, 'not only from private persons, but also from cities.' When this phrase is to introduce a negation, this must be already implied in the clause itself; and then it can be rendered still stronger by ἀλλ' οὐδέ. Demosth. c. Tim. p. 702. 2 οὐχ ὅτι τῶν ὄντων ἀπεστερήμην ἄν, ἀλλ' οὐδ' ἂν ἔζην. Thuc. 2. 97 ταύτῃ δὲ (Scytharum potentiae) ἀδύνατα ἐξισοῦσθαι οὐχ ὅτι τὰ ἐν τῇ Εὐρώπῃ, ἀλλ' οὐδ' ἐν τῇ Ἀσίᾳ ἔθνος ἓν πρὸς ἓν οὐκ ἔστιν κτλ.—More commonly, when the negative is to be expressed, οὐχ ὅπως is used, where consequently ὅπως *as,* becomes equivalent to *that not.* E. g. Demosth. c. Pol. 1225. 12 ἡ δὲ γῆ οὐχ ὅπως τινὰ καρπὸν ἤνεγκεν, ἀλλὰ καὶ τὸ ὕδωρ . . . ἐκ τῶν φρεάτων ἐπέλιπεν, 'not only the earth

bore no fruit.' Xen. Hell. 5. 4. 34 ἐδίδασκον τὸν δῆμον, ὡς οἱ Λακεδαιμόνιοι οὐχ ὅπως τιμωρήσαιντο, ἀλλὰ καὶ ἐπαινέσαιεν τὸν Σφοδρίαν, ' that the Lacedæmonians not only would *not* punish,' etc. ib. 2. 4. 14 οὐχ ὅπως ἀδικοῦντες ἀλλ' οὐδ' ἐπιδημοῦντες ἐφυγαδευόμεθα, ' having not only *not* done them any wrong, but not having even entered the land, we were banished.' Comp. Thuc. 1. 35.

Less frequent, in the same sense, were οὐχ ὅσον and οὐχ οἷον. The **2** former stands for οὐχ ὅτι, or at least Thucydides uses it with a second οὐ subjoined for the negation : 4. 62 οἱ μὲν οὐχ ὅσον οὐκ ἠμύναντο, ἀλλ' οὐδ' ἐσώθησαν.—Οὐχ οἷον stands for οὐχ ὅπως. Polyb. οὐχ οἷον ὠφελεῖν δύναιτ' ἂν τοὺς φίλους, ἀλλ' οὐδ' αὐτοὺς σώζειν.

Preceded by μή, both ὅτι and ὅπως must have ὑπολάβῃ τις or the like sup- **3** plied ; or they are to be taken like the Lat. *ne dicam*. In this way they are stronger than with οὐχ, and both have a negative sense. Xen. Cyr. 1. 3. 10 μὴ ὅπως ὀρχεῖσθαι ἐν ῥυθμῷ ἀλλ' οὐδ' ὀρθοῦσθαι ἐδύνασθε. ib. 3. 2. 21 οὐκ ἂν ἡμεῖς ἀσφαλῶς ἐργαζοίμεθα, μὴ ὅτι τὴν τούτων, ἀλλ' οὐδ' ἂν τὴν ἡμετέραν sc. χώραν. Mem. 1. 6. 11 καίτοι τόγε ἱμάτιον ἢ τὴν οἰκίαν οὐδενὶ ἂν μὴ ὅτι προῖκα δοίης, ἀλλ' οὐδ' ἂν ἔλαττον τῆς ἀξίας λαβών. All these constructions are easy to fill out and explain.

When μὴ ὅτι follows, the mode of expression becomes still more emphatic, and is then to be given by the Latin *nedum, much less, not to say :* Plat. Crat. p. 427 δοκεῖ σοι ῥάδιον εἶναι οὕτω ταχὺ μαθεῖν ὁτιοῦν πρᾶγμα, μὴ ὅτι τοσοῦτον ὃ δὴ δοκεῖ ἐν τοῖς μεγίστοις μέγιστον εἶναι ; Phædr. p. 240. d, ἃ καὶ λόγῳ ἐστὶν ἀκούειν οὐκ ἐπιτερπές, μὴ ὅτι δὴ ἔργῳ. Xen. Hell. 2. 3. 35 οὐδὲ πλεῖν, μὴ ὅτι ἀναιρεῖσθαι τοὺς ἄνδρας δυνατὸν ἦν. In the same sense Lucian uses ο ὐ χ ὅ π ω ς, e. g. D. Mort. 27. 5 οὐδ' ἑστάναι χαμαὶ οὐχ ὅπως βαδίζειν ἐδύνατο.

Sometimes a *seeming objection* is introduced by οὐχ ὅτι, which is then im- **4** mediately (commonly by means of ἀλλά) refuted ; fully : ' not that it troubles me—, but—.' If no refutation follows, οὐχ ὅτι can be rendered by *although,* etc. See Heind. ad Plat. Lys. 37. Protag. 66.

ὅτι μή after negatives, *except.*

τὸ δέ—, an elliptical phrase which it is hard to fill out, and which **5** serves to introduce a clause contrary to what has been before said, something like our *since nevertheless, but since ;* e. g. Plat. Theæt. p. 157 οὐχ ὅτι ἠναγκάσμεθα χρῆσθαι αὐτῷ · τὸ δ' οὐ δεῖ οὔτε τι συγχωρεῖν κτλ. See Heind. ad loc. et ad Meno. 38.

τὶ often passes over into a modifying, or also into a generalizing parti- **6** cle : *in some measure,* or also *in something or other.* Hence οὔτι, μήτι, *not at all ;* which compounds however can be again separated, e. g. χερείων, οὔτ' ἂρ φρένας, οὔτε τι ἔργα Il. a. 115.—For the *Tmesis* with this τὶ (ὑπό τι) see § 147. n. 7.

μήτι γε, *not to say then, much less then, nedum ;* probably derived from μὴ ὅτι, which see above in m. 3.

τί, *what?* also *how? why? wherefore?* Lat. *quid?* serves for many short elliptical turns in colloquial discourse ; e. g. τί γάρ; *quid ergo?* or *quid enim! what then? for why?* in bringing forward arguments. Also τί δέ, *but how? what further?* as a transition to something new. Further : τί οὖν δή; *how so then?* τί μή; *why not? quidni?*—For τί μήν; see § 149. m. 29.

οὐ περί, e. g. Thuc. 4. 63 ἢν ἄλλοις ὑπακούσωμεν, οὐ περὶ τοῦ τιμωρήσασθαί τινα, ἀλλὰ καὶ φίλοι τοῖς ἐχθίστοις ἂν γιγνοίμεθα, ' not to speak of venge- **7** ance (as this is not to be thought of), but we should even become,' etc.

ὅσον οὐ, or ὅσονού, *tantum non, only not,* i. e. *almost,* e. g. τὸν μέλλοντα **8** καὶ ὅσονού παρόντα πόλεμον 'the impending and *only* not *yet* present war.' To fill out this mode of expression, we must conceive it thus : ' only *so much*

is wanting, as is necessary to make it *not* a present war.' Eur. Hec. 143 ἥξει δ' Ὀδυσεὺς ὅσον οὐκ ἤδη.

ὅσος, η, ον, stands in θαυμαστὸν ὅσον and similar phrases, as in Lat. *mirum quantum,* 'so much that it is wonderful,' i. e. *uncommonly much.* In a similar manner it stands before or after superlatives of quantity ; e. g. πλεῖστα ὅσα, or ὅσα πλεῖστα, *quam plurimum, very many.* For the explanation of this construction, see § 151. I. 5.

τοσούτῳ ... ὅσῳ, with comparatives and superlatives, signify : *by so much ... by how much,* i. e. *the more ... so much the more.* Yet ὅσῳ or ὅσῳ καί often stands alone in the second member : Thuc. 2. 47 αὐτοὶ μάλιστα ἔθνησκον, ὅσῳ καὶ μάλιστα προσῄεσαν, *and so much the more as,* inasmuch as.

With the neuters ὅσον and ὅσα also many *elliptical* turns are made ; e. g. ὅσον καθ' ἡμᾶς *so far as in our power ;* ὅσον τ' ὀργυιαν, ὅσον εἴκοσι, *about.* Il. ι. 345 οὐκ ἐθέλεσκε μάχεσθαι, ἀλλ' ὅσον ἐς Σκαιάς τε πύλας καὶ φηγὸν ἵκανεν, i. e. *only.* Thuc. 1. 111 τῆς μὲν γῆς ἐκράτουν, ὅσα μὴ προϊόντες πολὺ ἐκ τῶν ὅπλων, i. e. 'so much of it as they could, without,' etc. comp. § 143. n. 3.

ὅσαι ἡμέραι, contr. ὁσημέραι, *every day, daily ;* e. g. Plat. Charm. p. 176. So too ὅσος with other specifications of time.

9　　ἐφ' ᾧ, for ἐπὶ τούτῳ ὅ or ὡς, *on condition that ;* e. g. λέξω σοι ἐφ' ᾧ σιγήσει, 'I will tell thee on condition thou wilt be silent.'—Further, ἐφ' ᾧτε has the same meaning, for ἐπὶ τούτῳ ὥστε, but commonly takes the Infinitive ; e. g. ᾑρέθησαν ἐφ' ᾧτε συγγράψαι νόμους, 'they were chosen *on condition* or with the commission to make laws.'

10　　ἔστε, (not ἔς τε, for it stands for ἐς ὅτε : Dor. ἔστε,) *till, so long as ;* see § 139. C.

οἷός τε, οἷώστε, signifies, when spoken of persons, *able ;* of things, *possible ;* e. g. οἷός τέ ἐστι πάντ' ἀποδεῖξαι 'he is *able* to accomplish all ;' ἀλλ' οὐχ οἷόντε τοῦτο 'but this is not *possible.*'

11　　οὐδὲν οἷον, lit. *nothing such, nothing like,* Fr. *il n'y a rien de tel ;* e. g. Dem. Mid. p. 529 ἀνάγνωθι τὸν νόμον · οὐδὲν γὰρ οἷον ἀκούειν αὐτοῦ τοῦ νόμου 'for there is *nothing like* hearing the law itself.' Plat. Gorg. p. 481 οὐδὲν οἷον τὸ αὐτὸν ἐρωτᾷν. Arist. Lys. 135 οὐδὲν γὰρ οἷον, absol.

12　　ἄλλος often stands with its substantive in antithesis to other objects of a different kind, where in English we omit the adj. *other ;* e. g. Plat. Gorg. 1. 473 εὐδαιμονίζεται ὑπὸ τῶν πολιτῶν καὶ τῶν ἄλλων ξένων.—The use of ἄλλος ἄλλο, ἄλλοθεν ἄλλος etc. corresponds to the Lat. *alius aliud ;* Engl. *one this, the other that.* For the construction with the Plur. see § 129. n. 12.

ἄλλο, *else,* is used with a negative or interrogatively in order to strengthen assertions ; where commonly there is the omission of some verbal idea. E. g. Xen. Cyr. 1. 4. 24 ἐκεῖνος οὐδὲν ἄλλο ἢ τοὺς πεπτωκότας περιελαύνων ἐθεᾶτο, i. e. 'he did nothing *else.*' Mem. 2. 3. 17 τί γὰρ ἄλλο ἢ κινδυνεύσεις ἐπιδεῖξαι, σὺ μὲν χρηστὸς ... εἶναι κτλ. In such connections, if ἄλλο takes the apostrophe, it commonly also loses its accent ; e. g. Plat. Apol. p. 20. d, δι' οὐδὲν ἀλλ' ἢ διὰ σοφίαν τινὰ τοῦτο τὸ ὄνομα ἔσχηκα. Phædr. p. 231. b, ὥστε οὐδὲν ὑπολείπεται ἀλλ' ἢ ποιεῖν προθύμως ὅ,τι ἂν αὐτοῖς δοκῇ. Meno. p. 76 ὅτι οὐδὲν ἀλλ' ἢ ἐπιτάττεις, 'because thou dost nothing else but command.' Æschin. c. Tim. p. 55 δωροδοκεῖ, ὥστε μηδὲν ἀλλ' ἢ τὰς αἰσχύνας αὐτῷ περιεῖναι. Yet very often we find ἀλλ' accented ; see the next marg. note.

13　　ἀλλ' ἤ takes also in many connections the signif. *nisi, unless, except ;* e. g. Aristoph. Ran. 1105 (1073) οὐκ ἠπίσταντ' ἀλλ' ἢ μάζαν καλέσαι καὶ ρυππαπαὶ εἰπεῖν. In most cases however there occurs before this ἀλλ' ἤ an ellipsis of the thought, which cannot well be supplied by words ; e. g. Isæus de Arist. Hered. p. 261 ὁ νόμος οὐκ ἐᾷ τῶν τῆς ἐπικλήρου κύριον εἶναι, ἀλλ' ἢ τοὺς παῖδας ... κρατεῖν τῶν χρημάτων. Plat. Phædr. p. 258. e, τίνος μὲν οὖν

ἕνεκα κἄν τις, ὡς εἰπεῖν, ζώη, ἀλλ' ἢ τῶν τοιούτων ἡδονῶν ἕνεκα. See also Aristoph. Acharn. 1112.*

τἆλλα for τὰ ἄλλα, in other respects, otherwise; e. g. ἔστιν ἄπαις, τἆλλα 14 εὐδαιμονεῖ, ' he is childless; in other respects, happy.'—Hence τά τε ἄλλα, followed by καί in the next clause, as in other respects . . . so also especially; e. g. τά τε ἄλλα εὐδαιμονεῖ, καὶ παῖδας ἔχει κατηκόους αὐτῷ.—Hence too comes the elliptical mode of expression τά τε ἄλλα καί, lit. among other things; but inasmuch as we render thus prominent only that which is distinguished, it is always to be translated particularly, especially.

ἄλλως τε καί signifies in like manner especially, and has arisen in the same manner as the preceding.

. ἀμφότερον is used by the poets adverbially (or elliptically) where we 15 say both; e. g. χώσατο δ' αἰνῶς Ἀμφότερον νίκης τε καὶ ἔγχεος, ὃ ξυνέαξεν.— With this coincides the usage in prose, where the Accus. ἀμφότερα comprehends two preceding adjuncts which stand in a different case; e. g. διαφέροντες ἢ σοφίᾳ ἢ κάλλει ἢ ἀμφότερα (Heind. ad Plat. Charm. 2); and so likewise in the corresponding usage with Ͽάτερα; e. g. Plat. Leg. 6. p. 765. ε, ἔστω παίδων γνησίων πατὴρ μάλιστα μὲν υἱέων καὶ Ͽυγατέρων, εἰ δὲ μή, Ͽάτερα.

καὶ ταῦτα, and that too, and that indeed; e. g. Luc. D. Deor. 8. med. τη- 16 λικαύτην παρθένον ἐν κεφαλῇ ἔθρεψας, καὶ ταῦτα ἔνοπλον, 'so stately a maiden (Pallas) hast thou nourished in thy head, and that too armed!'—It is also inflected: καὶ οὗτοι, καὶ τούτων, etc. An. 2. 5. 21. Hdot. 6. 11.

αὐτὸ δείξει v. σημανεῖ, the thing itself will shew, etc. 17

αὔτως and αὕτως, see Lexil. I. 37.

πρὸ τοῦ or προτοῦ, before now, sooner, already, i. e. πρὸ τούτου v. ἐκείνου τοῦ χρόνου; see on Plat. Alcib. I. 14.

τοῦ λοιποῦ sc. χρόνου, in future, for the future, comp. § 132. 14.—Also τὸ λοιπόν, or simply λοιπόν, from now on, henceforth.

πολλοῦ δεῖ Impers. it wants much, it is far from. So also personally, 18 πολλοῦ δέω, I am far from, e. g. λέγειν τοῦτο, comp. § 151. I. 7. For πολλοῦ δεῖν see § 140. n. 4.

In the same manner, for the contrary, stands μικροῦ or ὀλίγου δεῖ, δέω, δεῖν, for non multum abest quin, i. e. almost, nearly; ὀλίγου δέω εἰπεῖν 'I could almost say.'—Often also ὀλίγου or μικροῦ stands alone in this sense.

μᾶλλον δέ, when standing alone, is to be translated or rather. 19

μάλιστα μέν, (with reference to a following εἰ δὲ μή,) before all things, best of all, if possible, strictly indeed; e. g. καταγιγνώσκετε αὐτοῦ μάλιστα μὲν Ͽάνατον, εἰ δὲ μή, ἀειφυγίαν, ' condemn him, best of all, to death; but if not, to perpetual banishment.'

With this coincides the use of μάλιστα when connected with interrogatives, where it demands a specific answer: πόσοι μάλιστα; 'how many then strictly?' With actual numbers, however, it expresses their amount (e. g. ἐν τεσσαράκοντα μάλιστα ἡμέραις) with the conviction indeed that they are correct, probably, surely, certainly; but yet so as to imply that it is not entirely decided; hence therefore πή, πού, etc. are frequently subjoined. See Ind. ad Plat. Meno. in v. Wessel. ad Herod. 8. 65.

πώμαλα primarily but how then? also by no means. It comes from πῶς

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* The examples here collected, shew manifestly, that all these forms of expression belong together. The accent should consequently, according to general custom, remain on ἀλλ' unchanged. But the form ἀλλ' ἤ for nisi is quite abrupt; especially as in some passages the word ἄλλος occurs just before it; so that consequently the ellipsis before ἀλλ' ἤ is not clear; e. g. Plat. Apol. p. 34, Τίνα ἄλλον λόγον ἔχουσι βοηθοῦντες ἐμοί, ἀλλ' ἢ ὀρθόν τε καὶ δίκαιον. For this reason the ancient Grammarians also seem to have derived ἀλλ' ἤ from ἀλλά.

μᾶλα, and not, as the grammarians assume, from the unusual Dorism πῶ for πόθεν.

20　ἄληθες, with the accent drawn back, an ironical interrogative reply: *itane? really? is it then so?* See Brunck ad Aristoph. Ran. 840.

ὤφελον (non-Attic ὄφελον) is inflected; strictly, *I ought;* and hence it takes the sense of *wishing,* partly alone, e. g. μήποτ᾽ ὤφελον ποιεῖν *had I never done this!* and partly with ὡς or with εἴθε or εἰ γάρ, *O that, utinam;* e. g. ὡς ὤφελες παρεῖναι *O hadst thou been present!* εἰ γὰρ ὤφελον θανεῖν *O that I had died!* In later writers only it became an indeclinable interjection. See also § 139. m. 8, 13.

ἀμέλει, *be unconcerned;* hence: 1) As an assurance, *without doubt, positively, certainly;* 2) In confirmation of a general proposition by a particular one, *and really.*

21　ἔστι stands before relatives of all kinds in the following manner: ἔστιν ὅτε *est cum,* i. e. *sometimes;* ἔστιν ὅς *est qui,* i. e. *some one.* So even before the Plural, e. g. καὶ ἔστιν οἱ αὐτῶν ἐτιτρώσκοντο 'and *some* of them were wounded;' ἔστιν οἷς οὐχ οὕτως ἔδοξεν 'to *some* it did not appear so.' (Still one can also say εἰσὶν οἵ.) Xen. An. 1. 5. 7 ἦν δὲ τούτων τῶν σταθμῶν οὓς πάνυ μακροὺς ἤλαυνεν, 'some of these day's-journeys he made very long.' —This expression came afterwards to be regarded as one word, and was even interwoven in the midst of a clause; e. g. εἰ γὰρ ὁ τρόπος ἔστιν οἷς δυσαρεστεῖ 'for if the manner displeases *some;*' κλέπτειν δὲ ἐφῆκεν ἔστιν ἅ 'but he permitted to steal *certain things,*' Xen. Laced. 2. 7; οὗσπερ εἶδον ἔστιν ὅπου 'which I have seen *somewhere or other.*'—So also interrogatively, ἔστιν οὕστινας ἀνθρώπους τεθαύμακας ἐπὶ σοφίᾳ; 'hast thou perhaps admired *certain men* for their wisdom?' Mem. 1. 4. 2.

22　οὐκ ἔστιν ὅπως, it *is impossible, inconceivable;* Dem. Ol. p. 13 ἡ φιλοπραγμοσύνη, ὑφ᾽ ἧς οὐκ ἔστιν ὅπως ἡσυχίαν σχήσει 'the love of strife, on account of which it is not possible for him to remain quiet.'

23　ἔστιν, ἔξεστιν, ἔνεστι, πάρεστι πράττειν, (absolutely or with a Dat. of person,) all signify, *one can.* But ἔνεστι refers to the physical possibility, *it is possible;* ἔξεστιν to the moral, *it is lawful, permitted, one may;* ἔστι stands indefinite between the two, *it may be done;* and likewise πάρεστι, except that this includes the idea of facility, *it lies with him,* i. e. 'he can at once, without hindrance.' When ἔξεστιν and ἔνεστι are interchanged, this takes place simply on rhetorical grounds; as we also say for the sake of strength: 'it is not possible for me' instead of 'I may not;' and 'I am permitted' instead of 'it is possible for me.'

ὡς ἔνι. In this phrase ἔνι stands (by § 117. 3. 2) for ἔνεστι *it is possible;* hence before superlatives, ὡς ἔνι μάλιστα, *the most possible, in the highest degree.*

24　ἐν τοῖς. When this phrase stands before a superlative, it signifies *omnium, of all, among all;* e. g. Thuc. 1. 6 ἐν τοῖς πρῶτοι Ἀθηναῖοι τὸν σίδηρον κατέθεντο, '*first among all,* the Athenians laid down their weapons;' τοῦτο ἐγὼ ἐν τοῖς βαρύτατα ἂν ἐνέγκαιμι 'this *I of all* should bear the heaviest.'—If one would resolve this construction, some participle must always be supplied after ἐν τοῖς, such as the context suggests; thus in the first example above, ἐν τοῖς παροῦσιν, in the second ἐν τοῖς βαρέως φέρουσιν αὐτό. We must therefore be upon our guard, in cases where the superlative is an adverb, as here in the second example, not to construe thus: ἐγὼ τοῦτο ἂν ἐνέγκαιμι ἐν τοῖς βαρύτατα φέρουσιν αὐτό, which would give a feebler sense ('I should be one of them who bear it most hardly'), and is incorrect, as those instances shew, where this cannot be applied; as in ἐν τοῖς πρῶτοι. —This ἐν τοῖς stands even before the *Feminine,* e. g. Thuc. 3. 17 ἐν τοῖς πλεῖσται νῆες ἅμ᾽ αὐτοῖς ἐγένοντο. 3. 81 ἡ στάσις ἐν τοῖς πρώτη ἐγένετο. It

is often put before the adv. μάλιστα for strength; e. g. Plat. Symp. p. 173 ἐραστὴς ἦν ἐν τοῖς μάλιστα τῶν τότε.   Comp. Plat. Crit. p. 52. a.

οἱ ἀμφί or οἱ περί with an Accusative.   Here e. g. οἱ ἀμφὶ Ἄνυτον usu- 25 ally means not merely 'those who are with or about him,' but : 'Anytus with those about him, his companions,' etc.   So οἱ ἀμφὶ Θαλῆν, 'Thales and other wise men of his sect,' Plat. Hipp. Maj. 2.   The Attics especially avail themselves of this indefinite expression, even where they wish to speak chiefly only of the *one* person, leaving it from some cause or other doubtful, whether it really concerns only this one or not.   Thus οἱ ἀμφὶ Εὐθύφρονα (Plat. Cratyl. p. 400) means indeed *Euthyphron*, but still with the implication that there may perhaps also be others belonging to his party and opinion ; οἱ ἀμφὶ Θεμιστοκλέα (Plat. Meno. extr.) 'the Themistocles' as Plural ; further οἱ περὶ Κέκροπα (Mem. 3. 5. 10) only Cecrops, where how-ever the obscurity of the ancient fable seems to be alluded to.—Plutarch says even : οἱ περὶ Λέντλον ὑπατεύοντες ἤδη, i. e. 'Lentulus being now consul,' Pomp. 59.

εἰ μὴ διά with the Accusative, lit. *if not on account of,* i. e. *were it not* 26 *for ;* hence e. g. καὶ ἀπέθανεν ἂν εἰ μὴ διὰ τὸν κύνα 'he would have died, had it not been for his dog.'   See also the example in § 139. n. 4.

μεταξύ *between, in the midst of.*   This particle as adverb usually stands 27 before a participle in this manner : μεταξὺ περιπατῶν, AS *he was walking ;* μεταξὺ δειπνοῦντα ἐφόνευσεν αὐτόν, *he murdered him* WHILE *he was at supper ;* i. e. *inter* ambulandum, *inter* coenandum.—As preposition it is put also be-fore the Genit. absol. § 145. n. 5.

ἅμα, and in the apodosis καί ; *so soon as, when . . . then ;* e. g. ἅμα ἀκηκόα-μέν τι καὶ τριηράρχους καθίσταμεν, 'so soon as we have heard anything (of the enemy), we will then appoint captains of the ships.'   Also construed like μεταξύ, e. g. ἅμα ταῦτ' εἰπὼν ἀνέστη, 'as he said this he stood up.'—The construction with the participle in the Dative, see in § 145. n. 5.

πολλάκις has in suppositions and questions the meaning *perhaps, per-* 28 *chance, forte ;* e. g. Plat. Lach. p. 194 ζητοῦμεν, εἰ ἄρα πολλάκις αὐτὴ ἡ καρτέ-ρησίς ἐστιν ἀνδρία.   Heind. ad Phædo. 11.   Index ad Meno. in voc.

ὁ ἀεί.   When this phrase stands before participles, ἀεί means : *every time,* 29 *in every case, always ;* e. g. ὁ ἀεὶ ἠδικημένος, 'he who always (i. e. as often as the supposition has place) suffers injustice ;' ὁ ἀεὶ ἄρχων 'the archon for the time being.'   So too with substantives and adjectives.

φροῦδος is only construed as a verb, with the omission of εἶναι : *he is* 30 *gone, has disappeared ;* e. g. φροῦδος γὰρ ὁ ἀνήρ *for the man is off ;* φροῦδα πάντα *all is over !*   Comp. § 129. n. 10.

ἀρξάμενος, e. g. ἀπὸ σοῦ ἀρξάμενος lit. *beginning from (with) thee ;* 31 hence, *and thou first of all, thou before all.*   In this mode of expression the participle is always connected with the principal object spoken of ; e. g. Plat. Gorg. p. 471 ἔστιν ὅστις 'Αθηναίων, ἀπὸ σοῦ ἀρξάμενος, μᾶλλον δέξαιτ' ἂν δοῦλος γενέσθαι ἢ δεσπότης ; 'is there a single one of the Athenians, and thou most of all, who would rather be slave than master?'   Rep. p. 366 πάντες οὗτοι ἀπὸ τῶν ἡρώων ἀρξάμενοι οὐδεὶς πώποτε ἔψεξεν ἀδικίαν.   See Ind. ad Meno. in v. Heind. ad Plat. Alcib. I. p. 104.

τελευτῶν, the converse of the preceding, can usually be rendered by 32 the Engl. adverb *at last ;* Cyr. 1. 6. 19 of a hunter : ἦν δὲ πολλάκις ψεύδη-ται τὰς κύνας, τελευτῶσαι οὐδ' ὁπόταν καλῇ πείθονται.

ἀγών, φέρων, ἔχων, λαβών, are all used by poets and prose writers 33 as a sort of periphrase for an adverbial idea : *in company with,* or simply *with.*   The choice of the particular participle depends on the context : Cyr. 1. 4. 17 πολλοὺς αὐτὸς ἔχων ἧκεν ἱππέας καὶ πεζούς.   An. 4. 4. 16 ὁ δὲ ἄνδρα συλλαβὼν ἧκεν ἄνων, ἔχοντα τόξον Περσικὸν καὶ σάγαριν.   Il. γ. 424 τῇ δ' ἄρα

δίφρον ἑλοῦσα φιλομμειδὴς ᾿Αφροδίτη κατέθηκε φέρουσα. Comp. further be-
low, m. 40, 42 ; also § 144. n. 3.

34   ἐλθών, ἰών, μολών, θέων, and the like, are often, especially in epic
poetry, apparently superfluous additions along with verbs of motion ; but
by means of them the expression gains in vivacity and fullness ; e. g. Il. ε.
134 Τυδεΐδης ἐξαῦτις ἰὼν προμάχοισιν ἐμίχθη.   Other examples see in § 144.
n. 3.

35   μέλλειν as forming a periphrase, see in § 137. n. 11.—Out of the natu-
ral signification of the verb : to be about to do, i. e. in future, arise two oth-
ers, which must not be confounded : 1) The hypothetical, conjectural, e. g.
Hom. οὕτω που Διὶ μέλλει . . . φίλον εἶναι, where we also make use of our
auxiliary will, ʻthus then will it be agreeable to Jove.ʼ 2) The significa-
tion to delay, i. e. to be always about to do, always intend.

τί δ᾿ οὐ μέλλει ; τί δ᾿ οὐκ ἔμελλε ; why shall he not ? why should he not ?
i. e. most certainly, assuredly.—But also without the negative the significa-
tion comes to the same thing : τί μέλλει ; lit. what (then) shall be ? hence,
why not ? certainly.   Heind. ad Plat. Hipp. Maj. 17.

36   ἐθέλειν (but never θέλειν) when followed by an Infin. must very often
be rendered as an adverb before a finite verb : willingly, voluntarily ; e. g.
Xen. Hi. 7. 9 δωρεῖσθαι ἐθέλουσι, lit. ʻthey are willing to make presentsʼ
i. e. ʻthey willingly make presents.ʼ   Cyr. 1. 1. 3 Κύρῳ ἴσμεν ἐθελήσαντας
(i. e. ὅτι ἤθελον) πείθεσθαι τοὺς καὶ ἀπέχοντας παμπόλλων ἡμερῶν ὁδόν· καὶ
ὅμως ἤθελον αὐτῷ ὑπακούειν.

37   φθάνειν, to come before, anticipate. This verb, besides its simple use,
has a threefold construction and signification, which must first of all be
clearly distinguished.
    1) In a positive clause with the participle of the main verb (§ 144. n. 6),
it signifies : to do before, sooner than another ; or before something else can
take place ; e. g. ἔφθασα αὐτὸν παρελθών ʻI arrived earlier than he ;ʼ ἔφθην
ἀπιών ʻI went away before.ʼ Hence to do in haste ; e. g. Hdot. 3. 78 φθάνει
τὰ τόξα κατελόμενος.
    2) In a negative clause in like manner with a participle, and connected
by καί with the following clause, it signifies no sooner . . . than ; e. g. Isocr.
p. 388 οὐκ ἔφθημεν ἐς Τροιζῆνα ἐλθόντες καὶ νόσοις ἐλήφθημεν ʻwe had no
sooner arrived, than we were seized by illness ;ʼ i. e. in one and the same
moment we arrived and were taken ill. Ib. p. 354 οὐκ ἔφθησαν ὑμᾶς κατα-
δουλωσάμενοι καὶ πρώτου αὐτοῦ φυγὴν κατέγνωσαν ʻthey had no sooner sub-
dued you, than they banished him first.ʼ Comp. ἅμα above, m. 27.
    3) In a negative clause with the participle expressed or implied, but
without any further necessary connection, οὐ φθάνειν is used for to be ready,
not to fail ; and thus imparts to the verbal action expressed by the partici-
ple the accessory idea of certainty and speediness. In this sense it never oc-
curs except in the Optative with ἄν ; viz. a) Instead of the Imperative :
οὐκ ἂν φθάνοις λέγων ʻbe ready, fail not, to tell us,ʼ i. e. tell us at once.
b) As confident prediction, promise, etc. e. g. οὐκ ἂν φθάνοιμι (in answer to
a challenge) ʻI will not fail, I am ready ;ʼ e. g. Eur. Or. 930 οὐκ ἂν φθάνοι
τις ἀποθνήσκων ʻnone will fail to die,ʼ i. e. will not escape death. Dem. p.
745 εἰ οὖν μὴ τιμωρήσεσθε τούτους, οὐκ ἂν φθάνοι τὸ πλῆθος τούτοις τοῖς θηρίοις
δουλεῦον ʻif then ye do not punish these, the multitude will inevitably be in
slavery to these beasts.ʼ—It is as obvious as it is singular, that this nega-
tive form of expression coincides with the affirmative one, in no. 1 above.
In order to explain this contradiction, we may probably best assume, that
οὐκ ἂν φθάνοις is strictly an interrogative phrase, which was used instead
of an animated Imperative (wilt thou not instantly ?), and thus in daily us-
age by degrees lost its interrogative tone ; whence also in the poets the οὐ
stands last, e. g. Eurip. Heracl. 721 φθάνοις δ᾿ ἂν οὐκ ἂν τοῖσδε συγκρύπτων
δέμας. So soon now as οὐκ ἂν φθάνοις became equivalent to a direct Im-

perative, it was very natural to say in the same sense: οὐκ ἂν φθάνοιμι, and οὐκ ἂν φθάνοι. In this way the sense became indeed imperceptibly turned about; but we find the same fact in all inferences beginning with οὐκοῦν, where this is not interrogative; for precisely as οὐκοῦν ἄπειμι is synonymous with ἄπειμι οὖν, so also is οὐκ ἂν φθάνοιμι ποιῶν synonymous with φθάνοιμι' ἂν ποιῶν.

εἶναι. This Infinitive appears as superfluous in some phrases in Attic 38 writers, especially in ἐκὼν εἶναι, fully: 'so that I am unconstrained' i. e. *if it depends on me, of my own accord*, etc. It usually stands after a negative: οὐκ ἂν ἑκὼν εἶναι ψευδοίμην 'I would not *intentionally* lie.' Rarely without a negative, e. g. Hdot. 7. 164.

Different from this is εἶναι in τὸ νῦν εἶναι, *for now, for the present;* e. g. τὸ τήμερον εἶναι χρησόμεθ' αὐτῷ *for to-day we will use*, etc. See on the phrases which belong here, Reiz. ad Viger. n. 178. ed. Herm.

ἔχειν with an *adverb* means lit. *to have oneself* so and so, i. e. *to find one-* 39 *self, be circumstanced;* but can generally be translated by the verb *to be*, e. g. καλῶς ἔχει *it is well;* ὡς εἶχε *as he was*, i. e. undressed.—Its construction with the Genitive, see in § 132. n. 28; and in connection with the prepositions ἀμφί and περί, see in § 147.—In the poets ἔχειν stands sometimes in like manner before *adjectives* and *pronouns ;* e. g. ἔχει ταὐτόν *it is the same thing* Eurip. Orest. 308; ἔχ' ἥσυχος id. Med. 550.—The periphrase of a preterite with ἔχω, see in § 144. n. 18.

ἔχων is subjoined to the *second* person of some verbs, as ληρεῖν, φλυαρεῖν, 40 παίζειν, in order as it were to bring them more home to the feelings; much as we would say: 'thou wilt but have *thy* jest,' παίζεις ἔχων ·—'thou only makest *thyself* sport,' ληρεῖς ἔχων. The origin of this is easily recognized in the interrogative form, e. g. τί ἔχων διατρίβεις ; lit. 'what hast thou then that thou so delayest?' shorter: 'why delayest thou so then?' Compare Ruhnk. ad Tim. 257. Brunck ad Arist. Thesm. 473. Herm. ad Vig. num. 228. See also m. 33 above.

τί παθών and τί μαθών are both expressions of displeasure and censure, 41 instead of the feebler τί (*why?*) alone. The former is to be explained by the phrase in Aristophanes, οὗτος, τί πάσχεις ; *thou there, what has come over thee, what has got into thee?* So then also e. g. τί παθὼν ἐλευθέρους τύπτεις ; 'what has got into thee, to beat those who are free?' This rather blunt expression therefore refers originally to fits of passion approaching even to insanity.—In an analogous manner is the other also to be explained, which is more ironical: τί μαθών; 'what hast thou learnt so wise?' i. e. what hast thou taken into thy head? *what has got into thy head?* see Wolf ad Demosth. Lept. p. 348. Further, as we have just seen above that from the interrogative τί ἔχων has come the direct ἔχων, so likewise we here find μαθών without interrogation, but only with ὅτι; e. g. Plat. Apol. 26 τί ἄξιός εἰμι ἀποτῖσαι, ὅτι μαθὼν ἐν τῷ βίῳ οὐχ ἡσυχίαν ἦγον; where in μαθών there clearly lies the idea of considerate purpose : 'what punishment do I merit, who *so intentionally*, in my whole life, had no rest.' If now one would supply the object omitted after μαθών, it would perhaps be something thus : ὅτι, μαθὼν οὐκ οἶδ' ὅ,τι, ἡσυχίαν οὐκ ἦγον. But it is by no means to be supposed, that the full sense of μαθών, as here developed, was in every single instance present to the mind of the speaker; this or something similar was only the origin of the expression, and ὅτι μαθών became then only a more emphatic ὅτι. See the other examples in Heind. ad Plat. Euthyd. 30. Comp. also in Hdot. 3. 119 τίνα ἔχουσα γνώμην τὸν ἀδελφεὸν εἶλεν περιεῖναί τοι, which is nothing more than a softer τί μαθοῦσα; *how comest thou there-to? what thinkest thou ?*

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* Since it is apparent, that the three phrases of censure, τί ἔχων, τί παθών, τί μαθών, are essentially the same, and are to be explained in the same manner, we

42　φέρων seems also to be superfluous in some phrases; but it always ex-
presses a free and decided *propensity* connected with an action, not however
without censure; e. g. ὑπέβαλεν ἑαυτὸν φέρων Θηβαίοις, 'he delivered him-
self up *at once* to the Thebans,' Æschin. p. 482; εἰς τοῦτο φέρων περιέστησε
τὰ πράγματα, 'to this state he has *unceasingly* brought affairs,' id. p. 474.
Comp. Herm. ad Vig. num. 228; and see m. 33 above.

§ 151. IDIOMATIC FORMS OF CONSTRUCTION.

I. *Attraction.*

1. Although we have already particularly treated of the two principal
forms of attraction (§§ 142, 143), the subject nevertheless deserves to be here
presented under one point of view; since both of those forms, together with
some other instances occurring in single phrases, have manifestly a com-
mon principle as the basis. There existed, especially among the Attics, a
strong propensity, to which indeed they often sacrificed the strict rules of
logic, for introducing everywhere a *rounded* conciseness. For this end they
sought as much as possible, where two clauses or propositions were closely
connected, not merely to let them immediately follow one another, but to
concentrate *both into one.* Hence the frequent use of participles, even in
cases where the nature of the sentence seems to require a different con-
struction; see § 144. 2.

2. But participles could not everywhere be employed. The construction
with the *relative* was also necessary, which consists of two clauses follow-
ing one another. In order now to give to these the shape of *one* clause, the
pronoun of the last was made common to both, by attaching it, as to *form*,
to the first, while in its *nature* it remained a part of the second. E. g. in
the sentence μεταδίδως τοῦ σίτου οὗπερ αὐτὸς ἔχεις, the Genitive οὗπερ causes
the whole of the second clause to become a sort of adjective qualifying
σίτου; and it is only from an indulgence of our own habits and preconceived
notions, that we separate such clauses by a comma, which the Greeks so
evidently drew together into one.

3. Whenever, further, the subject of the *Infinitive* has already been men-
tioned with the preceding verb, there thus arises a connection in the *sense*,
which the Greek endeavoured to render perceptible also in the *form.* He
melted down, therefore, as it were, both verbs, so far as the thought is con-
cerned, into one compound (ὑπέσχετο ποιήσειν, ἔξεστι γενέσθαι); and by caus-
ing all that belonged to the subject of the Infinitive to be attracted to the
subject of the first verb, he produced the appearance of a single clause; as
ὁ ἀνὴρ ὑπέσχετο ποιήσειν τοῦτο αὐτός,—ἔξεστι μοι γενέσθαι εὐδαίμονι.
This too in like manner we most inappropriately separate by a comma.

4. Further, the same effort after *unity* lies at the basis, wherever the
preceding noun or pronoun (the antecedent) is attracted by the relative; and
the same analogy extends also to adverbs; see fully in § 143. 17, and n. 6.

may therefore regard that as the most natural explanation of ὅτι μαθών, which,
without robbing ὅτι of its natural *connective* power, regards μαθών thus left standing
alone, in the same manner as ἔχων standing alone. For this reason I cannot alter
the above paragraph, notwithstanding all that has since been said upon this phrase;
all of which I have well considered. Were I disposed to change anything, it
would be merely so far as not to be at the pains of supplying the omission after
μαθών, but simply to represent the matter thus, viz. that in the phrases τί ἔχων
διατρίβεις; τί μαθὼν προσέγραψας τοῦτο? only the ethical force of the participle was
felt, without a clear consciousness of its grammatical construction; and therefore
it was transferred also to other constructions, where it does not indeed stand with
grammatical accuracy, but was employed in order to impart the same tone which
exists in these interrogatives. See Herm. ad Arist. Nub. p. xlvi, sq.

5. Hence it clearly appears, that all those phrases, in which an expression of surprise or amplification seems to be strengthened by means of a subjoined relative, are to be explained solely through this attraction. Thus when it is said (comp. § 150. m. 8): θαυμαστὸν ὅσον προὐχώρησε, this is strictly to be so taken: θαυμαστὸν (ἐστίν) ὅσον προὐχώρησεν, ‘it is wonderful how far he is advanced.’ But when the relative stands in any other form, the preceding word also passes over into the same form ; as the Neut. θαυμαστόν into the Fem. e. g. θαυμαστὴ ὅση ἡ προχώρησις αὐτοῦ, where the clause can also be inverted : ἦν δὲ ἡ προχώρησις αὐτοῦ θαυμαστὴ ὅση. From this the like form was adopted into other phrases, which can no longer be so well, nor even at all, resolved ; e. g. ἀλλ’ ἦν περὶ αὐτὸν ὄχλος ὑπερφυὴς ὅσος, Aristoph. Plut. 750 ; ἔδωκεν αὐτῷ πλεῖστα ὅσα, etc. But when the relative word is the adverb ὡς, the same adjectives are attracted by it even into the adverbial form ; e. g. from θαυμάσιον (ἐστίν), ὡς ἄθλιος γέγονε, comes θαυμασίως ὡς ἄθλιος γέγονεν, and in the same manner ὑπερφυῶς ὡς, and the like. And this representation is confirmed by the actual occurrence of the unchanged form ; e. g. Hdot. 3. 113 ἀπόζει (τὰ θυώματα) θεσπέσιον ὡς ἡδύ.

6. An attraction of a different kind embraces the very extensive usage, that, when verbs of *speaking, knowing, feeling,* and the like, are followed, not by the Accus. with an Infin. or participle, but by conjunctions like ὡς, ὅπως, ὅτι, or by an indirect interrogative clause, *the subject of the subordinate clause* is put after such verbs as the *object* in the Accusative ; e. g. οἶδα γῆν, ὁπόση ἐστί, for οἶδα, ὁπόση ἐστὶ γῆ. Or also thus arranged : γῆν ὁπόση ἐστὶν εἰδέναι· τοῦτον οὐδ’ εἰ γέγονεν ἤδειν. In this way is pointed out, as it were, how such clauses stand in place of the object with the main verb, and how they effect a closer junction of two clauses into one whole. Hence they may be regarded as a transition from the construction with the Infin. or participle into that of a conjunction with its clause ; compare § 149. n. 2. Further, when the predicate of the main clause acquires an (objective) *Genitive,* the subject of the minor clause can be put in this case with the main verb.

EXAMPLES: Ar. Pac. 603 εἰ βούλεσθ’ ἀκοῦσαι τήνδ’, ὅπως ἀπώλετο, ξυνίετε. An. 1. 2. 21 ἤσθετο τὸ Μένωνος στράτευμα, ὅτι ἤδη ἐν Κιλικίᾳ εἴη, for ἤδη ἐν Κ. εἶναι. Soph. Aj. 1141 σὺ δ’ ἀντακούσει τοῦτον ὡς τεθάψεται. Thuc. 3. 51 Νικίας ἐβούλετο τὴν φυλακὴν αὐτόθεν τοῖς Ἀθηναίοις εἶναι, τούς τε Πελοποννησίους, ὅπως μὴ ποιῶνται ἔκπλους αὐτόθεν, a combining of the two constructions, with the Infinitive and with a conjunction. Thuc. 1. 59 ἦλθε ἡ ἀγγελία τῶν πόλεων, ὅτι ἀφεστᾶσιν. Mem. 4. 4. 13 οὐ γὰρ αἰσθάνομαί σου ὁποῖον νόμιμον ἢ ποῖον δίκαιον λέγεις.

7. From the same propensity and effort arises further a construction, which in Greek is far more frequent and comprehensive than in other languages, viz. *the personal construction,* so called, in connection with certain predicates. We here give a general survey of this topic, as the most appropriate place ; although it can hardly be any longer regarded as *attraction.* Yet its affinity with the preceding constructions is obvious. The subject namely of the secondary clause, as in the preceding case the object, becomes the *subject of the main clause,* instead of an impersonal *it* or *one* (Germ. *man*), and as in Latin : *diceris esse,* instead of *dicitur te esse.* But the Greek language goes further in this respect, that the dependent clause can be put not only in the Infin. or participle (with or without ὡς), but may also be a clause of indirect interrogation, or one introduced by the conjunctions ὅτι, ὡς, οὕνεκα, etc. Hence one can say : Κῦρος λέγεται τοῦτο ποιῆσαι · Φίλιππος ἀγγέλλεται πολιορκῶν v. ὡς πολιορκήσων · δῆλος ἦν ὅτι (ὡς) τοῦτο ἐποίησε · φανερός ἐστιν ὃ βούλεται.—The following especially are often put in the personal construction, and occur also in prose :

a) The *Passives* of verbs of *speaking,* etc. or of such verbs as in the Act. take an objective clause (no. 6 above) ; as λέγομαι, ἀγγέλλομαι, φαίνομαι, εὑρίσκομαι, ἐπιδείκνυμαι, and others.

b) Many *neuter* verbs; as δοκῶ, κινδυνεύω, συμβαίνω, ἀπολείπω; also πολλοῦ v. ὀλίγου v. τοσούτου δέω, etc.

c) Also *adjectives* as predicates; as δῆλος, φανερός, ἐπαΐστος Hdot. ἐπίδοξος, ἄξιος, δίκαιος, δεινός Hdot. ἀναγκαῖός εἰμι Plat.

d) Less frequent and more *poetical* are various other predicates; inasmuch as the poets very naturally would prefer this construction to the impersonal; e. g. ἀρκῶ, πρέπω, προσήκω · χαλεπός, βαρύς, κρείσσων εἰμί, and others.

In all these examples the impersonal construction is likewise in use at the same time.

EXAMPLES: Hell. 4. 3. 13 ὁ Πείσανδρος ἠγγέλλετο τετελευτηκώς. 6. 4. 16 ζῶντες ἠγγελμένοι ἦσαν. Dem. Macart. init. οὗτοι ἐπιδειχθήσονται, οἷοί εἰσιν ἄνθρωποι. Mid. p. 522 ἔστι δὲ ἐκεῖνος οὐκ ἄδηλος ἐρῶν. Cyr. 4. 4. 3 δῆλοί ἐστε, ὡς ἄνδρες ἀγαθοὶ ἐγένεσθε. An. 1. 5. 9 δῆλος ἦν ὡς σπεύδων. Dem. Cor. p. 227 τούτου τὴν αἰτίαν οὗτός ἐστι δίκαιος ἔχειν. Cyr. 4. 1. 20 δίκαιος εἰ ἀντιχαρίζεσθαι ἡμῖν. 5. 4. 19 ἄξιοί γε μέντοι ἐσμὲν τοῦ γεγενημένου πράγματος τούτου ἀπολαῦσαί τι ἀγαθόν. Isocr. Plat. p. 297 τοσούτου δέομεν τῶν ἴσων ἀξιοῦσθαι τοῖς ἄλλοις Ἕλλησιν, ὥστε οὐδὲ τῆς κοινῆς ἐλευθερίας μετέχομεν. Thuc. 7. 70 βραχὺ γὰρ ἀπέλιπον ξυναμφότεραι νῆες διακόσιαι γενέσθαι.—Poetic: Soph. Ant. 547 ἀρκέσω θνήσκουσ' ἐγώ, *it is enough that I die*; σὺ ἐξαρκεῖς also in Plato. Il. φ. 482 χαλεπή τοι ἐγὼ μένος ἀντιφέρεσθαι. Soph. Aj. 635 κρείσσων γὰρ ᾅδᾳ κεύθων ἢ νοσῶν μάταν.

8. Finally, it belongs also to attraction, when an adjunct or relation properly belonging to the noun, is so attracted by the verb, as to be changed into one belonging to the latter; thus the local relation *where* into that of *whence*, e. g. Dem. Ol. p. 13 ὁ ἐκεῖθεν πόλεμος, δεῦρο ἥξει, 'the war *thence* (there) will come hither.' In Thuc. 5. 35, the Lacedæmonians demand, that the Athenians shall draw off their adherents from Pylos, ὥσπερ καὶ αὐτοὶ τοὺς ἀπὸ Θράκης ' so as they also their troops *from* (in) Thrace.' Theophr. Char. 2. 4 ἄρας τι τῶν ἀπὸ τῆς τραπέζης. So also into the relation *whither;* Hdot. 7. 33 ἐς τοῦ Πρωτεσίλεω τὸ ἱρόν, τὸ ἐς Ἐλαιοῦντα (for τὸ ἐν Ἐλαιοῦντι), ἀγινεόμενος γυναῖκας. See Heind. ad Plat. Gorg. 61; ad Phæd. 57; where also other relations (with ὑπέρ, περί) are pointed out in the like construction.

II. Anacoluthon.

1. The *Anacoluthon* (ἀνακόλουθον) is a construction, of which the end does not grammatically correspond to the beginning; and which is nevertheless intentionally employed by writers. Here, however, the learner must be cautioned, not too lightly to explain a passage, as is often done, by means of the anacoluthon, so soon as it is only somewhat unusual, or where perhaps it has been corrupted by transcribers. Every anacoluthon must be regarded as suspicious, the origin of which cannot be naturally accounted for in the fact, that the speaker gains by it, either in conciseness, or in perspicuity and smoothness, or in emphasis.

2. The usual form of the anacoluthon appears, where the speaker commences a period in the manner naturally required by the preceding discourse; but afterwards, especially after parenthetical clauses, through which the hearer may easily have forgotten the commencement of the construction, passes over into a new construction. E. g. Plat. Apol. p. 19. e, τούτων ἕκαστος οἷός τ' ἐστίν, ἰὼν εἰς ἑκάστην τῶν πόλεων, τοὺς νέους, οἷς ἔξεστι τῶν ἑαυτῶν πολιτῶν προῖκα ξυνεῖναι ᾧ ἂν βούλωνται, τούτους πείθουσι ... σφίσι ξυνεῖναι. Here τούτων at the beginning refers to several preceding names of Sophists; and both the progress of the discourse and emphasis required that the new period should thus commence: ' *Each of these* has it in his power to persuade the young men, etc.' In this way consequently after

οἷοστ᾽ ἐστίν the Infinitive πείθειν would have been requisite. But further
on, since the mention of the youth intervenes with circumstances which
the contrast made necessary, ('the youth to whom it was permitted to have
free intercourse with such of their fellow-citizens as they chose,') the writer
forsakes the first construction, the grammatical connection of which has now
become obscure, and finds it more natural to refer back with another τού-
τους to the νέους, and so begin a new construction: τούτους πείθουσι—, i. e.
those Sophists persuade the young men.

3. Another example is Plat. Phædr. p. 232, τοιαῦτα γὰρ ὁ ἔρως ἐπιδείκνυ-
ται· δυστυχοῦντας μὲν ἃ μὴ λύπην τοῖς ἄλλοις παρέχει, ἀνιαρὰ ποιεῖ νομίζειν·
εὐτυχοῦντας δὲ καὶ τὰ μὴ ἡδονῆς ἄξια παρ᾽ ἐκείνων ἐπαίνου ἀναγκάζει τυγχά-
νειν, 'Such things are wrought by love : the unfortunate it makes regard as
grievous that which causes no pain to others; the fortunate—' (but here
the writer will express the antithesis forcibly) 'it necessitates that even in-
different objects should receive from them praise.' Strict logic, however,
demanded that the second clause should be given thus : παρ᾽ εὐτυχούντων
δέ—, but this would have destroyed the symmetry : δυστυχοῦντας μὲν—,
παρ᾽ εὐτυχούντων δέ—. But neither symmetry nor emphasis does the Greek
writer sacrifice so lightly to logic; he leaves the Accus. εὐτυχοῦντας, which
the analogy of the first clause required, standing as an *Accus. absolute*, and
then refers back through παρ᾽ ἐκείνων to the same object, in order to bring
out the forcible conclusion ἐπαίνου ἀναγκάζει τυγχάνειν.

4. Other examples of minor anacolutha are the following : a) Where a
preceding case, in respect to what follows it, is ungrammatical : Cyr. 2. 1.
5 τοὺς Ἕλληνας, τοὺς ἐν τῇ Ἀσίᾳ οἰκοῦντας, οὐδέν πω σαφὲς λέγεται, εἰ ἕπον-
ται. So *vice versa* the Nom. e. g. Œc. 1. 14 οἱ δὲ φίλοι, τί φήσομεν αὐτοὺς
εἶναι. Compare further in § 141. n. 2. b) When a relative clause passes
over abruptly into a *demonstrative* clause ; comp. espec. § 143. 7 ; e. g. Plat.
Legg. p. 944. a, ὁπόσοι κατὰ κρημνῶν ῥιφέντες ἀώλεσαν ὅπλα, ἢ μυρί᾽ ἂν ἔχοι
τις τοιαῦτα παραμυθούμενος ἐπᾴδειν.

5. To the anacoluthon might also be reckoned many other examples,
in which, from rhetorical or other causes, there is a departure from strict
grammatical construction. But this would extend too far the idea of the
anacoluthon, of which the freer poetic usage gladly avails itself, as well as
the less restrained diction of prose, especially in colloquial language. Such
instances, therefore, are already treated of in their appropriate places, as
cases of laxer syntactical usage. We mention here, for example, the sud-
den transition *from the indirect to the direct style*, § 139. m. 69 ; the transi-
tion from the construction with the *Infin.* or *participle* to that *with conjunc-
tions*, and *vice versa*, § 142. n. 2. § 139. m. 61 ; the instances where a *par-
ticiple* does not agree *in case* with its substantive, § 144. n. 5 ; the construc-
tion of the *Nom. and Acc. absolute* with the participle, § 145. n. 4 ; also
many turns in relative clauses, § 143. 11.

III. *Inversion.*

1. *Inversions* and displaced constructions (*Hyperbata*) are in general far
less common in Greek writers, even in the poets, than among the Latins.
In particular cases, however, the Greek inversions, even in prose writers,
are stronger and more forced than the Latin. A very frequent cause of
inversion was the propensity which prevailed especially among the Attics,
to place *together* those words in a clause or in two clauses, which either re-
semble each other, or are opposed to each other, or in any other way have
a special mutual reference. Thus one would say e. g. πάντων γὰρ πᾶσι πάν-
τες ἔχθιστοί εἰσι Καρχηδόνιοι Ῥωμαίοις, instead of πάντες Κ. πάντων ἔχθιστοί
εἰσι πᾶσι Ῥ.—Plat. Phædr. p. 277. c, ποικίλη μὲν ποικίλους ψυχῇ καὶ παναρ-
μονίους διδοὺς λόγους, ἁπλοῦς δὲ ἁπλῇ.—In consequence of this propensity,

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they even separated the *article* from the noun, see § 127. n. 6; and *prepositions* from their cases, see § 147. n. 3.

2. The natural tendency, moreover, to express as early as possible in a sentence the part on which the emphasis rests, also gives occasion for transpositions; e. g. Dem. Ol. III. p. 36. infr. τὸ μὲν πρῶτον ... ἀγαπητὸν ἦν παρὰ τοῦ δήμου τῶν ἄλλων ἑκάστῳ καὶ τιμῆς καὶ ἀρχῆς καὶ ἀγαθοῦ τινος μεταλαβεῖν · νῦν δὲ τοὐναντίον κτλ. Here the Dative ἑκάστῳ depends on ἀγαπητὸν ἦν, 'formerly it was pleasant to every one of the other citizens, when he received honour *from the people;* but now just the contrary;' but the παρὰ τοῦ δήμου which is dependent on μεταλαβεῖν has the greatest emphasis, and therefore stands before that Dative.

3. In the same manner the emphasis sometimes removes an adverb which should stand *after* a relative, and causes it to stand *before* it; e. g. νῦν δὴ ἃ ἔλεγον, 'what I said before,' Plat. Euthyd. p. 288. b. Hence ambiguity can sometimes arise, as in Theocr. 10. 17 ἔχεις πάλαι ὧν ἐπεθύμεις, where πάλαι belongs not to ἔχεις, but to ἐπεθύμεις. Comp. Spald. ad Dem. Mid. § 30.

4. In the following example a want of perspicuity is avoided by means of inversion: Dem. Ol. III. extr. ἀξιῶ ὑμᾶς ... μὴ παραχωρεῖν τῆς τάξεως, ἣν ὑμῖν οἱ πρόγονοι τῆς ἀρετῆς μετὰ πολλῶν καὶ καλῶν κινδύνων κτησάμενοι κατέλιπον. Here the Genitive τῆς ἀρετῆς depends on the other Genitive τάξεως (τάξις τῆς ἀρετῆς series or *degrees of virtue*); but both standing together would have occasioned confusion.

5. It is often apparent, however, that a writer has gained by inversion, although it cannot be explained in the above ways. Thus in the fine passage, Plat. Phædr. p. 230. d, ὥσπερ γὰρ οἱ τὰ πεινῶντα θρέμματα θαλλὸν ἤ τινα καρπὸν προσείοντες ἄγουσι, σὺ ἐμοὶ λόγους οὕτω προτείνων ... φαίνει περιάξειν κτλ. where οἱ is the article belonging to προσείοντες, and τὰ πεινῶντα θρέμματα is dependent on ἄγουσιν, i. e. 'like those who, holding out boughs or fruits, lead hungry cattle,' etc.* Xen. Cyr. 6. 4. 8 ἥξειν αὐτῷ σὲ πολὺ Ἀράσπου ἄνδρα καὶ πιστότερον καὶ ἀμείνονα, where the πολὺ strengthens the comparative, and the Gen. Ἀράσπου is governed by this latter: precisely as in Dem. Mid. p. 573 οἱ δὲ ἠτιμωμένοι διὰ πολλῷ τούτων εἰσὶν ἐλάττω πράγματα, instead of ἠτιμωμένοι εἰσὶ διὰ πράγματα πολλῷ ἐλάττω τούτων.

6. In the formulas of adjuration, πρὸς θεῶν, πρὸς γονάτων, etc. the expression of emotion draws back the personal pronoun σέ, without however causing it to stand before the preposition; because this orthotone emphasis would announce an antithesis, which does not exist. For this reason the σέ is inserted between the prepositions and their cases: ὧ πρός σε γονάτων, πρός σε θεῶν, sc. ἱκετεύω, which however is usually omitted. Soph. OC. 1333 Πρός νύν σε κρηνῶν, πρὸς θεῶν ὁμογνίων Αἰτῶ πιθέσθαι.†

IV. *Ellipsis.*

1. *Ellipsis*, or the omission of a word or words, opens a wide field, especially in the Greek Syntax, upon which we can here enter only in a very general manner. This figure is used, for the most part, only when that which is omitted is already obvious from the nature of the clause or from the con-

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* I leave however to the learner the option between this explanation and that by means of an anacoluthon, viz. that the writer began with οἱ with the purpose of afterwards using the participle ἄγοντες; but then, in consequence of the disagreeable concurrence of two participles (οἱ—προσείοντες ἄγοντες, Lat. *ii qui—porrigendo ducunt*), passed over to the verb ἄγουσιν.

† See Matthiæ Gr. § 465. 3. Porson Adv. p. 220.—The necessity of leaving the σέ in such connections enclitic, is apparent from the clear relation of the sense. It is however neglected even by very accurate editors.

nection; as e. g. in all such expressions as κοιμᾶσθαι βαθὺν sc. ὕπνον; ποτέραν τραπήσῃ sc. ὁδόν; ἐτύπτετο πολλὰς sc. πληγάς; ὁ Φιλίππου, etc.

2. It is also easy to supply those cases of ellipsis, where in the second half of a period one or more words are to be repeated out of the first half. This is particularly frequent in *conditional* clauses; e. g. Arist. Ach. 380 ὑπάκουσον, εἴπερ πώποτ' ἀνθρώπων τινί. An. 5. 3. 3 οἱ δὲ ἄλλοι ἀπώλοντο ὑπό τε τῶν πολεμίων καὶ τῆς χιόνος, καὶ εἴ τις νόσῳ. Thuc. 4. 55 ἐς τὰ πολεμικά, εἴπερ ποτέ, ὀκνηρότεροι ἐγένοντο. Also even shorter, so that only the particle remains: εἴπερ, or εἴπερ ἄρα, i. e. *if* it be so, *if* it should be so, etc. Plat. Euthyd. p. 296. b, οὔκουν ἡμᾶς γε σφάλλει, ἀλλ᾽, εἴπερ, σέ, 'not *us* then does it deceive, but, *if* any one, thee.'—*Vice versa* also the main clause can be elliptical after a conditional clause; e. g. εἰ δή τῳ σοφώτερος φαίην εἶναι, τούτῳ ἄν sc. φαίην εἶναι.

3. In like manner frequently the conjunction ὥσπερ ἂν εἰ (§ 149. m. 1) stands without a predicate; whence also by degrees, like *quasi*, it came to stand almost adverbially with single words. E. g. Isocr. Paneg. p. 71 τὴν ὁδὸν ὁμοίως διεπορεύθησαν, ὥσπερ ἂν εἰ προπεμπόμενοι. Plat. Gorg. p. 479 φοβεῖται ὥσπερ ἂν εἰ παῖς τὸ κάεσθαι καὶ τὸ τέμνεσθαι.

4. Customary also is the ellipsis of the thought *after* ὅτι, in the two phrases δῆλον ὅτι and εὖ οἶδ᾽ ὅτι, so that these hence become almost adverbial. E. g. Plat. Gorg. p. 475 οὐκοῦν τὸ ἀδικεῖν κάκιον τοῦ ἀδικεῖσθαι; δῆλον δὴ ὅτι. So too interjected: Dem. Phil. 3. init. πολλῶν λόγων γιγνομένων καὶ πάντων οἶδ᾽ ὅτι φησάντων γ᾽ ἄν, δέδοικα κτλ.

5. The same holds true of *relative* clauses, in which the sense must be completed from the main clause; see § 143. n. 3. § 150. m. 8. This often happens, when a verbal idea is connected as a participle with the relative clause; as Il. 9. 306 μήκων ὡς ἑτέρωσε κάρη βάλεν, ἥτ' ἐνὶ κήπῳ καρπῷ βριθομένη sc. κάρη βάλλει ἕτ. And like εἴπερ above, so here the relative strengthened by περ can stand in place of the whole clause; e. g. Plat. Legg. p. 710 πάντα σχεδὸν ἀπείργασται τῷ θεῷ, ἅπερ ὅταν βουληθῇ διαφερόντως εὖ πρᾶξαί τινα πόλιν, i. e. 'whatever he is wont to do, when,' etc.

6. In the same manner, the *negative* particles also stand without the word or clause which they render negative, and which is then to be supplied out of the preceding discourse. Thus especially μή often in the middle of a clause (§ 148. 2. h), so that it then comes to stand before other words to which it does not belong, and thus occasions perplexity to the learner. E. g. Plat. Phædr. p. 237 τῷ δὴ τὸν ἐρῶντά τε καὶ μὴ κρινοῦμεν, where καὶ μή stands for καὶ τὸν μὴ ἐρῶντα. Id. p. 258 τίς οὖν τρόπος τοῦ καλῶς καὶ μὴ γράφειν; where καλῶς is omitted after μή.—ἀγαθοὶ ἢ μὴ ἄνδρες 'good men or not good men;'—καὶ ὁπότε, καὶ μή, for καὶ ὁπότε μή, Plat. Alcib. I. p. 109. d.

7. The elliptical phrase εἰ δὲ μή after another hypothetical clause, ha. become very frequent in the colloquial style. In such case, according to our feelings, the first hypothesis must always be positive; but this expression became so generally current as qualifying what precedes, that it is used also after *negative* clauses, and consequently then affirms; e. g. An. 4. 3. 6 οὐκ ἐν τῷ ὕδατι τὰ ὅπλα ἦν ἔχειν· εἰ δὲ μή, ἥρπαζεν ὁ ποταμός. Comp. ib. 4. 4. 17. Cyr. 3. 1. 35. Also, directly the reverse, we find the elliptical expression εἰ δέ after positive clauses, where we should expect εἰ δὲ μή, e. g. Plat. Euthyd. p. 285 εἰ μὲν βούλεται ἐψέτω· εἰ δ᾽, ὅ,τι βούλεται, τοῦτο ποιείτω. Comp. further Plat. Alcib. I. p. 114. b. Soph. Ant. 722; also the formula of encouragement, εἰ δ᾽ ἄγε, on! come on!

8. Easily supplied, and current in all languages, is the omission of the *Infinitive*, when the verb has already been given in what precedes, or is readily suggested by the context. E. g. Od. γ. 275 ἐκτελέσας μέγα ἔργον, ὃ οὔποτε ἤλπετο θυμῷ. Xen. Conv. 8. 7 πᾶσα ἡ πόλις οἶδε, πολλοὺς δ᾽ οἶμαι καὶ

τῶν ξένων. Arist. Ran. 1275 ἐγὼ μὲν οὖν ἐς τὸ βαλανεῖον βούλομαι *I will to the bath.* Hell. 2. 3. 54 ἐκέλευσεν ὁ κῆρυξ τοὺς ἕνδεκα ἐπὶ τὸν Θηραμένην. ib. 20 κελεῦσαι ἐπὶ τὰ ὅπλα, *to call to arms.*

9. We find also not only relative clauses (as above in no. 5), but also other minor and even main clauses, which instead of a finite verb have only a participle. Here too the predicate is to be supplied from the context. E. g. Il. ω. 42 λέων ὥς, ὅστ', ἐπεὶ ἂρ μεγάλῃ τε βίῃ καὶ ἀγήνορι θυμῷ εἴξας, εἶσ' ἐπὶ μῆλα. Hdot. 7. 23 ὥρυσσον δὲ ὧδε · δασάμενοι τὸν χῶρον κατὰ ἔθνεα καὶ σχοινοτενὲς ποιησάμενοι. Comp. Thuc. 1. 25.

10. The omission of the words τοῦτό ἐστι, or τοῦτ' ἔστιν ὅτι, after relative clauses, has already been explained in § 143. 11. The same takes place also, without any such relative connection, in some short elliptical phrases; e. g. τὸ δὲ μέγιστον, πάντα ταῦτα μόνος κατειργάσατο ... καὶ τὸ πάντων αἴσχιστον, προσεψηφίσασθε. Further likewise in the familiar formulas of *proof:* τεκμήριον δέ or σημεῖον δέ (sc. τούτων ἐστὶ τοῦτο) 'the proof of it is this,' etc. E. g. σημεῖον δέ, τοῖς πονηροῖς ξυνουσιάζει, i. e. 'and as a proof, he associates with bad men.'—This form of expression also usually takes γάρ; e. g. Demosth. Androt. near the end: 'the people of Athens have ever prized honour more than money,' τεκμήριον δέ, χρήματα μὲν γὰρ πλεῖστα τῶν Ἑλλήνων ποτὲ σχὼν τὰ πάνθ' ὑπὲρ φιλοτιμίας ἀνήλωσεν. Comp. § 143. 11. ex.

V. *Aposiopesis.*

1. This is the intentional suppression of some part of a clause, so that the whole clause or sentence appears grammatically incomplete. This may be done for rhetorical or other reasons. The same figure is found in all languages, as e. g. the well-known *Quos ego* of Virgil; but more especially in the colloquial style.

2. An aposiopesis very current in the Attic dialogue arises, when of two antithetic *conditional* clauses the first remains *without apodosis.* This takes place only when the first clause is in its nature a matter of course, and the speaker therefore hurries to the second as alone being of importance. So already in Homer, Il. α. 135 ἀλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοί · εἰ δέ κε μὴ δώσουσιν, ἐγὼ δέ κεν αὐτὸς ἕλωμαι. Plat. Protag. p. 325. d, where the exertions of a father to educate his son have been related: καὶ ἐὰν μὲν ἑκὼν πείθηται · εἰ δὲ μή, ὥσπερ ξύλον διαστρεφόμενον εὐθύνουσιν ἀπειλαῖς καὶ πληγαῖς, 'and if he obeys *voluntarily*—(here the apodosis is a matter of course, *good, it is well,* or the like); but if not, they straighten him, like a crooked stick, by means of threats and blows.' Symp. p. 185 ἐὰν μέν σοι ἐθέλῃ παύεσθαι ἡ λύγξ · εἰ δὲ μή, ὕδατι ἀνακογχυλίασον, i. e. rinse the mouth. In all these examples the apodosis is indifferent: *good, it is well, it needs nothing more,* or the like.

VI. *Pleonasm.*

1. The figure opposite to the ellipsis is *Pleonasm,* that is, something *added,* either from rhetorical or other causes, and not in strict accordance with the laws of grammar or logic. We have already directed attention to some particular instances; e. g. the insertion of μή after certain verbs, § 148. n. 9; that of οὐ after ἤ of comparison, § 149. m. 7; τοῦδε or τούτου with the comparative, § 132. n. 22; the double or threefold ἄν, § 139. m. 20; also some participles, as ἔφη λέγων Hdot. 5. 36, ληρεῖς ἔχων, etc. § 144. n. 19.

2. Sometimes, by a pleonastic addition, single words are rendered more emphatic, both in poets and prose writers; e. g. αὖθις αὖ or πάλιν αὖθις,

πλήθει πολλοί, Hdot. Plat. κατώρυξέν με κατὰ τῆς γῆς κάτω Aristoph.
ἔσω ἐς τὸ ἱρὸν ἐσελκύσαι Hdot. So the Homeric οἰόθεν οἶος, αἰνόθεν αἰνῶς;
the tragic ἴσος εἰν ἴσοις ἀνήρ, κοινὸς ἐν κοινοῖς; and many others. Here be-
longs also the mode of expression so peculiar to the tragic writers, with the
double negation; e. g. ἑκόντα οὐκ ἄκοντα· γνωτὰ κοὐκ ἄγνωτα· ῥητὰ κοὐκ ἄρρη-
τα Soph.

3. For the sake of emphasis, a qualification already contained in the
main clause is sometimes again repeated; e. g. Thuc. 5. 47 βοηθοῦσι τρόπῳ,
ὁποίῳ ἂν δύνωνται, ἰσχυροτάτῳ κατὰ τὸ δυνατόν. Hdot. 1. 79 Κροίσῳ
παρὰ δόξαν ἴσχε τὰ πρήγματα ἢ ὡς αὐτὸς κατεδόκεε. Compare the next
paragraph.

VII. *Epexegesis.*

This, as the name imports, is a word or clause added by way of explana-
tion or illustration. Hence, in respect to mere form, it often appears as
apposition or pleonasm; but yet retains everywhere its own character of
explanation. This takes place in a threefold way : 1) Either one word
explains another; e. g. Eur. Hel. 1 Νεῖλος Αἰγύπτου πέδον, λευκῆς τακείσης
χιόνος, ὑγραίνει γύας. 2) Or a word is explained by a clause; e. g. Il. ι.
125 ἵππους ἀθλοφόρους, οἳ ἀέθλια ποσσὶν ἄροντο. Compare Od. init.
3) Or one clause explains and confirms another clause; e. g. Xen. Ag. 2. 7 εἰ
γὰρ ταῦτα λέγοιμι, Ἀγησίλαόν τ' ἄν μοι δοκῶ ἄφρονα ἀποφαίνειν καὶ ἐμαυ-
τὸν μωρόν, εἰ ἐπαινοίην τὸν περὶ τῶν μεγίστων εἰκῆ κινδυνεύοντα.

VIII. *Zeugma.*

This is a figure current especially in the poets; in which, for the sake
of brevity, only one predicate is put in connection grammatically with sev-
eral words, while in sense it can refer to only one of them; and conse-
quently from it the reader must infer a suitable predicate for the rest. E. g.
Hes. 9. 640 νέκταρ τ' ἀμβροσίη τε, τάπερ θεοὶ αὐτοὶ ἔδουσι. Soph. OT. 371
τυφλὸς τά τ' ὦτα, τόν τε νοῦν, τά τ' ὄμματ' εἶ. Comp. Il. γ. 327. Hdot. 4. 106.
—This usage passed over into the later prose and to the Latin writers;
and was by many regarded as elegant; e. g. Virg. Æn. 1. 355 *crudelis aras,
trajectaque pectora ferro nudavit;* comp. 2. 320. Florus 4. 12. 37 *his oculos,
aliis manus amputabant.* Even the *contrary* can be thus supplied from the
predicate; e. g. Cic. Nat. Deor. 2. 64 *nec vero supra terram* (sc. *patet*), *sed
etiam in intimis ejus tenebris plurimarum rerum latet utilitas.*

IX. *Asyndeton.*

1. Every *regular* clause in the progress of narration or other discourse,
unless otherwise conjoined (e. g. by pronouns) with what precedes, must
strictly have with it in Greek one of the short movable conjunctions, which
serve to connect clauses. In like manner also, *co-ordinate single words*
standing together must be connected by conjunctions. This rule is for the
most part everywhere observed; so that even the larger sections and books
begin with a conjunction, by which they are joined back to the preceding
one. Nevertheless, there occur instances where a connection is avoided;
and both clauses and single words are intentionally made to follow one an-
other without any connecting particle. This is called *Asyndeton.*

2. Between *co-ordinate words* the connecting particle is thus omitted:
a) Commonly in *enumerations ;* e. g. Plat. Prot. p. 319. d, ὁμοίως δὲ χαλκεύς,
σκυτοτόμος, πλούσιος, πένης, γενναῖος, ἀγεννής. b) When several epithets
follow a substantive *for ornament*, especially in Homer; e. g. Il. π. 140
ἔγχος ἕλετο, βριθύ, μέγα, στιβαρόν. α. 97 ὑπὸ ποσσὶν ἐδήσατο καλὰ πέδιλα,

ἀμβρόσια, χρύσεια.—On the other hand, for the connection of two adjectives by καί or τε καί, contrary to our English usage, see in § 149. m. 8.

NOTE. For the apparently asyndetic construction of some participles, see § 144. 4.

3: Between *whole clauses* the connecting particle is omitted as follows: a) In the language of *emotion*, where the predicate is put first, especially in Homer: Il. λ. 196 βῆ δὲ ... εἰς Ἴλιον ἰρήν· εὗρ᾽ υἱὸν Πριάμοιο κτλ. Il. ψ. 352 ἐν δὲ κλήρους ἐβάλοντο· πάλλ᾽ Ἀχιλεύς κτλ. comp. χ. 295, 391; so in Xenophon often: ἔδοξε ταῦτα, or ἀνέτειναν πάντες, etc. Also when the predicate does not stand first: Il. ρ. 50 δούπησεν δὲ πεσών· αἵματί οἱ δεύοντο κόμαι. Od. μ. 428 ἦλθε δ᾽ ἐπὶ νότος ὦκα· παννύχιος φερόμην, ἅμα δ᾽ ἠελίῳ κτλ. In all such cases it will be found, that by inserting the particle the clause loses in vivacity and warmth of description. b) In clauses for *explanation*, where we are accustomed to insert *namely;* especially in prose, after a preceding demonstrative which refers to what follows. Yet here γάρ can also stand. E. g. Il. β. 217 αἴσχιστος δὲ ἀνὴρ ὑπὸ Ἴλιον ἦλθεν· φολκὸς ἔην, χωλὸς δ᾽ κτλ. Plat. Gorg. p. 450. a, αἱ ἄλλαι τέχναι οὕτως ἔχουσιν· ἑκάστη αὐτῶν περὶ λόγους ἐστὶ τούτους κτλ. Dem. Phil. 1. p. 44 δέομαι ὑμῶν τοσοῦτον· ἐπειδὰν ἅπαντα ἀκούσητε, κρίνατε.

APPENDIX.

A.

ON VERSIFICATION.*

1. For the full understanding of what follows, it is necessary to pre-
mise some remarks on the different kinds of Greek poetry, and their con-
nection with the dialects. All the species of Greek poetry have their
origin in three principal classes of poetical diction, viz.

> The *Epic*, or poetry of narrative ;
> The *Lyric*, or poetry of song ;
> The *Dramatic*, or poetry of action.

2. Each of these classes of poetry, in its most complete form, became
appropriated among the Greeks to particular tribes. The *Epic* was
formed and cultivated among the Ionics ; the *Lyric* among the Dorics
and Æolics ; and lastly the *Dramatic* among the Attics. Hence it
arose, that each of these classes, in language, metre, and adaptation to
music and song, united the character and more or less of the dialect of
the tribe, in which it was chiefly cultivated, to the peculiarities of its
own nature. Comp. § 1. 10 sq.

NOTE 1. It must here be noted, that in speaking of dramatic and Attic
poetry, we mean chiefly the iambic and trochaic parts of the drama gener-
ally, and the anapæstic parts of comedy, in which the strictly dramatic
dialogue is contained. The other parts belong more or less to lyric poetry,
and the choruses wholly so.

3. The chief influence which is hence exerted upon the metre and
poetic quantity, is, that the *epic* diction has more softness, and, in order
to bring the narration more into the restraints of metre, more license in
the forms of words and in the pronunciation. *Dramatic* poetry, on the
other hand, and particularly comedy, being derived from the language
of ordinary life, confined itself more strictly to the customary forms ; and
of course more particularly to the language and pronunciation of the
Attic people, of which it sacrificed very little to the metre. The *lyric*
diction approached in this respect more nearly to the epic ; from which,
as the mother of all Greek poesy, it derived the greater part of its poet-
ical language and forms ; while with these it mingled also the harsher
and rougher peculiarities of the Doric dialect, and thus exempted the
melody of song from the monotony of narrative recitation.

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4. The alternation of long and short syllables in discourse is called,
from its impression on the ear, *Rhythm*. So far as this alternation fol-

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lows certain laws, which limit it by a certain measure, it is called *Metre.* Single parts of such discourse, which can be embraced and recognized by the ear as a metrical whole, are called *Verses.*

5. Verses are subdivided into smaller sections of a few syllables each. which are called *Feet.* The most usual feet are the following ·

Spondee	– –	e. g.	δούλους
Trochee	– ◡	e. g.	δοῦλος
Iambus	◡ –	e. g.	λόγους
Pyrrhic	◡ ◡	e. g.	λόγος
Dactyl	– ◡ ◡	e. g.	τύπτετε
Anapæst	◡ ◡ –	e. g.	λέγεται
Tribrach	◡ ◡ ◡	e. g.	λέγετε

NOTE 2. In the examples here adduced, each foot consists of a single word. All verses, however, are measured likewise by feet, of which the beginning and end fall in the middle of the words.

6. To determine the measure of the feet and verses, a short syllable is assumed as *unity,* and a long syllable as the double of this, or *two.* Every such unit is called a *time* or *interval, mora.*

NOTE 3. Consequently the tribrach is equal in time to the trochee and iambus; and the spondee to the dactyl and anapæst.

7. The length and shortness of syllables, or their *quantity,* is determined by the rules and principles given in § 7. For the use of the *Hiatus* and *Synizesis* in poetry, see § 6. n. 3. § 29 ; and § 28. n. 6. § 29. n. 11.—It is here only necessary to remark further, that in most species of poetry the *last* syllable of every verse is *common,* i. e. a short syllable can stand instead of a long one, or a long syllable instead of a short one.

8. In some kinds of verse, and likewise in sections of verses, there remains, after dividing them into their feet, a single syllable over and above. This is called the *catalectic* syllable. A verse whose symmetry requires that this syllable should be counted instead of a full foot, is called a *catalectic* verse ; while if the syllable is regarded as supernumerary, it is a *hypercatalectic* verse. The principles by which this is to be determined, must be sought in more extended treatises.

9. The most common kinds of verse are those made by the repetition of one and the same foot. Among these, the *dactylic, iambic, trochaic,* and *anapæstic,* are the most frequent.

10. The most usual dactylic verse is the *Hexameter,* which is employed in epic and heroic poetry in uninterrupted succession, without the mixture of any other species. It consists of five dactyls and a spondee.

$$- \smile \smile \mid - \smile \smile \mid - \smile \smile \mid - \smile \smile \mid - \smile \smile \mid - -$$

But instead of each of the *first four* feet a *spondee* may stand ; and as the last syllable of every verse is common (no. 7), instead of the *sixth,* a *trochee,* e. g.

1. Κλῦθί μευ, ʼΑργυρότοξʼ, ὃς Χρύσην ἀμφιβέβηκας,
2. Κίλλαν τε ζαθέην, Τενέδοιο τε ἶφι ἀνάσσεις,
3. Σμινθεῦ, εἴποτέ τοι χαρίεντʼ ἐπὶ νηὸν ἔρεψα,

4. ἢ εἰ δή ποτέ τοι κατὰ πίονα μηρί' ἔκηα
5. ταύρων ἠδ' αἰγῶν, τόδε μοι κρήηνον ἐελδωρ·
6. τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν.

```
1. - ◡ ◡ | - ◡ ◡ | - - | - - | - ◡ ◡ | - ◡
2. - - | - ◡ ◡ | - ◡ ◡ | - ◡ ◡ | - ◡ ◡ | - -
3. - - | - ◡ ◡ | - ◡ ◡ | - ◡ ◡ | - ◡ ◡ | - ◡
4. - - | - ◡◡ | - ◡ ◡ | - ◡ ◡ | - ◡ ◡ | - ◡
5. - - | - - | - ◡ ◡ | - - | - ◡ ◡ | - -
6. - - | - ◡ ◡ | - ◡ ◡ | - ◡ ◡ | - ◡ ◡ | - ◡
```

Note 4. Sometimes also we find a spondee inserted in the *fifth* place instead of the dactyl. Such a verse is called a *spondaic* Hexameter. E. g.

ἀκροτάτῃ κορυφῇ πολυδείραδος Οὐλύμποιο

```
- ◡ ◡ | - ◡ ◡ | - ◡ ◡ | - ◡ ◡ | - - | - ◡
```

or

βῆ δὲ κατ' Οὐλύμποιο καρήνων ἀΐξασα

```
- ◡ ◡ | - - | - ◡ ◡ | - - | - - | - ◡
```

11. The (dactylic) *Pentameter* is composed of two parts or halves, separated by a close or cadence; each of which parts consists of two dactyls and a catalectic syllable.

```
- ◡ ◡ | - ◡ ◡ | - || - ◡ ◡ | - ◡ ◡ | -
```

For the first two dactyls, and for them alone, spondees may be substituted. The middle syllable is always long; the last, as the final syllable, may be also short. This kind of verse is commonly found only in connection with the Hexameter; so that one Hexameter and one Pentameter follow each other alternately. A poem of this kind was called Ἔλεγοι, *Elegi;* for which at a later period the Sing. *Elegia* became usual. Hence an apothegm or inscription in one such double verse (δίστιχον) is called ἐλεγεῖον.

1. Ἐλπὶς ἐν ἀνθρώποισι μόνη θεὸς ἐσθλὴ ἔνεστιν,
   ἄλλοι δ' Οὔλυμπόνδ' ἐκπρολιπόντες ἔβαν.
2. ᾤχετο μὲν Πίστις, μεγάλη θεός, ᾤχετο δ' ἀνδρῶν
   Σωφροσύνη, Χάριτές τ', ὦ φίλε, γῆν ἔλιπον.
3. ὅρκοι δ' οὐκέτι πιστοὶ ἐν ἀνθρώποισι δίκαιοι,
   οὐδὲ θεοὺς οὐδεὶς ἅζεται ἀθανάτους.
4. εὐσεβέων δ' ἀνδρῶν γένος ἔφθιτο, οὐδὲ θέμιστας
   οὐκέτι γιγνώσκουσ' οὐδὲ μὲν εὐσεβίας.

```
1. - ◡ ◡ | - - | - ◡ ◡ | - ◡ ◡ | - ◡ ◡ | - ◡
   - - | - - | - || - ◡ ◡ | - ◡ ◡ | - ◡
2. - ◡ ◡ | - - | - ◡ ◡ | - ◡ ◡ | - ◡ ◡ | - -
   - ◡ ◡ | - ◡ ◡ | - || - ◡ ◡ | - ◡ ◡ | - ◡
3. - - | - ◡ ◡ | - ◡ ◡ | - - | - ◡ ◡ | - -
   - ◡ ◡ | - - | - || - ◡ ◡ | - ◡ ◡ | -
4. - ◡ ◡ | - - | - ◡ ◡ | - ◡ ◡ | - ◡ ◡ | - ◡
   - ◡ ◡ | - - | - || - ◡ ◡ | - ◡ ◡ | -
```

12. The iambic, trochaic, and anapæstic verse, is measured by *dipodes*, i. e. double feet or pairs of feet. In accordance with this, verses of four

feet are called *dimeter*, those of six feet, *trimeter*, etc. The Latin names, on the contrary, *quaternius, senarius*, etc. refer to the number of single feet.

13. Every iambic *dipode*, instead of the first iambus, may also have a spondee ; thus

$$\smile\,-,\ \smile\,-\quad\text{or}\quad-\,-,\ \smile\,-$$

Hence it follows that in every iambic verse the spondee can stand in every *odd* place, *in sede impari*, 1, 3, 5, 7.

14. In every foot also a long syllable can be resolved into two short ones. Consequently the *tribrach* may stand instead of the iambus in every place except the *last*. Inasmuch, however, as the last syllable is common, the last place can be occupied by a pyrrhic ; and in all the odd places, instead of a spondee, the anapæst and dactyl may be substituted.

NOTE 5. Of the feet of four *units* or *times*, however, the anapæst can also stand in the even places. Still this does not hold of *tragedy ;* which does not easily admit the anapæst even in the third and fifth places.

15. Hence arises for the *Iambic trimeter* or *Senarius* the following scheme.

But the other kinds of feet, especially those of three syllables, must not be so frequent as to obscure the iambic metre.

Γλώσσης μάλιστα πανταχοῦ πειρῶ κρατεῖν ·
ὃ καὶ γέροντι καὶ νέῳ τιμὴν φέρει,
ἡ γλῶσσα σιγὴν καιρίαν κεκτημένη.

Εἰ τὸ συνεχῶς καὶ πολλὰ καὶ ταχέως λαλεῖν
ἦν τοῦ φρονεῖν παράσημον, αἱ χελιδόνες
ἐλέγοντ᾽ ἂν ἡμῶν σωφρονέστεραι πάνυ.

Πλοῦτος δὲ βάσανός ἐστιν ἀνθρώπου τρόπων.
ὃς ἂν εὐπορῶν γὰρ αἰσχρὰ πράττῃ πράγματα,
τί τοῦτον ἀπορήσαντ᾽ ἂν οὐκ οἴει ποιεῖν ;*

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* See § 7. n. 19.

Δέσποιν᾽, ὅταν τις ὀμνύοντος καταφρονῇ,
ᾧ μὴ ξύνοιδε πρότερον ἐπιωρκηκότι,
οὗτος καταφρονεῖν τῶν θεῶν ἐμοὶ δοκεῖ,
καὶ πρότερον ὀμόσας αὐτὸς ἐπιωρκηκέναι.

- -, ⌣ - | ⌣ -, ⌣ - | - ⌣ ⌣, ⌣ - -
- -, ⌣ - | ⌣ ⌣ ⌣, ⌣ ⌣ ⌣ | - -, ⌣ ⌣ -
- -, ⌣ ⌣ ⌣ | - -, ⌣ - | ⌣ -, ⌣ - -
- ⌣ ⌣, ⌣ ⌣ ⌣ | - -, ⌣ ⌣ ⌣ | - -, ⌣ - -

16. Besides the senarius, the most common species of iambic verse is
the *catalectic tetrameter* (no. 8 above). E. g.

Εἴ μοι γένοιτο παρθένος καλή τε καὶ τέρεινα
- -, ⌣ - | ⌣ -, ⌣ - | ⌣ -, ⌣ - | ⌣ -, ⌣

The rules and licenses are essentially the same in this verse as in the
senarius; and the catalectic syllable is common.

17. The *trochaic dipode*, instead of the second trochee, may have a
spondee:

$$- \; ⌣, - \; ⌣ \quad \text{or} \quad - \; ⌣, - \; -$$

Hence it follows, that in trochaic verse a spondee can stand in every
even place, *in sede pari*, 2, 4, 6, 8.—The rule holds also here, that in
every foot a long syllable can be resolved into two short ones. The
tribrach can therefore stand in all the places; and the dactyl and ana-
pæst (instead of the spondee) in all the even places.

NOTE 6. Among the feet of *four units*, however, the dactyl, though very
seldom, is found also in the odd places.

18. The most usual *trochaic* verse is the *catalectic tetrameter*. E. g.

Νοῦς ὁρᾷ, καὶ νοῦς ἀκούει· τἆλλα κωφὰ καὶ τυφλά
- ⌣, - - | - ⌣, - - | - ⌣, - ⌣ ⌣ | - ⌣, ⌣

Ἰτέον· ὡς ἄνανδρον ἀκλεῶς κατθανεῖν. Αἰνῶ τάδε.
⌣ ⌣ ⌣, - - | - ⌣, ⌣ ⌣ - | - ⌣, - - | - ⌣, ⌣

The catalectic syllable is common.

19. In the *anapæstic* verse, the spondee can stand instead of the ana-
pæst, by uniting the two short syllables into one long one; and then
again, by resolving the second long syllable of the spondee into two short
ones, a dactyl can be introduced. As an example we give the *catalectic
tetrameter* so common in the comic poets. E. g.

Ὅτ᾽ ἐγὼ τὰ δίκαια λέγων ἤνθουν καὶ σωφροσύνη νενόμιστο
⌣ ⌣ -, ⌣ ⌣ - | ⌣ ⌣ -, - - | - -, ⌣ ⌣ - | ⌣ ⌣ -, ⌣

Φανερὸν μὲν ἔγωγ᾽ οἶμαι γνῶναι τοῦτ᾽ εἶναι πᾶσιν ὁμοίως
ὅτι τοὺς χρηστοὺς τῶν ἀνθρώπων εὖ πράττειν ἐστὶ δίκαιον,
τοὺς δὲ πονηροὺς καὶ τοὺς ἀθέους τούτων τἀναντία δήπου

⌣ ⌣ -, ⌣ ⌣ - | - -, - - | - -, - - | ⌣ ⌣ -, -
⌣ ⌣ -, - - | - -, - - | - -, - - | ⌣ ⌣ -, ⌣
- ⌣ ⌣, - - | - -, ⌣ ⌣ - | - -, - - | ⌣ ⌣ -, -

χαίρετε, δαίμονες, οἳ Λεβάδειαν, Βοιώτιον οὖθαρ ἀρούρας
- ⌣ ⌣, - ⌣ ⌣ | - ⌣ ⌣, - - | - -, ⌣ ⌣ - | ⌣ ⌣ -, -

20. *Arsis* or *elevation* is that part of a foot on which the emphasis of
the rhythm or the *Ictus, beat,* falls.   In order to mark it, the ordinary
acute accent (′) is commonly employed, the regular accents being then
omitted.   The remaining part of a foot is called *Thesis, depression.*
The natural arsis is on the long syllable of a foot ; and consequently the
spondee (– –) and tribrach (◡ ◡ ◡), considered in themselves, leave the
arsis undetermined.   But in every verse, the original or fundamental
foot (as the iambus in iambic verse, the dactyl in dactylic verse, etc.)
determines the arsis for all the other feet which are substituted for it.
Consequently the *spondee* in iambic and anapæstic verses reads thus,
– –′ ; in trochaic and dactylic thus, –′ –.   Thus τουτου, (without refer-
ence to its accent in prose,) when it stands instead of an iambus or ana-
pæst, is read τουτού ; instead of a trochee or dactyl, τούτου.   Further,
since the ictus on a long syllable necessarily lies on the first of the two
units or times contained in the same, it therefore, when the long syllable
is resolved into two short ones, necessarily falls, in like manner, on the
first of these short ones.   Hence the *tribrach,* when it stands instead of
an iambus, is read thus ◡ ◡′ ◡, instead of a trochee thus ◡′ ◡ ◡ ; and
the *dactyl* instead of a spondee with the arsis on the last syllable (– –′),
is read thus – ◡′ ◡ ; but the *anapæst* where it stands for the contrary
spondee (–′ –), thus –′ ◡ ◡.   Consequently we must read λέγετε, λέγεται,
when these words stand as trochaic or dactylic feet ; and on the contrary
λεγέτε, λεγέται, when these words stand as iambic or anapæstic feet.   In
doing this, however, the learner must be on his guard not to prolong in
pronunciation the short syllables which have the arsis ; since by this
means they would become long, and thus destroy the metre.*

NOTE 7. The learner will do well first to exercise himself, by marking
with the ictus all the preceding schemes of verse, and then pronouncing
the verses themselves accordingly.   To facilitate his progress, we subjoin
here some examples not there adduced, with their ictus.

Hexameter.—Ground-Scheme.

–′ ◡ ◡ | –′ ◡ ◡ | –′ ◡ ◡ | –′ ◡ ◡ | –′ ◡ ◡ | –′ –

Example.

ἔργα νεῶν, βουλαί δε μεσῶν, ευχαί δε γερόντων
–′ ◡ ◡ | –′ – | –′ ◡ ◡ | –′ – | –′ ◡ ◡ | –′ –

Pentameter.—Ground-Scheme.

–′ ◡ ◡ | –′ ◡ ◡ | –′ || –′ ◡ ◡ | –′ ◡ ◡ | –

Example.

μή μετρείν σχοινῷ Πέρσιδι τήν σοφιήν
–′ – | –′ – | –′ || –′ ◡ ◡ | –′ ◡ ◡ | –′

* Compare on the mode of effecting this, the marginal notes on p. 19.   We at
least cannot make this ictus audible in any other way than we do the accent;
and consequently can only make it perceptible when we *scan,* i. e. pronounce the
verse according to the metre, without reference to the grammatical accent.   See
p. 19.

Senarius.—Ground-Scheme.

⏑ –′, ⏑ –′ | ⏑ –′, ⏑ –′ | ⏑ –′, ⏑ –′

Examples.

φυσίν πονήραν μέταβαλείν ου ῥᾴδιόν

⏑ –′, ⏑ –′ | – ⏑′ ⏑, ⏑ –′ | – –′, ⏑ ⏑′

ταμιείον άρετης έστι σώφροσυνή μονή

⏑ ⏑ –′, ⏑ ⏑′ ⏑ | – –′, ⏑ –′ | ⏑ ⏑ –′, ⏑ –

―――――

Iambic tetram. catalect.—Ground-Scheme.

⏑ –′, ⏑ –′ | ⏑ –′, ⏑ –′ | ⏑ –′, ⏑ –′ | ⏑ –′, ⏑

Examples.

αλλ' αύτο πέρι του πρότερος είπειν πρώτα δίαμαχούμαι

– –′, ⏑ ⏑′ ⏑, | – ⏑′ ⏑, ⏑ –′ | – –′, ⏑ ⏑′ ⏑ | ⏑ –′, –

Ͽυννεία Ͽέρμα κάταφαγών κατ' έπιπιών ακράτον

– –′, ⏑ ⏑ –′ | ⏑ ⏑′ ⏑, ⏑ –′ | – ⏑′ ⏑, ⏑ –′ | ⏑ –′, ⏑

―――――

Trochaic tetram. catalect.—Ground-Scheme.

–′ ⏑, –′ ⏑ | –′ ⏑, –′ ⏑ | –′ ⏑, –′ ⏑ | –′ ⏑, –

Examples.

πέριορᾴς μ' ούτώς ὑπ' άνδρων βάρβαρών χειρούμενόν

⏑′ ⏑ ⏑, –′ – | –′ ⏑, –′ – | –′ ⏑, –′ – | –′ ⏑, ⏑′

άλλα μά Δι' ου ῥᾴδιώς ούτώς αν αύτους δίεφυγές
είπερ έτυχον τών μελών των Φιλοκλεούς βεβρώκοτές

–′ ⏑, ⏑′ ⏑ – | –′ ⏑, –′ – | –′ ⏑, –′ – | ⏑′ ⏑ ⏑, ⏑

–′ ⏑, ⏑′ ⏑ ⏑ | –′ ⏑, –′ – | ⏑′ ⏑ ⏑, –′ ⏑ | –′ ⏑, ⏑

―――――

Anapæstic tetram. catalect.—Ground-Scheme.

⏑ ⏑ –′, ⏑ ⏑ –′ | ⏑ ⏑ –′, ⏑ ⏑ –′ | ⏑ ⏑ –′, ⏑ ⏑ –′ | ⏑ ⏑ –, –

Examples.

αλλ' όλολυξάτε φαινόμενησίν ταις άρχαιαίσιν Αθήναις
και Ͽαύμασταίς και πόλυυμνόίς ὶν' ὁ κλείνος δήμος ενοίκει

– ⏑′ ⏑, – ⏑′ ⏑ | – ⏑′ ⏑, – –′ | – –′, – ⏑′ | ⏑ ⏑ –′, –

– –′, – –′ | – ⏑′ ⏑, – –′ | ⏑ ⏑ –′, – –′ | ⏑ ⏑ –′, –

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21. The *Cæsura* is properly the *division* or *separation*, by means of the ending of a word, of something which rhythmically or metrically belongs together. Hence there arises a *Cæsura* 1) of the *Foot*, 2) of the *Rhythm*, 3) of the *Verse*; all of which must be carefully distinguished, since the word *cæsura* is very commonly used without addition for each of the three.

22. The *Cæsura of the Foot* is where a word ends in the middle of a foot; e. g. in the first (dactyl) of | Μῆνιν ἄ– | ειδε, and in the second (spondee) of | Οὐλομέ– | νην ἥ | –. This is the least important of all, and

is without any influence of its own on the metre; since the division into feet is in a great measure arbitrary.

23. The *Cæsura of the Rhythm* is where a word ends with the arsis, i. e. where the arsis falls on the last syllable of a word ; by which means the arsis is separated from the thesis. Such a final syllable receives from the ictus a special emphasis; so that not unfrequently the poets place here a *short final syllable*, which by this means alone is made *long*, and fills out of itself the arsis ; comp. § 7. 15. Of this *lengthening by the cæsura*, the epic poets particularly avail themselves ; e. g.

> Τηλέμαχε | ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων;
> Αὐτὰρ ἔπειτ' αὐτοῖσι βέλος | ἐχεπευκὲς ἐφιείς.*

24. The *Verse-Cæsura* is where the final syllables of words fall into such places in the verse, that a *Rhythm* which by this means is made full and pleasant to the ear, closes, and another begins. To judge of this requires a deeper knowledge of versification, than can be imparted here.—In a narrower sense, *that* is called a verse-cæsura which occurs in certain *determinate places*, and of which every verse must have at least one, when it is not faulty. In this sense the name is understood, when we say of a verse that *it has no cæsura*. This point also we cannot here exhaust ; and therefore subjoin further only the following remarks :

a) Several kinds of verse have their cæsura in one *fixed* place. Such are, of the above kinds, the following : 1) The *pentameter*, in which a word must end at the division mentioned above. This cæsura is never neglected. 2) The *iambic, anapæstic,* and *trochaic catalectic tetrameter ;* all of which have their natural cæsura at the end of the fourth foot. This cæsura is sometimes neglected.

b) Other kinds of verse have more than one place for the cæsura : and the choice is here left to the discretion of the poet. Still some one cæsura is commonly the principal one. In *hexameter* the predominant cæsura is that in the middle of the third foot ; either directly after the arsis, e. g.

> Μῆνιν ἄειδε, θεά, | Πηληϊάδεω Ἀχιλῆος ·
> Οὐκ ἄρα μοῦνον ἔην | ἐρίδων γένος, ἀλλ' ἐπὶ γαῖαν ·

or in the middle of the thesis of a dactyl, e. g.

> Ἄνδρα μοι ἔννεπε, Μοῦσα, | πολύτροπον, ὃς μάλα πολλά.

The first species is called, by a modern expression, the *masculine* cæsura ; the second the *feminine* (or trochaic). It rarely happens that both are wholly wanting in this verse. In such case, however, they are replaced by a cæsura in the second or in the fourth foot, which are then usually masculine, and produce the best effect when both occur together ; e. g.

> ἀλλὰ νέον | συνορινόμενοι | κίνυντο φάλαγγες.

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* This usage is most known from epic writers ; and since, in hexameter verse, which always has the arsis at the beginning of the foot, this cæsura and the cæsura of the foot fall together, this circumstance has often occasioned the erroneous supposition, that this prolongation is effected by the *cæsura of the foot* (no. 22). With this was connected another erroneous idea ; for the name *cæsura* was also given to the case, where a word was cut in two in the division into feet. But it is easy to see, that in all cases where any effect is produced by a cæsura, it has respect alone to the *ending* of a word ; which therefore may be a monosyllable.

Note 8. In order to guard against misapprehension and confusion, we remark here further, that writers on metre, when they speak of the cæsuras of the hexameter, often understand, in a wider sense, only those which occur in *every place* of the hexameter, and by the choice and alternation of which, depending as they do solely on the poet, the positive euphony not only of single verses, but also of the whole series of verses, is produced. But on account of the many final syllables in every verse, the mere ending of a word is not enough to mark a verse-cæsura in this sense; but it must be connected with some perceptible break in the sense, or with some striking position of the words. In this way the verse-cæsura then forces itself upon the ear, even over those indispensable cæsuras, which, as well as these optional ones, must not be wanting, but which also very commonly comprehend the latter in themselves.

B.

HISTORY OF THE GREEK ALPHABET, p. 5.[*]

It may not be superfluous to give here a short view of the history of the Greek alphabet, as derived from the ancient accounts and internal evidence.

The ancient tradition was, that Cadmus brought sixteen letters from Phœnicia to Greece, to which Palamedes afterwards added four more, viz. ϑ, ξ, φ, χ, and Simonides still later four others, viz. ζ, η, ψ, ω; Plin. 7. 56. On comparing, however, the Phœnician alphabet, as it has come down to us in the Hebrew, it is very apparent that this story must be thus understood; viz. that the Phœnician alphabet was introduced into these western countries in a more or less perfect shape; that some tribes, perhaps those in Greece Proper, were satisfied with sixteen letters; that they were not however unacquainted with the more perfect system of other tribes, but adopted by degrees such other letters as they found convenient; and this, according to the tradition, occurred at two different epochs.

Taking away now the letters ascribed by Pliny to Palamedes and Simonides, there remain the following as the sixteen ancient letters, viz.

α β γ δ ε ι κ λ μ ν ο π ρ σ τ υ.

The same letters are also given in Schol. ad Dionys. Thr. p. 781. 1. But since this alphabet certainly ended, like the Oriental one, with τ, there can be no doubt that the υ was transferred to its present place from later alphabets; since it was originally the same with the Βαῦ i. e. Φαῦ. Marius Victorinus, 2468.

If now we restore this F or Υ, which was used at a later period only as a numeral, the traditional alphabet of Cadmus was unquestionably the following:

Α Β Γ Δ Ε F Ι Κ Λ Μ Ν Ο Π Ρ Σ Τ

and the names were Ἄλφα, Βῆτα, Γάμμα, Δέλτα, Εἶ, Φαῦ, Ἰῶτα, Κάππα, Λάμβδα, Μῦ, Νῦ, Οὖ, Πῖ, Ῥῶ, Σίγμα, Ταῦ. The letters which were afterwards adopted, so far as they belonged to the original Phœnician alphabet and were in use among other tribes, viz. ζ, η, ϑ, ξ, assumed their original places. The others, which were added later, and were formed either by a change of the old ones or in some other way, were annexed after the T. In this way T became the nineteenth letter; since the Υ, which was formed from the Φαῦ by splitting its upper part, was already placed after the T, while the F itself was omitted. Indeed the F was employed as a regular letter of the alphabet only by a few tribes; in the others it was afterwards used, along with the Κόππα, only in the system of numerals, and was

dropped in the alphabet. If now we count these two (Faῦ and Kόππα), and also reckon Σίγμα and Σάν as two, which they were originally, we obtain from A to T inclusive just the twenty-two Phœnician-Hebrew letters; and, as we shall see, also the very same letters.

The Oriental alphabet contained four sibilants, Zain, Samech, Tsade, Sin; and there were likewise four in the Greek alphabet before T, viz. Z, Ξ, Σ, and Σάν. The names Samech, Tsade, Sin, correspond clearly to the names Σίγμα, Ζῆτα, Σάν; and the name Zain is consequently merged in Ξῖ. Just as clearly, however, can we recognize in the forms of the Greek letters ζ, σ, ξ, the common forms of the Hebrew Tsade, Samech, and Zain (צ, ס, ז). We see then evidently, that the four sibilants, in their wanderings from tribe to tribe, became confounded, and exchanged their places in the alphabet. But this took place in such a way, that a sibilant came to stand in the Greek alphabet in the place corresponding to each Phœnician sibilant; as is evident of itself in the case of ζ, ξ, σ. The place of the old Σάν consequently was between Π and Kόππα. The Zain (Dsain), which along with ζ was as superfluous as Σάν by the side of σ, was not however dropped like the latter; but common usage employed it as a double sound or letter; or perhaps it was retained because the original sound dsi passed over, in the dialects, into ksi.

In the Oriental alphabet, several of the soft or gently-aspirated consonants were at the same time employed as vowel letters. This continued to be the case in Greek (including the Latin dialect) with ᾽Ιῶτα and with Faῦ or Y, the Latin V. The ῎Αλφα was considered in Greek simply as a vowel; inasmuch as the consonant power of the Oriental Aleph was regarded by the Greeks merely as an affection of the vowel sound, or the spiritus lenis. The Phœnician Hé and Hhéth were sounded alike by the Greeks, (because they could not easily make the distinction between these two aspirates,) and furnished therefore two forms of the spiritus asper. Of these the one (E) still maintains its place in manuscripts in the form of the breathing placed over a letter ϵ or ⊦; while the other (H) is often found on coins and in inscriptions. In the Latin alphabet this H has retained its Oriental power, and occupies nearly the same place as the η in the Greek alphabet, viz. immediately before the I,—the Θ having been dropped by the Latins, like all other aspirates. At the same time this double form (E and H) furnished also two forms for the vowel E, and in this shape alone they remained in the Greek alphabet, and were early employed to distinguish the quantity. This was afterwards imitated also in the case of O, by writing a double o, which still appears in the cursive ω, and had precisely the same form in the ancient cursive alphabet, as we still find it in Egyptian papyrus manuscripts.* The Greek O corresponds of course to the Oriental Ain, and has the same place in the alphabet.

Of the five letters then which were annexed after the T, the origin of Y and Ω has been already shewn. Φῖ and Ψῖ are simply modifications of Πῖ, as is evident from their names and value. Χῖ in like manner is a modification of Ξῖ; since this latter in the Italic-Greek and Latin alphabets was written X, and corresponds to Χῖ both as to name and value, precisely as Ψῖ to Φῖ. Moreover, its real transition in the dialects into the guttural sound ch, has its parallel in the Spanish language.

Of the remaining letters of the Ionic-Attic alphabet, viz. those which were ultimately employed only as numerals, the F retained the same position in the Latin alphabet, with a more strongly aspirated pronunciation; hence the V stands there likewise after T, and in its double capacity of vowel and consonant. The Kόππα (Latin Q) has in all the ancient alphabets, the Phœnician included, the same name with Κάππα, except that it was

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* The form Ω seems to have been derived from ω by shortening the side strokes and swelling out the middle.

pronounced with the deeper vowel *u* or *o*. We see therefore that the sound *u*, which it requires in Latin, was also originally connected with it. In the Greek dialects which are most known, the Kόππα appears to have early lost this peculiarity, and become, as in some of the modern European languages, equivalent to a simple *k*, and consequently to Kάππα; while it preferred nevertheless a connection with *u* or *o*, as is still to be seen on coins and in inscriptions. See Boeckh's Corpus Inscript. Græc. I. n. 166, with the note; where too may be seen the old form of the Kόππα (Ϙ) corresponding to the Hebrew and Latin letter; its form in the numeral system (�) being merely simplified for the convenience of writing. The Σάν, in consequence of the above-mentioned exchange of places among the sibilants, assumed the place of the Oriental *Tsade*, and stood accordingly between Π and Kόππα. It is therefore singular, that in the numerical system it does not stand in the same place; at any rate, we may hence draw the conclusion, that this system did not become fixed until a long time after the difference between Σάν and Σίγμα had vanished. In order to complete the numerical system, the letters last adopted were also employed; but with these the system reached only to 800; and therefore to mark 900 the sign Σαμπῖ was added, by an arbitrary procedure, quite at the end. In doing this, however, some reference was probably had to the usage of other tribes, who, like the Orientals, used the ancient alphabet in a complete form as a series of numerical signs, and consequently with the Σάν in its ancient place. The abbreviation *Sampi* 𐤑 was without doubt similar to the letter Σάν, (which was everywhere conspicuous as a brand upon horses,) if not entirely the same. See Scaliger ad Euseb. p. 115. ' Indeed it seems to me probable, that this numerical sign received the name Σαμπῖ, as well as this more modern form of abbreviation, only at a later period; and that earlier it had merely the name of Σάν, and was the simple ancient letter;* which however had probably long since lost its original place in the alphabet, and received this new one by arbitrary convention.

[For the sake of illustration, the Hebrew alphabet, with the corresponding Greek letters, is here subjoined:

א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	שׁ	ת
A	B	Γ	Δ	E	F	Z	H	Θ	I	K	Λ	M	N	Ξ	O	Π		Ϙ	P	Σ	T
α	β	γ	δ	ε		ζ	η	ϑ	ι	κ	λ	μ	ν	ξ(σ)	o	π			ρ	σ	τ

It must however be borne in mind, that the present Hebrew square character is not the proper one with which to compare the Greek letters. The latter were derived from the Phœnician alphabet, the characters of which are for the most part extant in the ancient Hebrew letters as found on coins. To these the Greek letters bear a close resemblance; particularly Γ, Δ, E (Phen. ꓱ), H, Λ, O, Π, Σ, etc.

As to the four sibilants, the ancient Hebrew or Phœnician forms of *Zain* and *Samech* are unknown; the power and place of the former at least have passed over to the Greek Z. *Samech* and *Sin* appear early to have been confounded by the Greeks, who finally retained the name of the former in the place and with the form of the latter; perhaps too the form of *Samech* (σ) was retained in the small alphabet. The place of Samech was afterwards filled by the double letter Ξ, the small form of which (ξ) bears a strong resemblance to the old Hebrew *Tsade*. The place of *Tsade* remained vacant in the Greek alphabet; though probably it was not so originally, but was filled by the ancient Σάν, as supposed by the author above.

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* In a Greek sentence upon an Egyptian papyrus of nearly two hundred years before Christ, the *Sampi* appears with only one stroke in the middle, and is therefore the same as an inverted *Sin*. See the explanation of this papyrus by the author, p. 25.

G g

If this last hypothesis be well founded, we can perhaps easily explain the origin and name of the later numeral sign Σαμπί. In order to find a sign for 900, the old letter Σάν was adopted; but as both its name and form had long since been confounded with those of Σίγμα, it became necessary to distinguish it by marking its ancient place in the alphabet, viz. ' the Σάν which stood next to Πί.' This was done by appending the Πί to its name, and combining the forms of both letters.

On the relation of the Greek letters to the Oriental alphabets, see Hug's *Geschichte der Buchstabenschrift*. Gesenius *Geschichte der Heb. Sprache und Schrift*, § 44.

The ancient Hebrew coin-letter may be seen in Beyer *de Nummis Hebr. Samaritanis*, p. 224. Eckhel *Doctr. Nummorum vett.* T. III. p. 404. Also in the alphabets of Gesenius's *Lehrgebäude der Heb. Sprache*, and in his *Script. Literaturæ Linguæque Phæn. Monumenta.*—Tr.

C.

Characters and Abbreviations in Writing.

1. Besides the Abbreviations given in § 2. n. 2, which are still found in modern printing, it is necessary, in order to read the early editions, to become acquainted with a multitude of other characters. This object however would be less completely effected by giving a full catalogue of all the characters employed, which would only serve to confuse the eye, than by a selection of such as we here subjoin in a tabular view, where they can easily be committed to memory, or readily referred to. The method here adopted is, first, to give certain simple elements which everywhere occur in the compound characters; and then also certain compounds, by the analogy of which other compound characters may be recognized, wherever they are met with.

2. In this Table therefore, Series I. contains only forms of *single letters* which are no longer used in ordinary printing; and even not in the earlier, except as elements of more complicated characters. Thus, e. g. the twofold form of ε, which is found in the characters for ἐν and ἐπί in Col. IV; and the form of σ, found in like manner in the characters for σα, σο, σω, in Col. V. Both these letters, however, serve also as elements in characters not here given.

3. The unusual figure of the κ in Series I. must not be confounded (1) with the η, as an element of ην in Series II ; nor (2) with the character for τι at the end of the same series; especially when the upper part of this character is not bent far enough back, as is the case with some kinds of type.

4. Of the three forms of ν in Series I, the first was formerly very common, and the second is the same furnished with the stroke of union on the right. It is obvious, that the letter in this shape stands in the same relation to the common μ, as N to M. The third form of the ν was used as a final letter, and is common in many current editions, especially those printed at Bâle, e. g. of Eustathius; and must not be confounded with the very similar character for σσ in Col. V.

5. Series II. contains several characters, the elements of which would not at first sight be obvious; and which are therefore separated from the alphabetical columns III–VI. This might indeed have been done also with some of those beginning with ἐπ in Col. IV ; but it was thought preferable to leave these latter all standing together, for the sake of easier comparison.

6. The Columns III–VI contain therefore only such characters, whose initial letter, with the help of Series I, may be easily ascertained. They all stand in alphabetical order.

TABLE OF ABBREVIATIONS.

I.

α	γ	ε	ε	κ	ν	ν	ν	σ

II.

‑ον	γὰρ	γὰρ	ει	εῖ	ελ	ην	ου	τῶ	ῦ	δὲ	καὶ	τι

III.		IV.		V.		VI.	
	αθι		εἶναι		μω		τὴν
	αλ		ἐν		μῶν		τῆς
	αλλ		ἐπειδὴ		οἶον		τῆς
	αν		ἐπευ		οὐκ		τὸ
	ἀρ		ἐπι		οὗτος		τὸν
	αὐτὸ		ἐπὶ		παρα		τοῦ
	γγ		ἐπὶ		περ		τοῦ
	γὰρ		ἐπὶ		περὶ		τοὺς
	γὰρ		ευ		πο		τρ
	γελ		κατὰ		ρο		τρα
	γεν		κεφάλαιον		σα		τῶ
	γερ		μάτων		σε		τῶν
	γίνεται		μεθ		σθαι		τῶν
	γο		μὲν		σο		υι
	γρι		μὲν		σπ		υν
	γρο		μεν		σσ		ὑπ
	δεξ		μεν		σω		χθ
	δευ		μενος		ται		χο
	δια		μετὰ		ταῖς		ω
	δια		μετὰ		ταῦτα		ερ

D.

Technical Grammatical Expressions.

I. *Greek.*

1. **Letters.** στοιχεῖα *letters ;* φωνήεντα καὶ σύμφωνα *vowels and conso-nants ;* ἄφωνα *mutes,* ἡμίφωνα *semivowels,* ὑγρά * *liquids ;* δασέα, ψιλά, μέσα, *rough, smooth, middle.*—ἐπίσημον, an old letter used only as a *numeral,* p. 6.

2. **Accents, etc.** προσῳδίαι *accents ;* but under this name are also com-monly included *quantity, breathing, apostrophe,* and *hypodiastole* (§ 15. 2. comp. § 7. 1) ; ὀξεῖα, βαρεῖα, περισπωμένη, *grave, acute, circumflex.*—πνεύματα *breathings ;* δασεῖα καὶ ψιλή (sc. προσῳδία) *rough and smooth.*—στιγμή, τελεία στιγμή, *point, period,* μέση στιγμή *colon,* ὑποστιγμή *comma.*—χρόνος *quantity.* συλλαβὴ δίχρονος (anceps) *doubtful syllable.*—χασμωδία† *hiatus.*

3. **Parts of Speech.** ὄνομα *noun* (ὄνομα προσηγορικόν *substantive,* ἐπιθε-τικόν *adjective,* κύριον *proper name*) ; ἀντωνυμία *pronoun,* ἄρθρον *article* (προ-τασσόμενον, ὑποτασσόμενον, or -ακτικόν, *prepositive, postpositive*) ; μετοχή *par-ticiple,* ῥῆμα *verb,* ἐπίρρημα *adverb,* πρόθεσις *preposition,* σύνδεσμος *conjunc-tion.* The interjections are included under adverbs.

4. **Accidents of Nouns, etc.** γένος ἀρσενικόν, θηλυκόν, οὐδέτερον, *Masc. Fem. Neut.*—ἀριθμὸς ἑνικός, δυϊκός, πληθυντικός, *Sing. Dual, Plural.*—κλίσις *declension,* πτώσεις *cases ;* ὀρθή or εὐθεῖα, or also ὀνομαστική, *Nom.* γενική *Gen.* δοτική *Dat.* αἰτιατική *Acc.* κλητική *Voc.* πτώσεις πλάγιαι *oblique cases.*

ὄνομα ἀπολελυμένον or ἀπόλυτον, also ἁπλοῦν and θετικόν, *positive ;* συγκρι-τικόν *comparative,* ὑπερθετικόν *superlative.*

5. **Accidents of Verbs, etc.** συζυγία *conjugation,* under which how-ever the Greeks understand different *classes* of verbs which are conjugated alike, e. g. the verbs λ, μ, ν, ρ. What we mean by the verb *conjugate,* as also by *declension,* is called in Greek κλίνειν, κλίσις, *inflect, decline ; inflec-tion, declension.*—θέμα *theme* § 92. 6.—πρόσωπα *persons.*

αὔξησις συλλαβικὴ καὶ χρονική, *Augm. syllab. and temp.*—ἀναδιπλασιασμός *reduplication.*

διάθεσις *character* of the verb, according to which it is a ῥῆμα ἐνεργητικόν, παθητικόν, μέσον, *Active, Passive, Middle.*—αὐτοπαθές *intransitive,* ἀλλοπαθές *transitive.*

ἐγκλίσεις *Moods ;* ὁριστική *Indic.* ὑποτακτική *Subj.* εὐκτική *Opt.* προστα-κτική *Imper.* ἀπαρέμφατος *Infinitive.*

χρόνοι *Tenses ;* ἐνεστώς *Present,* παρῳχημένος *Preterite,* μέλλων *Future :*— παρακείμενος *Perfect,* παρατατικός *Imperfect,* ὑπερσυντελικός *Pluperf.* ἀόριστος *Aorist.*—παράτασις *duration,* συντέλεια *completion, momentary action.*

σύνθεσις *proper composition ;* παράθεσις *loose composition,* i. e. arising from mere juxtaposition ; παρασύνθετα *words derived from compound words.*

II. *Latin and English.*‡

Prosody, see § 7. 1.	*Position,* § 7. 8.
Pure vowels, § 28. 1.	*Hiatus,* § 29. 1.

Synæresis, the contraction of vowels.

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* These are also called ἀμετάβολα, because they are *not* changed in declension and conjugation.

† The form χασμῳδία, as it is sometimes written, is false ; for there is nothing of ᾄδω in this word, which comes from χασμώδης *having gaps.*

‡ From the author's *Schul-Grammatik.*

Diæresis, the separation of two vowels, § 15. 3.

Resolution into a double sound, § 105. n. 10.

Synalœphe, the union of two syllables in one, chiefly in two words following one another. It includes both

Elision, § 28. 3. and ‖ *Crasis*, § 29. 2.

Synizesis, Synalœphe, Synecphonesis, § 28. n. 6. § 29. n. 11. Append. A. 7.

Aphæresis, the taking away of one or more letters from the beginning of the usual form of a word; e. g. εἴβω poetic for λείβω, ἦ for φῇ or ἔφη, § 29. n. 11. § 109. I. 4.

Syncope, the same in the middle of a word; e. g. τέραος for τέρατος, πατρός for πατέρος, § 47. § 106. n. 6. § 110.

Apocope, the same at the end of a word, e. g. πάρ for παρά, § 117. n. 2.

Prosthesis, the addition of one or more letters at the beginning of the usual form of a word, e. g. σμικρός for μικρός.

Epenthesis, the same in the middle of a word, e. g. πτόλεμος poetic for πόλεμος.

Paragoge, the same at the end of a word; e. g. ἐνί for ἐν.

Metathesis, the transposition of letters, § 19. n. 2. § 110. 11.

Diastole, Hypodiastole, § 15. 2.

Metaplasm, § 56. 5.	*Heteroclite*, § 56. 5.
Abundans, § 56. 4.	*Genus Epicænum*, § 32. n. 3.
Characteristic, § 91. 2.	*Theme*, § 92. 6.

Union-vowel, § 87. 5, and n. 1.

Anastrophe, § 117. 3.

Tmesis, the separation of the preposition of a compound verb from the verb, e. g. ἀπ᾽ ὧν ἔδοντο Ionic for ἀπέδοντο οὖν, § 147. n. 7.

Correlatives, § 78. § 116.

Verbs Transitive, those which take an immediate object in the Accus. upon which the action *passes over*, § 131. 2.

—— *Intransitive* or *Neuter*, those which take no immediate object, § 131. 2.

—— *reflexive* and *reciprocal*, § 89. 1. § 135. 2, 7, 8; comp. § 74. 3, 4 and marg. note.

—— *causative* ⎫
—— *immediate* ⎬ § 113. 2.

—— *impersonal*, § 129. 18.

Apposition, when one noun is joined to another in the same case, for the sake of explanation or further description; e. g. Κῦρος βασιλεύς, *Cyrus the king;* ἐμοὶ σῷ πατρί, *to me thy father.* § 123. 1, 2.

Hypothetical or *Conditional Construction*, § 139. m. 22.

Attraction, § 142. 2. § 143. 3. § 151. I.

Asyndeton, § 151. IX.

Inversion or *Hyperbaton*, when one or more words are placed out of their natural order; e. g. ἐν ἄλλοτε ἄλλῳ, for ἄλλοτε ἐν ἄλλῳ, 'another time in another;' § 151. III. 1.

Ellipsis, the omission of one or more words, § 151. IV.

Pleonasm, when one or more words, strictly taken, stand superfluously, inasmuch as their sense is already contained in the context, § 151. VI.

Anacoluthon, § 151. II.

Aposiopesis, § 151. V.

Epexegesis, § 151. VII.

Zeugma, § 151. VIII.

E.

TABLES OF WORDS FOR DECLENSION.

FIRST DECLENSION, p. 47.*

ἀγορά *market*	κεφαλή *head*	πύκτης *boxer*
Ἀγχίσης (long ι)	κλέπτης *thief*	πύλη (ŭ) *gate*
ἀδολέσχης *prattler*	κόρη *maiden*	ῥίζα *root*
Ἀθηνᾶ Minerva	κριτής *judge*	σκιά *shadow*
Αἰνείας Æneas	κτιστής *founder*	Σκύθης (ŭ) *a Scythian*
ἄκανθα *thorn*	λαύρα *lane*	στέγη *roof*
ἄμιλλα *combat*	λύπη (long υ) *grief*	στοά *porch*
ἄρουρα *ploughed land*	μαθητής *scholar*	σφαῖρα *sphere*
ἀσχολία *business*	μέλισσα *bee*	σφῦρα *hammer*
γαλῆ *weasel*	μέριμνα *solicitude*	σχολή *leisure*
γῆ *earth*	Μίδας (short ι)	σωτηρία *deliverance*
γλῶσσα *tongue*	μοῖρα *portion*	ταμίας *steward*
δόξα *opinion*	νίκη (long ι) *victory*	τεχνίτης *artisan*
ἔχιδνα *adder*	νύμφη *bride*	ὕλη (long υ) *forest*
ζώνη *zone*	ὀργή *wrath*	φιλία *friendship*
ἡμέρα *day*	ὀρνιθοθήρας G. a, *bird-catcher*	χαρά *joy*
θάλασσα *sea*		χλαῖνα *outer-garment*
θύρα (short υ) *door*	Πέρσης *a Persian*	χώρα *country*
Κεκροπίδης (short ι)	πλευρά *side*	ψυχή *soul*

SECOND DECLENSION, p. 49.
Feminines in *os*.

1. Besides trees (§ 32. 4) also the following *plants:*

ἡ βίβλος or βύβλος *the papyrus-plant*

ἡ κόκκος *the scarlet-oak;* but ὁ κόκκος *a berry*, and especially *the scarlet berry*

σχοῖνος *bulrush*	νάρδος *spikenard*	ῥάφανος *cabbage*

With these connect:

βύσσος *fine linen*	δοκός *beam*	βάλανος ⎫
βίβλος and δέλτος *book*	ῥάβδος *rod*	ἄκυλος ⎭ *acorn*

2. The following *stones* and *earths:*

ὁ, ἡ λίθος, as Fem. chiefly of rare and precious stones.

ἄργιλος *clay*	κρύσταλλος *crystal;* but ὁ κρύσταλλος *ice.*
ἄσφαλτος *asphaltus*	
βάσανος *touchstone, trial*	μίλτος *cinnabar*
γύψος *gypsum*	σάπφειρος *sapphire*
ἤλεκτρος (also τὸ ἤλεκτρον) *amber*	σμάραγδος *smaragdus*
	τίτανος *lime.*

With these connect:

ἄμμος, ψάμμος, ἄμαθος, ψάμαθος, *sand*	
ψῆφος *pebble, vote*	πλίνθος *tile*
ὑαλος *glass*	βῶλος *clod*
κόπρος *filth*	ὄνθος *dung*
σποδός *ashes*	ἄσβολος *soot*

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* These Tables of Words for Practice are arranged simply in alphabetical order, that the learner may be exercised in judging which of the rules given in the grammar is to be applied in each instance.

3. Belonging to the idea of *vessel, receptacle*, etc.

κιβωτός *ark*   ληνός *wine-press*
χηλός *chest*   ἄκατος (ἡ, ὁ) kind of *ship*
σορός *coffin*   στάμνος (ἡ, ὁ) *jug*
ἄρριχος *basket*   λήκυθος *oil-flask*
κάρδοπος *kneading-trough*   πρόχοος, πρόχους, *watering-pot*
ἀσάμινθος and   κάμινος *stove*
πύελος *bathing-tub*   θόλος (ἡ, ὁ) *cupola*

4. Belonging to the idea of *way*:

ὁδός and κέλευθος *way*   ἄτραπος and τρίβος *footpath*
οἷμος (ὁ, ἡ) *path*   τάφρος and κάπετος *trench*

5. The following single words:

χέρσος and ἤπειρος *continent*   μήρινθος *twine*
νῆσος *island*   τήβεννος *toga*
νόσος *disease*   βάρβιτος (ἡ, ὁ) *lyre*
δρόσος *dew*   τάμισος *runnet*
γνάθος *jaw-bone*   γέρανος *crane*
κέρκος *tail*   κόρυδος, κορυδαλός, *lark*
ῥινός (ἡ, ὁ) *hide*   κόχλος (ὁ, ἡ) *snail*
ψίαθος (ἡ, ὁ) *mat*

and with a difference of meaning

ἡ λέκιθος *yolk*   ὁ λέκιθος *pea-soup*

Words for Practice.

ἄγγελος *messenger*	ἴον *violet*	παιδίον *child*
ἀετός *eagle*	καρκίνος *crab*	ῥόδον *rose*
ἆθλος *combat*	κασσίτερος *tin*	σίδηρος *iron*
ἆθλον *prize*	ὁ κέρασος *cherry-tree*	σπασμός *spasm*
ἡ ἄμπελος *vine*	ὁ κότινος *wild olive-tree*	στρατός *army*
ἄνθρωπος *man*	μῆλον *apple*	ταῦρος *bull*
ἄργυρος and	ἡ μῆλος *apple-tree*	φάρμακον *medicine*
ἀργύριον *silver*	μόλιβος or μόλυβδος *lead*	ἡ φηγός *beech-tree*
ἔργον *work*	μόριον *part*	φορτίον *burden*
εὖρος *east-wind*	νότος *south-wind*	χαλκός *copper*
ζέφυρος *west-wind*	ξύλον *wood*	χρυσός and
ἱμάτιον *over-garment*	οἶκος *house*	χρυσίον *gold*

THIRD DECLENSION.

Catalogue of words which have the syllable before the case-ending *long*.*
§ 41. n. 1.

Nouns in *ις* and *υς* which in flexion have δ; all Feminines.

ἀψίς *vault*	κηλίς *spot, stain*	ῥαφανίς *radish*
βαλβίς *goal*	κληῒς (Ion. for κλείς) *key*	ψηφίς *pebble*
καρίς *sea-crab*	κνημίς *greave*	δαγύς *puppet*
κηκίς *sap*	κρηπίς *stand, base*	

or which in flexion have θ:

ἡ ἄγλις *clove of garlick*   ὁ, ἡ ὄρνις *bird*
ἡ μέρμις *string*   ἡ κώμυς *bunch, tuft*

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* The learner must here pay particular regard to the accent, in respect both to its position and form, according to the general rules, and also the special ones referred to in § 43. 2.

In ις and υς which in flexion have ν:
ἡ ἴς sinew   ᾗ ῥίς nose   ὁ, ἡ θίς heap, shore
ἡ ἀκτίς ray   ὁ δελφίς dolphin
ἡ γλωχίς point   ἡ ὠδίς throe
Ἐλευσίς   Γόρτυς   Σαλαμίς   Τραχίς   Φόρκυς

In αν, υν, αρ:
ὁ παιάν pæan   ὁ μόσυν wooden tower
ὁ ψάρ starling   ὁ Κάρ a Carian

In αρ G. τος:
τὸ φρέαρ well   τὸ στέαρ tallow

In ξ G. κος:
βλάξ βλακός stupid   ὁ κόρδαξ sort of dance   ὁ σύρφαξ filth
ὁ θώραξ breastplate   ὁ λάβραξ shark   φέναξ deceiver
ὁ ἱέραξ kite   ὁ οἴαξ rudder   Φαίαξ a Phæacian
ὁ ἴξ (an insect)   ἡ αἶξ crowd, press   ἡ ῥάδιξ branch
ἡ φίξ sphinx   ἡ βέμβιξ child's top   ὁ σκάνδιξ chervil
ἡ φρίξ shudder   ὁ πέρδιξ partridge   ἡ σπάδιξ palm-branch
ὁ Φοῖνιξ Phænician, palm, redness
ὁ βόμβυξ silkworm   ὁ κῆϋξ (a sea-bird)   ἡ σάνδυξ vermilion
ὁ δοίδυξ pestle   κῆρυξ herald

In ξ G. γός:
ἡ ῥάξ grape   ὁ κόκκυξ cuckoo
ἡ μάστιξ scourge   ἡ πέμφιξ bubble, blister   ὁ τέττιξ cricket

In ξ G. χσ: ἡ ψίξ crumb.

In ψ G. πος:
ὁ ἴψ, κνίψ, θρίψ, names of insects
ὁ ῥίψ bulrush   ὁ γύψ vulture   ὁ γρύψ griffin, condor

Words for Practice, p. 57.

The letters before the case-endings, which cannot be determined by the general rules given in the grammar, are subjoined in parentheses.

All the following words have the vowels α, ι, υ, before the case-endings short. Those which have them long are given in the preceding lists.

1. Words having a consonant before the case-ending.

ὁ ἀγκών elbow   ἡ ἔρις (δ) strife
ἡ ἀηδών (ο) nightingale   ὁ θεράπων (οντ) servant
ὁ ἀήρ (ε) air   ὁ ἱμάς (ντ) thong
ὁ αἰθήρ (ε) ether   ἡ κατῆλιψ (φ) ladder
ἡ αἴξ (γ) goat   ὁ κλών bough
ἡ ἀλώπηξ (ε) fox   ἡ κόρυς (θ) helmet
ὁ ἀνδριάς (ντ) statue   ὁ κτείς (εν) comb
ὁ ἄξων (ο) axle   ἡ κύλιξ (κ) cup
ἡ αὖλαξ (κ) furrow   τὸ κῦμα wave
ἡ βήξ (χ) cough   ἡ λαῖλαψ (π) hurricane
ὁ γέρων (οντ) old man   ὁ Λάκων
ἡ δαίς (τ) feast   ὁ λάρυγξ (γ) larynx
ἡ δάς (δ) torch   ὁ λιμήν (ε) haven
ὁ δράκων (οντ) dragon   ἡ λίγξ (κ) lynx
ἡ Ἑλλάς (δ) Greece   ὁ μήν month
ὁ Ἕλλην a Greek   τὸ νέκταρ nectar
ἡ ἐλπίς (δ) hope   ὁ ὄνυξ (χ) nail, claw

ὁ ὄρτυξ (γ) *quail*
τὸ οὖθαρ (τ) *udder*
ὁ πένης (τ) *poor man*
ὁ πίναξ (κ) *tablet*
ὁ ποιμήν (ε) *shepherd*
ἡ πτέρυξ (γ) *wing*
ἡ πτύξ (χ) *fold*
ἡ σάρξ (κ) *flesh*
ἡ σειρὴν *siren*
τὸ στόμα *mouth*
ἡ Στύξ (γ)
ἡ Σφίγξ (γ)
ἡ Τίρυνς (θ)

ὁ φθείρ *louse*
ἡ φλέψ (β) *vein*
ἡ φλόξ (γ) *flame*
ὁ φώρ *thief*
τὸ φῶς (τ) *light*
ὁ χάλυψ (β) *steel*
ὁ χειμών *tempest, winter*
ἡ χελιδών (ο) *swallow*
ὁ χήν *goose*
ἡ χθών (ο) *earth*
ἡ χιών (ο) *snow*
ἡ χλαμύς (δ) *war-garment*
ἡ ὤψ *countenance*

2. Words having a vowel before the case-endings, and more or less contracted, p. 61 sq.

τὸ ἄνθος *flower*
ὁ βότρυς *bunch of grapes*
τὸ γένος *race*
ἡ γένυς *jaw-bone*
τὸ σκέπας *cover*
ἡ δρῦς *oak*
ὁ ἱππεύς *rider*

τὸ κόμμι *gum*
ἡ Λητώ *Latona*
ὁ μάντις *seer*
ὁ μῦς *mouse*
ὁ ὀρεύς *mule*
τὸ ὄρος *mountain*
ἡ ὄψις *face*
ἡ πειθώ *persuasion*

ὁ πέλεκυς *axe* (§ 51)
τὸ πέπερι *pepper*
ἡ πίτυς *pine*
ἡ ποίησις *poetry*
ἡ πρᾶξις *action*
ὁ στάχυς *ear of grain*
ἡ φύσις *nature*

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ADJECTIVES, p. 78.

Examples of adjectives in *os* of two and three endings, for applying the rules in § 60. 2 and 4.

All are to be considered as having three endings, which are not limited to two by some definite rule.

ἀγαπητός *beloved*
ἄδικος *unjust*
ἄθλιος *unhappy*
ἄμαχος *invincible*
ἄξιος *worthy*
ἀριστερός *left*
βαρύτονος *barytone*
βασιλικός *royal*
γεωργικός *agricultural*
γυμνός *naked*
δεξιός *right* (dexter)
δῆλος *manifest*
διάλιθος *set with stones*
διάφορος *different*
δίκαιος *just*

δυνατός *possible*
ἐλαφρός *easy*
ἐρυθρός *red*
εὔκαιρος *opportune*
ζηλότυπος *jealous*
ἡμίγυμνος *half-naked*
θαυμάσιος *wonderful*
θεῖος *divine*
θερμός *warm*
θνητός *mortal*
ἴδιος *own*
ἱερός *holy*
καθαρός *clean, pure*
κοινός *common*
λάλος *talkative*
λεῖος *smooth*
λευκός *white*

μαλακός *soft*
μόνος *alone*
ξένος *strange*
ὀξύθυμος *wrathful*
ὀρθός *right, straight*
πολυφάγος *gluttonous*
πρόθυμος *ready, willing*
σεμνός *venerable*
σκληρός *hard*
σοφός *wise*
σπάνιος *rare*
στενός *narrow*
ταλαίπωρος *miserable*
τυφλός *blind*
φιλότεκνος *loving children*
χωλός *lame*

F.

CATALOGUE OF REGULAR VERBS.

Preliminary Notes.

1. In this Catalogue, it is to be assumed of every verb in respect to which nothing is specified, that it has the Aorist and the Perfect after the *first* form; and that its whole conjugation is sufficiently obvious from the rules given in the grammar. This is also the case in respect to every particular tense, which is not expressly specified. Consequently, when e. g. under any verb there stands simply *Aor.* 2, in order to show that this verb has this form of the Aorist, it refers solely to the *Aor. Act.* (and *Mid.*) while the Aor. Pass. and Perf. Act. are to be made according to the first form.

2. Where the *Aor.* 2 *Pass.* is specified, the *Aor.* 1 *Pass.* must nevertheless be always formed; since it very often exists as a less frequent form together with the Aor. 2; and the verbs in which it was not used at all cannot with certainty be specified.

3. The whole Catalogue serves at the same time as an *Index* of all the Verbs treated of or cited as examples in respect to form, throughout the whole discussion on the Verb; if they have not already found their place in the anomalous Catalogue, § 114.

4. The expression—*Pass. takes σ*—refers everywhere to the *Perf.* the *Aor.* 1, and the *Verbal Adjectives;* but stands only with verbs in which this does not follow as a matter of course. §§ 98, 100, espec. § 112. 20.

I. BARYTONE VERBS, p. 146.

ἀγάλλω *adorn.* MID. *be ostentatious.*
ἀγγέλλω *announce.*— MID.—Aor. 2. Act. and Mid. see § 101. 8.
ἀγλαΐζω *make splendid,* Fut. § 95. n. 14.
ἄγχω *strangle* trans. MID. (ἀπάγχο-μαι) *strangle oneself,* § 135. 2.
ᾄδω contr. from ἀείδω *sing.* Augm. § 84. 5. Fut. Mid.
ἀθροΐζω *assemble.*—MID.
ἀθύρω *play*
αἰκίζω *abuse.*—MID
ἀίσσω Act. also Pass. Depon. *spring, hasten.* Att. ᾄττω or ᾄττω, Aor. ᾖξα. ᾄξαι, also without ι subscript.
αἰσχύνω *shame.* Pass. *am ashamed,* § 113. n. 5. § 135. 2, 5. Perf. Pass. see § 101. n. 8.
ἀίω *hear,* only Pres. and Impf.— Augm. (ἐπήϊσα) § 84. n. 2.
ἀκοντίζω *hurl.* MID. in comp. § 135. 7.
ἀκούω *hear,* Fut. Mid. very rarely Fut. Act. § 113. n. 7.—Perf. ἀκή-κοα, Plupf. ἠκηκόειν § 85. 2, 3.— Pass. takes σ; Perf. Pass. without redupl.
ἀλαλάζω *shout for joy,* F. ξω and ξο-μαι Eurip. § 92. n. 3.

ἀλαπάζω *overcome,* Fut. ξω.
ἀλείφω *anoint* (ῐ).—Perf. § 85. 2. Perf. Pass. ἀλήλιμμαι and ἤλειμμαι. Aor. 1. P. rarely Aor. 2. P.—MID.
ἀλλάσσω, ττω, *change :* Charact. § 92. n. 2. Aor. 2. P. § 104. n. 2.—MID. in comp. (Fut. 1. M. and Fut. 2. P.) § 135. 7.
ἀμβλύνω *blunt*
ἀμείβω *exchange.*—MID. comp. ἀπαμ-§ 113. n. 5. extr.
ἀμέλγω *milk*
ἀμύνω *ward off.*—Perf. wholly wanting.—MID. § 135. 2, 5.
ἀντιάζω *go to meet,* § 112. 9.
ἀνύω *complete,* § 95. n. 3.—Pass. takes σ.—MID.
ἀπολαύω *enjoy,* Fut. M. see § 114.
ἅπτω *kindle*
ἅπτω *fasten to.* MID. *seize, touch*
ἀράσσω *smite*
ἄρδω *water.* Pass. only Pres. and Impf.
ἁρμόττω, ἁρμόζω, *adapt,* § 92. n. 5.— MID.
ἀρύω *draw water,* forms its tenses like ἀνύω.—MID.
ἄρχω *rule.*—MID. *begin*
ἀσπαίρω *palpitate*

ἀστράπτω *lighten, glisten*

αὐαίνω *become dry.* Augm. § 84. n. 2.

βαδίζω *go.* Fut. Mid.

βάπτω *dip.* Charact. φ, § 92. n. 1.— Pass. Aor. 2.

βδάλλω *milk*

βήσσω, ττω, *cough.* Char. § 92. n. 2.

βιβάζω, see βαίνω, § 114.

βλάπτω *injure.* Charact. β, § 92. 5, and n. 1.—Pass. Aor. 2.—Redupl. § 83. n. 1.

βλέπω *see.* Fut. Act. and Mid. Pass. Aor. 2. § 100. n. 5.

βλίττω *gather honey,* § 92. n. 2.

βλύζω *spring up* (as water).

βουλεύω *counsel.*—MID. 135. 7.

βραδύνω *be slow.* Perf. § 101. n. 8. marg.

βράζω or βράσσω, ττω, *boil, ferment, winnow.* Fut. σω, § 92. n. 2.

βρέμω *murmur, roar,* only Pres. and Impf.

βρέχω, *wet, soak.*—Pass. § 130. n. 5.

γέμω *am full,* only Pres. and Impf.

γλύφω *carve,* ῠ, § 7. n. 8. Redupl. § 83. n. 1.

γλωττίζω *kiss,* § 83. n. 1.

γνωρίζω *recognize.* Redupl. § 83. n. 1.

γράφω *write.*—Pass. Aor. 2, and Fut. 2, § 100. n. 4.—MID. § 136. n. 3.

γρύζω *grunt,* Fut. ξω.

γυμνάζω *practise.*—MID. § 135. 2.

δακρύω *weep*

δανείζω *lend on interest.*—MID. *borrow on interest*

δέρω *flay.*—Pass. Aor. 2 (ᾰ).

δεσπόζω *rule*

δεύω *moisten*

δικάζω *judge.*—MID. § 135. 8.

διστάζω *doubt*

διώκω *pursue,* Fut. Act. and Mid.

δουλεύω *serve*

δρέπω *pluck.*—MID.

δρύπτω (δρύφω) *tear,* § 92. 5. marg.

ἐγκωμιάζω *praise,* Fut. Mid. rarely Fut. Act. Augm. § 86. n. 3.

ἐγχειρίζω *hand over.* Augm. § 86. n. 3.

ἐθίζω *accustom.* Augm. ει, § 84. 2.

εἰκάζω *conjecture.* Augm. § 84. 5.

εἴκω *yield.* Augm. § 84. 5. Not to be confounded with the Anom. εἴκω.

εἴργω *exclude.* Augm. § 84. 5, and n. 4. See also in § 114.

ἐκκλησιάζω *hold an assembly.* Augm. § 86. n. 3.

ἐλέγχω *confute.*—Att. redupl.—Perf. Pass. § 98. n. 7.

ἐλίσσω, ττω, *wind.* Augm. ει, § 84. 2.—Perf. Act. does not occur. Perf. Pass. εἴλιγμαι and ἐλήλιγμαι. MID.

ἐλπίζω *hope.*—ἔλπω see Anom. § 114.

ἐμφανίζω *make clear.* Augm. § 86 n. 3.

ἐντύω and ἐντύνω *equip,* forms tenses only from the latter

ἐξετάζω *search out.* Augm. § 86. n. 2.

ἑορτάζω *celebrate.* Augm. § 84. n. 9.

ἐπείγω (not a compound) *impel;* Pass. *hasten,* § 113. n. 5.

ἐπιβατεύω *sail in a ship.* Augm. § 86. n. 3.

ἐπιτηδεύω *be diligent.* Augm. § 86. n. 3.

ἐρείδω *prop.*—Att. redupl. § 85. 1.— MID.

ἐρέσσω, ττω, *row.* Fut. σω, § 92. n. 2.

ἐρεύγω *spit out,* see anom. ἐρυγγάνω, § 114.

ἐρέφω *deck, crown.*—MID.

ἐρίζω *strive, emulate.*—Att. redupl. § 85. 1.

ἑρμηνεύω *interpret*

ἕρπω *creep.* Augm. ει, § 84. 2. (Pres. and Impf.) Flexion from ἑρπύζω.

εὐθύνω *make straight*

εὐφραίνω *rejoice.* Pass. § 113. n. 5.

εὕω, comm. ἀφεύω, *roast, singe*

ἐχθαίρω *hate* (poet.) Aor. § 101. n. 2.

ἥδω *delight,* trans. Pass. *rejoice,* § 113. n. 5.

ἥκω *come, am here.* No Aor. and no Perf. § 137. n. 8.

θάλλω *sprout.*—Perf. 2, § 97. 4. b.

θάλπω *warm*

θαυμάζω *wonder at.* Fut. Mid.

θέλγω *enchant*

θερίζω *harvest*

θεσπίζω *prophesy.* Fut. Att. § 95. n. 14.

θήγω *whet*

θηρεύω *hunt*

θλίβω *crush.*—Pass. Aor. 2.

θραύω *break in pieces.*—Pass. takes σ, § 112. 20. c.

θύω and θύνω *be furious.* Pres. and Impf.

ἱδρύω *set,* see § 114.—MID.

ἰθύνω *make straight*

ἱκετεύω *supplicate.* Augm. § 84. 3.

ἱμάσσω (poet.) *scourge,* Char. § 92. n. 2.

ἱμείρω *desire.* Pass. § 113. n. 5.

ἱππεύω *ride*

ἰσχναίνω *make dry.* Aor. 1. § 101. n. 2.

ἰσχύω *am able.* Augm. § 84. 3.

καθαίρω (not a compound) *purify.*—
Aor. 1. takes η, rarely ᾱ.—MID.

καίνω *kill.*—Aor. 2.—Perf. wholly
wanting.—Pass. only Pres. and
Impf.

καλύπτω *wrap up.*—MID. § 135. 4.

κάμπτω *bend.*—Pass. Perf. § 98. n. 8.

κείρω *shear.*—Fut. σω in Hom. § 101.
n. 3. Aor. 2. Pass.—MID. § 135.
2, 4, 8.

κελεύω *command.*— Pass takes σ,
§ 112. 20. c.

κέλλω *land.* F. κέλσω, § 101. n. 3.

κερδαίνω *gain;* Aor. 1, § 101. n. 2.

κηρύσσω, ττω, *proclaim*

κινδυνεύω *be in danger*

κλέπτω *steal.* Fut. Mid.—Perf. Act.
§ 97. n. 1. Perf. Pass. § 98. n. 3.
Aor. 2. Pass. § 100. n. 5.

κλίνω *incline,* § 101. 9.—Pass. Aor.
and Fut. 1 and 2.—MID.

κλύζω *rinse*

κναίω *scratch.* Pass. takes σ, § 113.
20. a.

κνίζω *itch, burn*

κνώσσω *sleep* (poet.) Fut. § 95. 6.
marg.

κοιλαίνω *hollow out;* Aor. 1, § 101.
n. 2.

κολάζω *punish.* Fut. κολάσω, κολά-
σομαι, and κολῶμαι.

κομίζω *bring.* MID. *receive,* § 135. 6.

κονίω *bedust,* κονίσω, κεκόνιμαι, later
κεκόνισμαι from κονίζω.

κόπτω *cut.* Char. §92. n.1. Perf.1.
(Epic Perf. 2.) Pass. Aor. 2.—
MID. § 135. 5.

κορύσσω *equip.* Char. § 92. n. 2.
§ 98. n. 5.

κραίνω *accomplish.* Perf. § 101. n. 7.

κρίνω *judge,* § 101. 9.—MID. § 135. 7.
—ἀποκρίνομαι *answer,* § 113. n. 5.

κρούω *strike.* Pass. takes σ, § 112.
20. c.—MID. § 135. 6.

κρύπτω *conceal.* Charact. β, § 92. n.
2, and marg.—Pass. Aor. 1 and 2.
—MID.

κτεατίζω *gain.* Augm. § 83. n. 1. b.

κτίζω *found*

κύπτω *stoop.* Perf. κέκυφα

κωκύω *howl.* Fut. Mid.

κωλύω *hinder*

λάμπω *shine.* Fut. Act. and Mid.—
Perf. 2 λέλαμπα

λέγω *say.*—MID.—See in § 114.

λείβω *pour out*

λείπω *leave,* secondary form λιμπάνω,

§ 112. 4, 11. Aor. 2. Perf. 2.—
MID.

λέπω *shell.*—Pass. Aor. 2, § 100. n. 5.

λευκαίνω *make white.* Aor. 1, § 101.
n. 2.

λεύσσω *see* (poet.) Fut. § 95. 6. marg.

λεύω *stone.* Pass. takes σ, § 112. 20. a.

λήγω *leave off*

λυγίζω *bend,* § 95. n. 2. marg.

λυμαίνω *spoil,* see Depon. λυμαίνομαι.

λύω *loose,* see Anom. § 114.

μαλάσσω, ττω, *soften*

μαραίνω *cause to wither.*—Aor. 1 takes
ᾱ.—Pass. *wither*

μάσσω *knead.* Char. γ, § 92. n. 2.—
Aor. 1. and 2. Pass.—MID.

μαστίζω *scourge.* Fut. ξω, § 92. n. 3.

μερίζω *divide out.*—MID.

μηνύω *point at*

μιαίνω *soil.*—Aor. 1. takes η, § 101.
n. 2, and n. 8. marg.

μολύνω *stain, soil,* Perf. Pass. § 101.
n. 8. b.

νεύω *nod,* (ἐπινεύω *assent,* ἀνανεύω *dis-
sent,*) Fut. Mid. in Hom. Plat. also
Fut. Act.

νίσσομαι *go away* (poet.) Fut. § 95. 6
marg.

νίφω *snow*

νομίζω *suppose*

ξηραίνω *make dry.* Perf. Pass. § 101.
n. 8.

ξύω *make smooth.* Pass. takes σ,
§ 112. 20. a.

οἰακίζω *steer.* Augm. § 84. n. 2.

οἰκτείρω *bemoan*

οἰμώζω *wail.* Char. § 92. n. 3.—Fut.
Mid.

οἰνίζω *smell of wine.* Augm. § 84.
n. 2.

ὀκέλλω *land,* trans. and intrans.

ὀλολύζω *cry out.* Fut. ξομαι.

ὀξύνω *sharpen, irritate.* Perf. Pass.
§ 101. n. 8.

ὀνειδίζω *reproach, revile*

ὀνομάζω *name*

ὁπλίζω *arm.*—MID.

ὀρέγω *reach out.* Att. redupl.—Aor.
Pass. and Mid. § 113. n. 5.

ὁρίζω *bound.*—MID.

ὀργαίνω *make angry.* Aor. 1, § 101.
n. 2.

ὀρύσσω, ττω, *dig,* Char. § 92. n. 2.—
Att. redupl. § 85. 1.—MID.—Sec-
ondary form ὀρύχω, § 92. 5. marg.
§ 114 in ψύχω.

οὐτάζω *wound,* § 84. 5. § 112. 9. § 114
in οὐτάω.

παιδεύω *educate.*—MID.

παλαίω *wrestle.* Pass. takes σ, § 112. 20. a.

πάλλω *brandish.*—Pass. Aor. 2, see in § 114.

πάσσω *bestrew.* F. σω, § 92. n. 2, 3. —MID.

πείρω *pierce,* § 101. 8.—Pass. Aor. 2.

πέμπω *send.* Perf. § 97. n. 1.—Perf. Pass. § 98. n. 8.—MID.

πεπαίνω *ripen.* Aor. 1, § 101. n. 2.

πήσσω, see § 114 πήγνυμι

πιαίνω *fatten.* Aor. 1, § 101. 4.

πιέζω *press.* (πιέζευν § 112. n. 5.)

πιστεύω *believe*

πλάσσω, ττω, *form,* Fut. σω, § 92. n. 1. B.—MID.

πλέκω *braid.*—Pass. Aor. 2, § 100. n. 5.—MID.

πλύνω *wash,* § 101. 9.

πνίγω *suffocate* trans. Fut. Mid. ξομαι.—Pass. *suffocate* intrans. § 113. n. 5.

πορεύω *bring, conduct.*—Pass. *journey,* § 113. n. 5. § 135. 3.

πορίζω *procure.*—MID. *gain, acquire,* § 135. 6.

πράσσω, ττω, *do, find myself* (well or ill), § 113. n. 3. extr.

πρέπω *become ;* only Active

πρεσβεύω *am ambassador.* — MID. § 135. 8.

πρίω *saw.* — Pass. takes σ, § 112. 20. a.

προφητεύω *prophesy.* Augm. § 86. n. 3.

πταίω *stumble.*—Pass. takes σ, § 112. 20. a.

πτήσσω *stoop down.* Char. § 92. n. 2.

πτίσσω *stamp.* Fut. σω, § 92. n. 2. B.

πτύσσω *fold.*—MID.

πτύω *spit.* Flexion in § 95. n. 3. § 112. 20. b.

πύθω (long υ) *cause to rot.*—Pass. *am rotten*

ῥαίω *smash, shiver.* Pass. takes σ, § 112. 20. a.

ῥάπτω *sew,* § 92. n. 1. c.—Aor. 2. Pass.

ῥέπω *sink*

σαίνω *wag, flatter ;* only Active.— Aor. 1. takes η, also ᾱ.

σαίρω *sweep.*—Aor. 1. takes η.—Perf. 2. has the special signif. *grin,* as Present

σείω *shake.*—Pass. takes σ, § 112. 20. a.—MID.

σημαίνω *mark.*—Aor. 1. takes η, later ᾱ.—MID.

σήπω *cause to rot.*—Pass. *am rotten,* Aor. 2. and Perf. 2, § 113. n. 3, 5. § 135. n. 1.

σκάζω *limp*

σκάπτω *excavate.* Charact. φ, § 92. n. 1. c.—Pass. Aor. 2.

σκεπάζω *cover,* § 112. 9.

σκευάζω *prepare,* ἐσκευάδαται § 103. m. 23.—MID. § 135. 2.

σκήπτω Act. and Mid. *lean upon, support myself*

σκιάζω *overshadow,* § 112. 9.

σκώπτω *scoff.* Fut. Mid.

σπείρω *sow.*—Pass. Aor. 2.—MID.

σπεύδω *hasten.*—MID.

σπουδάζω *do with zeal.*—Fut. Mid.

στάζω *drop, trickle,* § 92. n. 3.

στέγω *cover*

στείβω *tread upon.*—Pass. Aor. 2.

στείχω *stride, proceed,* Aor. 1. and 2.

στέλλω *send,* § 101. 8.—Pass. Aor. 1. and 2.—MID. § 135. 3. § 136. n. 2.

στένω *sigh ;* only Pres. and Impf.

στενάζω *groan.* Char. § 92. n. 3.

στέργω *love, am contented.*—Perf. 2.

στέφω *stuff, crown.*—MID.

στηρίζω *prop, support.* Char. § 92. n. 3.—MID.

στίζω *prick.* Char. § 92. n. 3.

στρατεύω Act. and Mid. *take the field*

στρέφω *turn.* Perf. Act. § 97. n. 1. Perf. Pass. § 98. n. 3. Pass. Aor. 1. and 2, § 100. n. 3.—MID.

συρίζω and συρίττω *pipe, whistle.* Fut. συρίξομαι Att.

σύρω *draw, drag.*—Pass. Aor. 2.— MID.

σφάλλω *deceive.*—Pass. Aor. 2.

σφάττω and σφάζω *slaughter,* § 92. n. 5.—Pass. Aor. 2.

σφίγγω *fasten, bind fast.*—Pass. Perf. § 98. n. 7.

σφύζω *beat, palpitate.* Char. § 92. n. 3.

σχίζω *split*

σχολάζω *have leisure*

τάσσω, ττω, *arrange.* Char. § 92. n. 2. —Pass. Aor. 1. and 2.—MID.

τέγγω *moisten, wet*

τείνω *extend,* § 101. 9.

τείρω *rub away,* only Pres. and Impf. —For τέρσω see *Ausf. Sprachl.*

τεκμαίρω *fix, limit.*—Aor. 1. takes η. —MID. *prove*

τεκταίνω *work as carpenter,* etc.—Aor. 1. takes η.

τέλλω, only in compounds, e. g. ἐπιτέλλω *order, give commission,* § 101. 8.—MID.

τετραίνω *bore*, § 101. 4. § 112. 13 ; see
  § 114 τιτράω
τήκω *soften, melt.*—Pass. *melt* intrans.
  § 113. n. 5.   Aor. 2. Perf. 2. § 113.
  n. 3, 5. § 92. 9.   But Aor. 1. Pass.
  was melted, § 113. n. 6.
τίλλω *pluck, pull,* § 101. 4.—MID.
  § 135. 5.
τινάσσω *shake vehemently.*—MID.
τραχύνω *make rough.*   Perf. Pass.
  § 101. n. 7. b.
τρέμω *tremble ;* has no Aor. and no
  Perf.
τρέπω *turn.*   Perf. Act. § 97. n. 1.
  Perf. Pass. § 98. n. 3.   Aor. 2. Act.
  Pass. Mid. § 100. 4.   Aor. 1. Pass.
  ib. n. 3.—Verbal adject. τραπητέον
  § 134. n. 5.
τρίβω *rub* (ῐ).—Pass. Aor. 2, § 100.
  n. 4.
τρίζω *chirp,* Fut. ξω, § 92. n. 3.—Perf.
  τέτρῐγα as Present, § 113. 7, and
  n. 13.
τρύω *rub away.*   Secondary form τρύ-
  χω, see § 114.
τωθάζω *mock.*   Fut. Mid.
ὑβρίζω *insult, abuse*
ὑποπτεύω *suspect.*   Augm. § 86. n. 3.
ὑφαίνω *weave.*   Aor. 1. takes η.
ὕω *rain.*   Pass. takes σ, § 112. 20. a.
φαίνω, see § 114.—Perf. Pass. § 101.
  n. 7.

φαρμάσσω, ττω, *treat with medicine*
φέρβω *feed.*   Perf. 2, § 97. 4. c.—Has
  no Fut. nor Aor.
φλέγω *burn* trans.—Pass. Aor. 2,
  § 100. n. 5.
φονεύω *kill*
φράσσω, ττω, *shut in, inclose.*   Char.
  § 92. n. 2.—Pass. Aor. 2.—MID.
φρίσσω, ττω, *shudder.*   Char. κ, § 92.
  n. 2.—Perf. 2, § 97. n. 5.
φροντίζω *take interest in*
φρύγω *roast.* — Pass. Aor. 2, § 100.
  n. 4.
φυλάσσω, ττω, *guard.*—MID. § 135.
  2, 5.
φυτεύω *plant*
χαλεπαίνω *act harshly.*   Aor. 1, § 101.
  n. 2.
χορεύω *dance*
χρήζω *need, require ;* only Pres. and
  Impf.—Comp. Anom. χράω, § 114.
χρίω *anoint.*—Pass. takes σ, § 112.
  20. c.—MID. § 135. 2.
ψάλλω *play the lyre, sing*
ψαύω *touch.*   Pass. takes σ, § 112.
  20. a.
ψέγω *censure.*—Aor. 2. Pass. § 100.
  n. 5.
ψεύδω *belie.*—MID. am *false, lie*
ψηφίζω *count, reckon.*—MID. *decide
  by vote*
ὠδίνω *am in travail*

II. Contracted Verbs, § 105, comp. p. 177.

ἀγαπάω *love*
ἀγνοέω *know not.*   Fut. Mid.   (Fut.
  Act. in Demosth.)
ἀδικέω *do wrong*
αἱματόω *make bloody*
αἰνέω *praise,* § 95. n. 4 ; αἰνέο § 105.
  n. 7.
αἱρέω, see Anom. § 114.
αἰτέω *ask, demand.*—MID. § 135. n. 2.
ἀκολουθέω *follow*
ἀκριβόω *know accurately.*—MID.
ἀλγέω *suffer pain*
ἀλοάω *thresh.*   Fut. άσω and ήσω,
  § 95. n. 6.
ἀμάω *mow.*—MID.
ἀμφισβητέω *strive, am of a different
  opinion.*   Augm. at the beginning.
ἀνιάω (not a compound) *afflict.*—Pass.
  with Fut. Mid. *afflict myself, grieve,*
  § 113, n. n.
ἀνορθόω *sit upright.*   Augm. § 86.
  n. 4.

ἀντιβολέω *meet, entreat.*   Augm. § 86. 2.
ἀντιδικέω *join issue.*   Augm. § 86. 2.
ἀξιόω *esteem worthy.*—MID.
ἀοιδιάω *sing* (poet.) § 105. n. 1.
ἀπαντάω *meet.*   Fut. Mid. (later Act.)
  —Augm. § 86. n. 2.
ἀπατάω (not a compound) *deceive*
ἀπειλέω (not a compound) *threaten*
ἀριθμέω *number.*—MID.
ἀρκέω *suffice,* retains ε in flexion, § 95.
  n. 3.—Pass. takes σ, § 112. 20. b.
ἀρόω *till, plough,* retains o in flexion,
  § 95. n. 3.   Att. redupl.—Pass.
  without σ, § 112. 20. b.
ἀρτάω *hang up, fasten.*—MID.
ἀσκέω *exercise.*—Pass. *train myself*
ἀσχαλάω *am unwilling,* § 105. n. 10.
ἀτιμόω *dishonour,* Fut. 3, § 99. n. 2.
αὐδάω *talk,* § 105. n. 16.
αὐλέω *play the flute*
ἀφρονέω *am foolish.*   Augm. § 86. 2.
βοάω *cry out,* § 95. 5.   See in § 114.

βουκολέω *pasture* trans. § 105. n. 12.
βριάω *am strong*, § 113. 2.
βροντάω *thunder*
γελάω *laugh*, Fut. Mid.—Has a short
  in flexion, § 95. n. 3. Pass. takes
  σ, § 112. 20. b.—Dialects, § 110.
  n. 10, 14.
γεννάω *beget.*—MID.
δαπανάω Act. and Dep. Pass. *expend,*
  lay out, § 113. n. 5.
δηϊόω, Att. δηόω, *treat as an enemy,*
  § 105. n. 11.
δηλέω *injure.*—MID.
δηλόω *make known*
διαιτάω (not a compound) *am arbitra-*
  tor. Augm. § 86. n. 4.—Pass.
  § 113. n. 5.
διακονέω (not a compound) *minister*
  to, serve. Augm. § 86. n. 4.—Also
  MID. Depon.
δικαιόω *hold to be right,* § 105. n. 13.
διψάω *am thirsty,* § 105. n. 5.
δουλόω *enslave.*—MID.
δυσαρεστέω *am displeased.* Augm.
  § 86. 3.
δυστυχέω *am unhappy.* Augm. § 86. 3.
δυσωπέω *put out of countenance.*
  Augm. § 86. 3.
ἐάω *let, permit,* § 95. n. 7.—Augm.
  ει, § 84. 2.
ἐγγυάω *give as pledge, pawn.* Augm.
  § 86. n. 3.—MID. *pledge myself,*
  § 135. 2.
ἐγχειρέω *take in hand.* Augm. § 86.
  n. 3.
ἐλεέω *compassionate*
ἐμέω *vomit,* retains ε in flexion, § 95.
  n. 3. Att. redupl.—Pass. takes σ,
  § 112. 20. b.
ἐμπεδόω *make fast, firm.* Augm.
  § 86. 2.
ἐμπολάω *traffick.* Augm. § 86. n. 3.
ἐνοχλέω *trouble, molest.* Augm. § 86.
  n. 4.
ἐπιθυμέω *desire.* Augm. § 86. n. 3.
ἐπιορκέω *swear falsely.* Augm. in
  middle. Fut. Mid.
ἐπιχειρέω *undertake.* Augm. § 86.
  n. 3.
ἐρευνάω Act. and Mid. *search out, in-*
  vestigate
ἐρημόω *make desert.* Fut. § 95. n. 13.
ἐρυθριάω *blush,* § 97. 2. b.
ἐρωτάω *ask, question*
ἑστιάω *entertain.* Augm. ει, § 84. 2.
  —Pass. § 113. n. 5.
ἑτεροιόω *make otherwise,* § 105. n. 1.
εὐεργετέω *do good to.* Augm. § 86. 3.

εὐσεβέω *am pious*
εὐωχέω *entertain.* Pass. *feast, revel,*
  § 113. n. 5. § 135. 3.—Augm. § 86. 3.
ζέω *boil* intrans. retains ε in flexion,
  § 95. n. 3. § 112. 20. b. Secondary
  form ζέννυμι.
ζηλόω *emulate, rival*
ζημιόω *punish*
ζητέω *seek*
ζωγραφέω *paint*
ἡβάω *am young;* see § 114 ἡβάσκω.
ἡμερόω *tame.*—MID.
ἠχέω *sound;* ἤχεσκε § 105. n. 12.
θαρρέω, θαρσέω, *have confidence*
θηράω *hunt,* Fut. Mid. and Act.
θλάω *crush,* has a short in flexion,
  § 95. n. 3.—Pass. takes σ, § 112.
  20. b.
θρηνέω *lament, bewail*
θυμιάω *burn incense*
θυμόω *become angry.*—Pass. § 113.
  n. 5.
ἱδρόω *sweat,* contr. § 105. n. 6.
ἱμάω *draw* sc. *water.*—MID.
ἱπποτροφέω *keep horses,* § 86. n. 5.
ἱστορέω *search into, inquire*
κακόω *injure, weaken*
κατηγορέω *accuse.* Augm. § 86. n. 3.
κεντέω *prick, sting*
κινέω *move*
κλάω *break,* see Anom. § 114.
κληρόω *choose by lot.*—MID. *cast lots,*
  § 135. 6.
κνάω *scrape.* Flexion, § 105. n. 5.
  Pass. takes σ, § 112. 20. a.—Sec-
  ondary form κνήθω, § 112. 12.
κοιμάω *put to sleep.* Pass. (epic Mid.)
  sleep, § 113. n. 5. § 135. 3.
κοινόω Act. and Mid. *make common,*
  share
κοινωνέω *participate*
κολλάω *glue*
κολυμβάω *swim*
κομάω *wear long hair,* § 105. n. 10.
κορέω *sweep;* diff. from Anom. κο-
  ρέννυμι
κοσμέω *adorn,* § 105. n. 15.
κοτέω Act. and Mid. *excite a grudge,*
  irritate; retains ε in flexion, § 95.
  n. 3.
κρατέω *have power, hold fast*
κροτέω *beat, clap*
κτυπέω *resound, make a noise,* § 114.
κυβερνάω *steer, guide*
λαλέω *speak*
λιπαρέω *implore*
λοιδορέω Act. and Pass. Dep. *re-*
  proach, revile, § 113. n. 5.

λυπέω *grieve, mortify.*—Pass. § 113.
n. 5.

λωφάω *relax, yield*

μαρτυρέω *testify*

μειδιάω *smile*

μελοποιέω *make songs.* Augm. § 86. 2.

μετρέω *measure.*—MID.

μισέω *hate*

νεικέω *wrangle.*   Flex. § 95. n. 3.

νέω, see Anom. § 144.

νικάω *conquer*

νοέω *think;* see Anom. § 114.

νουθετέω *admonish*

ξέω *scrape, polish;* retains ε in flex-
ion, § 95. n. 3.   Pass. takes σ,
§ 112. 20. b.

οἰδάω *make swell.*   Pres. secondary
forms -άνω, -αίνω.

οἰκειόω *make my own.*   Fut. § 95. n. 13.

οἰκέω *inhabit;* οἰκέαται, § 105. n. 9.

οἰκοδομέω *build.*—MID.

οἰκουρέω *keep the house.* Augm. § 84.
n. 2.

οἰνοχοέω *pour out wine.* Augm. § 84.
n. 8.

οἰνόω *get drunk*

οἰόω *leave alone.*   Augm. § 84. n. 2.

οἰστρέω *make wild.*   Augm. § 84.
n. 2.

ὀκνέω *am slothful, will not*

ὁμαρτέω *accompany,* § 105. n. 16.

ὁμιλέω *have intercourse with*

ὁμολογέω *agree, confess*

ὀπτάω *roast*

ὀρθόω *set upright, erect.* — MID.—
Compound ἀνορθόω, Augm. § 86.
n. 4.

ὁρμάω Act. and Dep. *press forward,
endeavour,* § 113. n. 5.

ὁρμέω *lie at anchor*

ὀχέω *drive* trans.—Pass. *drive* intrans.

παρανομέω *transgress the laws.* Augm.
§ 86. n. 3.

παροινέω *am enraged.* Augm. § 86.
n. 4.

πατέω *tread*

πεινάω *am hungry,* contr. § 105.
n. 5.

πειράω *tempt, prove.*—πειράομαι with
Fut. Mid. and Aor. Pass. *attempt,
undertake,* § 113. n. 5.

πηδάω *leap.*   Fut. Mid.

πλανάω *cause to wander.*   Pass. *wan-
der,* § 113. n. 5.

πλεονεκτέω *am greedy, covetous*

πληρόω *fill,* § 105. n. 13.

πονέω *labour;* see Anom. § 114; also
§ 113. 2.

ποτάομαι, see Anom. πέτομαι, § 114.

προξενέω *am a public guest.*   Augm.
§ 86. n. 3.

προσδοκάω *expect.*   Augm. § 86. n. 2.

πτερόω *furnish with wings*

πτοέω *frighten,* § 83. n. 1. c.

πωλέω *sell*

ῥιγόω *am cold;* contr. § 105. n. 6.

ῥιζόω *cause to take root.* Pass. *take root*

ῥοιζέω *whirr.*   Iterat. -ασκον § 103.
m. 11.

ῥοφέω *gulp down.*—MID.

ῥυπάω *am filthy.*   Redupl. § 83. n. 4.

σημειόω *mark.*—MID.

σιγάω *am silent.*   Fut. Mid.

σιωπάω *am silent.*   Fut. Mid.

σκιρτάω *leap about, spring*

σμάω, see Anom. § 114.

σπάω *draw,* has a short in flexion,
§ 95. n. 3.—Pass. takes σ, § 112.
20. b.—MID.

σπειράω *coil up*

στεφανόω *crown.*—MID. § 135. 2, 4.

συλάω *plunder*

συνεργέω *work with.* Augm. § 86. n. 3.

σφριγάω *swell from fullness*

τελέω *finish;* retains ε in flexion,
§ 95. n. 3.—Pass. takes σ, § 112.
20. b.—MID.

τηρέω *watch*

τιμάω *honour.*—MID.

τιμωρέω *help, avenge.*—MID.

τολμάω *dare*

τρέω *tremble,* § 105. n. 2.   Flexion in
§ 95. n. 3. § 112. 20. b.

τρυπάω *bore*

τρυφάω *am effeminate, revel*

ὑμνέω *hymn, praise.*   Augm. § 84. 3.

ὑπνόω *sleep,* § 105. n. 11.

φθονέω *envy*

φιλέω *love*

φοιτάω *visit*

φυσάω *blow;* φυσᾶντες § 105. n. 14.

φωράω *detect*

χαλάω *relax, remit, yield;* has a short
in flexion, § 95. n. 3.   Pass. takes
σ, § 112. 20. b.

χειρόω Act. more comm. Mid. *subdue,
subject to myself*

χολόω *make angry.*   Pass. and Mid.
am angry.   κεχολώατο § 105. n. 9.

χωρέω *go away, yield.*   Fut. Mid. and
in comp. Fut. Act.

ψάω *rub,* see Anom. § 114.

III. DEPONENT VERBS.

1. The most of the verbs here following are *Middle* Deponents; since the Deponents *Passive* or *Passive-Middle* have already been enumerated in § 113. n. 5. p. 218; and need not be repeated. Yet many of these form the *Perf. Passive* or *Aor. 1. Pass.* with *passive* signification, according to § 113. n. 6.

2. As in § 113. n. 5, many are to be taken as pure *Passives;* so here many must be regarded as the *Middle* of their less usual or obsolete Active form.

ἀγοράομαι *meet in debate,* Homer. Double-sound, § 105. n. 10.

ἀγωνίζομαι *contend together,* § 135. 7. Fut. Mid.

αἰδέομαι *feel shame, am ashamed,* Dep. Pass. and Mid. § 113. n. 5. Flexion § 95. n. 3. § 112. 20. b.

αἰκίζομαι *maltreat*

αἰνίσσομαι *speak in riddles*

αἰτιάομαι *accuse*

ἀκέομαι *heal.* Flexion § 95. n. 3. § 112. 20. b.

ἀκροάομαι *hear.* Flex. § 95. n. 6.

ἀλαζονεύομαι *boast*

ἀράομαι *pray*

ἀσπάζομαι *salute*

δεξιόομαι *welcome*

δέχομαι *receive, admit,* § 113. n. 6.

δηλέομαι *injure*

δηριάομαι *contend*

δωρέομαι *present*

εἰρωνεύομαι *dissemble*

ἐναντιόομαι *am opposed,* Dep. Pass. § 113. n. 5. Augm. § 86. 2.

ἐνθυμέομαι *lay to heart,* (εὐθυμ. προθυμ.) Dep. Pass. § 113. n. 5. Augm. § 86. n. 3.

ἐπιμηθεύομαι, προμηθ. *think of afterwards, beforehand.* Augm. after, § 86. n. 3.

ἐργάζομαι *work,* § 113. n. 5. Augm. ει, § 84. 2.

εὔχομαι *entreat.* Augm. § 84. 5.

ἡγέομαι *lead on,* see Anom. § 114.— ἐξηγέο § 105. n. 7.

ἡττάομαι *am inferior, worsted,* § 113. n. 5, also Text 5. Augm. § 84. 4.

θεάομαι *view ;* see Anom. θάομαι § 114.

ἰάομαι *cure*

ἰσχυρίζομαι *affirm*

καυχάομαι *boast; καυχᾶσαι* § 103. m. 16. marg.

λογίζομαι *reckon, conclude*

λυμαίνομαι *cause ruin.* Perf. § 101. n. 7.

λωβάομαι *maltreat*

μαλακίζομαι *am effeminate*

μαντεύομαι *prophesy*

μαρτύρομαι *call to witness, invoke*

μήδομαι *devise*

μητίομαι *devise* (poet.) § 95. n. 5. marg.

μηχανάομαι *invent, contrive,* § 105. n. 9.

μιμέομαι *imitate*

μυθέομαι *tell ; μυθείαι, μυθέαι,* § 105. n. 7.

μωμάομαι *find fault with*

νήχομαι *swim ;* see Anom. νέω § 114.

ὀδύρομαι *lament*

οἰωνίζομαι *take omens*

ὀρχέομαι *dance*

παρρησιάζομαι *speak plainly.* Augm. § 86. 2.

πένομαι *am poor ;* only Pres. and Impf.

πολιτεύομαι *live as a citizen,* Dep. Pass. and Mid. see Passow

πραγματεύομαι *carry on business,* § 113. n. 5. extr.

προοιμιάζομαι *make a preface*

προφασίζομαι *set up as pretext.* Augm. after, § 86. n. 3.

πωλέομαι *frequent,* Lat. *versari in loco ;* § 112. 8.

σίνομαι *harm.* Perf. σέσιμμαι

σιτέομαι *eat, feed*

σκέπτομαι *look upon, consider ;* see Anom. σκοπέω § 114.

σπονδοποιέομαι *make a truce,* § 135. 7.

σταθμάομαι *measure*

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στοχάζομαι aim at

στρατοπεδεύομαι encamp

σφαγιάζομαι slay in sacrifice

ταλαιπωρέομαι endure hardship, Dep. Pass.

τεκμαίρομαι prove ; see τεκμαίρω

τεκταίνομαι work as a carpenter ; see τεκταίνω

τεχνάομαι work skillfully

φείδομαι spare

φθέγγομαι utter a sound.   Perf. like σφίγγω

φοβέομαι fear ; Dep. Pass. § 112. 8. § 113. n. 5. § 135. 6.—φοβέο § 105. n. 7. § 28. n. 7.

χαριεντίζομαι speak with grace, Lat. festive loqui

χαρίζομαι gratify, favour

ψεύδομαι lie, deceive, Mid.—am deceived mistaken, Pass.

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NOTE. This Index is not intended to supersede the necessity of constant reference to the Catalogues of Barytone, Contracted, and Deponent Verbs, in App. F; as also to the Catalogues of Irregular Nouns and Verbs in § 58, and § 114. The forms there given and explained are for the most part not included in the present Index.—The figures refer to the sections and subdivisions.

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THE END.